

# **The Teachings of 2 Corinthians**

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# **The Teachings of 2 Corinthians**

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# Introduction

One of the ways I've been studying the Word of God is by making a list of everything that each book of the Bible teaches. This has resulted in more than a thousand pages of material. Although it's interesting and I've learned a lot from writing it, that's a lot of bullet points to read through!

This isn't intended to summarize each book of the Bible because that's what my "Chapter Summary of the Bible" is for. It's also not intended to offer in-depth commentary because that's what my regular commentary is for. This book is simply a collection of points that I found interesting.

I hope there's some material here that you find edifying.

Jon Cooper  
4/29/2024

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# Chapter 1

**2 Corinthians 1:1:** "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:"

- This letter was written by the apostle Paul.
- This letter was also written by Timothy.
- Paul was an apostle.
- Paul was an apostle of Jesus.
- Jesus is the Messiah (the Christ).
- Paul was made an apostle by the will of God. He wasn't made an apostle by the will of man.
- Paul refers to Timothy as his brother in Christ.
- This letter was written to the church of God at Corinth.
- Corinth was a city that existed in the time of the apostle Paul.
- This letter was also written to all the Christians that were in all of Achaia (a province in Greece).

**2 Corinthians 1:2:** "Grace be to you and peace from God our Father, and from the Lord Jesus Christ."

- Paul prayed that God would give grace to the Corinthian church.
- Paul prayed that God would give peace to the Corinthian church.
- Paul prayed that Jesus would give grace to the Corinthian church.

- Paul prayed that Jesus would give peace to the Corinthian church.
- It's good to pray that God would give grace to someone.
- It's good to pray that God would give peace to someone.
- God is our Father.
- Jesus is our Lord.
- Grace comes from God.
- Peace comes from God.
- Grace comes from Jesus.
- Peace comes from Jesus.

**2 Corinthians 1:3:** "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;"

- Paul blessed God. (This is a recurring theme. The Bible is full of people who bless God.)
- It's good to bless God.
- God is the Father of Jesus.
- God is the Father of mercies.
- God is the God of all comfort.
- Mercy comes from God.
- Comfort comes from God.
- God is merciful.

**2 Corinthians 1:4:** "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."

- God comforts us during our times of tribulation.
- It's not wrong to seek comfort during times of tribulation.
- It's not wrong to pray that God would comfort us.
- There may be times in our life when we go through tribulation.
- The one who helps us through times of tribulation is God.
- God comforts us so that we can comfort others.
- We should seek to comfort those who are going through times of tribulation. We have a responsibility to help them.
- We have a responsibility to know if other people are in trouble so we can comfort and help them.

**2 Corinthians 1:5:** "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

- Paul refers to our times of persecution and suffering as the "sufferings of Christ". When we're persecuted for the sake of the gospel, that's when the sufferings of Christ abound in our life. We're partaking in His suffering.
- If our suffering for the sake of Christ abounds in our life, then consolation from Christ will also abound as well.
- Persecution is accompanied by consolation.
- Christ is the one who consoles and comforts us during times of persecution.

**2 Corinthians 1:6:** "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."

- Paul said that he was being afflicted (persecuted) for the sake of the Corinthians, so that they might be saved. (This is most likely a reference to the fact that Paul was persecuted for spreading the gospel, and God was using the gospel to save people.)
- Paul believed that when he was persecuted, his suffering could provide consolation to the Corinthians. This is because they could see him as an example of patiently enduring persecution, and that would strengthen them when they were persecuted as well.
- Paul was willing to suffer for the Corinthian church.
- Paul wanted to see consolation given to the Corinthian church.
- Paul expected the Corinthian church to be persecuted as he was persecuted.
- Paul believed that when he was comforted, his comfort could provide consolation to the Corinthians.
- Even though Paul was suffering and being persecuted, he was concerned about the welfare of the Corinthian church.
- When we suffer and bear it well, we can be an example to others that can help them through times of suffering.
- We should be concerned about the welfare of others (including the welfare of other churches).
- There may be times when we have to suffer. When those times come, we can look at the examples of others who

have suffered and draw strength and comfort from their experience.

**2 Corinthians 1:7:** "And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation."

- Paul believed that since the Corinthian church was suffering, the Corinthian church would also receive consolation from Christ.
- When Paul wrote this letter the Corinthian church was suffering.
- Those who partake in the sufferings of Christ will also partake in the consolation. Those who are persecuted will be comforted.

**2 Corinthians 1:8:** "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 wanted the Corinthian church to know about the terrible persecution that he suffered.
- It's not wrong to tell other people about the things you've suffered.
- Paul suffered greatly in Asia.
- Paul said that in Asia he was "pressed out of measure".
- Paul said that in Asia he was persecuted beyond his strength to endure it. He was pressed "out of measure" and "above strength".

- Paul said that in Asia he was persecuted so severely that he thought he was going to die.
- It's not true that God never gives us more than we can bear. In Asia the apostle Paul suffered more than he could bear.

**2 Corinthians 1:9:** "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:"

- When Paul was fiercely persecuted he didn't trust in himself. Instead he trusted in God.
- We shouldn't put our trust in ourselves.
- We should put our trust in God.
- When Paul was persecuted and thought he was going to die, he put his trust in God, who he knew would one day raise the dead.
- One day God will raise the dead.
- We can have hope in persecution, even when facing death, because we know that God raises the dead.

**2 Corinthians 1:10:** "Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;"

- God saved Paul from death. The reason Paul didn't die in Asia was because God saved him.
- God delivers people from persecution.
- When Paul wrote this letter, he was trusting that God would save him again.

- There are times when God saves people's lives and delivers them from persecution.
- There are times when God does *not* deliver people from persecution, and allows them to suffer. (This can be seen from the fact that Paul was suffering when he wrote this letter.)
- It's not wrong to seek deliverance from persecution.

**2 Corinthians 1:11:** "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."

- Paul believed that the prayers of the Corinthian church helped him.
- Our prayers for others makes a difference. It helps them.
- We should pray for others.
- Paul said that a gift had been bestowed upon him "by the means of many persons". (This may be a reference to a financial offering that had been given to him.)
- Paul believed it was appropriate for others to thank God on his behalf, since so many others had given things to him.
- It's not wrong to thank God on behalf of others.

**2 Corinthians 1:12:** "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 Paul was simplicity.

- The testimony of Paul was godly sincerity.
- The testimony of Paul wasn't fleshly wisdom.
- The testimony of Paul was by the grace of God.
- Paul sought simplicity and sincerity. He sought to preach the gospel in simple ways, instead of seeking the fleshly wisdom of men.
- Paul wanted to preach by the grace of God. That's how he approached both the world and the Corinthians. He didn't want to preach by the schemes or wisdom of men.
- Paul didn't speak to the world or to the Corinthians by using the wisdom of the world.
- We must not seek to use the wisdom and ways of the world to reach the world. Instead we must seek the grace of God so we can preach the gospel with simplicity and sincerity.

**2 Corinthians 1:13:** "For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;"

- Paul only wrote to the Corinthians in simplicity and sincerity. He never wrote to them in worldly wisdom.
- Paul hoped that the Corinthian church would stand fast in what he had taught them, and wouldn't stray from it.
- We must stand fast in the simplicity and sincerity of the gospel. We must never stray from it, or seek something else.
- The only way we can reach the world is by preaching the gospel through the grace of God. The world can't be saved by the carnal wisdom of the world.

**2 Corinthians 1:14:** "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."

- The Corinthian church rejoiced in the apostle Paul.
- The apostle Paul said that he rejoiced in the Corinthian church.
- Paul looked forward to the day of the Lord Jesus. (This is most likely a reference to the rapture.)
- In the day that the Lord returns, Paul will rejoice in the Corinthian church and they will rejoice in him.
- It's good to rejoice in the faithfulness of other Christians.
- Paul looked forward to the rapture, even in times of persecution.

**2 Corinthians 1:15:** "And in this confidence I was minded to come unto you before, that ye might have a second benefit;"

- Paul planned on making another visit to the Corinthian church so that he might benefit them.
- The reason Paul wanted to visit the Corinthian church again was because he rejoiced in them. It wasn't because he was angry with them, but rather because he sought to help them.

**2 Corinthians 1:16:** "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 had planned on visiting the Corinthian church after

he went to Macedonia, while he was on his way to Judaea.

- Macedonia existed at the time of Paul.
- Before Paul wrote this letter he planned on going to Macedonia.
- Before Paul wrote this letter he was planning a trip to Judaea, and was going to stop by Macedonia on the way.
- Judaea existed at the time of Paul.

**2 Corinthians 1:17:** "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?"

- Paul didn't lightly or casually plan a trip to see the Corinthians. To him it was a serious and weighty matter.
- Paul didn't plan a trip to visit the Corinthians for carnal or fleshly reasons.
- Paul wanted his purposes and plans to come from God, not from the flesh. He didn't want to do things for carnal reasons.
- When Paul dealt with the Corinthian church, he wasn't double-minded. He didn't waver between "yes" and "no".

**2 Corinthians 1:18:** "But as God is true, our word toward you was not yea and nay."

- God is true.
- Paul's teachings to the Corinthian church were focused and sincere. They didn't waver and they weren't double-



minded.

**2 Corinthians 1:19:** "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."

- Paul preached the gospel of Jesus to the Corinthians.
- Silvanus preached the gospel of Jesus to the Corinthians.
- Timothy preached the gospel of Jesus to the Corinthians.
- Jesus is the Son of God.
- Jesus is the Messiah (the Christ).
- Paul, Silvanus, and Timothy weren't double-minded when they preached the gospel. They didn't teach one thing and then turn around and contradict it.

**2 Corinthians 1:20:** "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."

- In Christ all the promises of God are yes. We will receive the promises of God and they will be fulfilled.
- The promises of God aren't denied to us. Instead they're given to us through Christ.
- Paul said that in Christ the promises of God are "Amen" (let it be).
- God uses Christians to glorify Himself.
- God is glorified when He fulfills His promises to us.
- We should seek to glorify God.
- We should have faith in the promises of God, because God will surely fulfill them.

- God has made us promises.
- God will keep the promises that He made to us.

**2 Corinthians 1:21:** "Now he which stablisheth us with you in Christ, and hath anointed us, is God;"

- God is the one who establishes us in Christ.
- We don't establish ourselves in Christ. The reason we're saved and remain saved is God.
- God is the one who anointed the apostle Paul. Paul's anointing came from Him.
- Paul was established in God.
- The Corinthian church was established in God.

**2 Corinthians 1:22:** "Who hath also sealed us, and given the earnest of the Spirit in our hearts."

- We've been sealed by God. The reason we remain saved is because God has sealed us. This means our salvation is assured and can't be lost.
- The Holy Spirit is an "earnest payment". It's an initial part of our inheritance that we've received in this life, and is a sign that there's more to come.
- All those who are saved in this age have been sealed, and possess the Holy Spirit.
- It's true and Biblical to say that the Holy Spirit is in our heart.
- God is the one who has given us the Holy Spirit.

**2 Corinthians 1:23:** "Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth."

- The reason Paul hadn't made another visit to the Corinthian church was because he wanted to spare them more pain and grief. Paul didn't want to add to their suffering.
- Paul told the Corinthian church that he was speaking the truth to them. The things he was telling them were his genuine motives.

**2 Corinthians 1:24:** "Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand."

- Paul didn't see himself as having dominion over the Corinthian church. Instead he saw himself as a servant of the church. He wanted to help them and bring them joy.
- Paul sought the joy of the Corinthian church.
- Paul sought to help the Corinthian church.
- Paul didn't lord himself over the Corinthian church, or try to establish dominion over it.
- We stand by faith (not by works).
- It's good to seek the joy of others.
- It's good to help others.

## Chapter 2

**2 Corinthians 2:1:** "But I determined this with myself, that I would not come again to you in heaviness."

- Paul told the Corinthian church that he didn't want to visit them again "in heaviness".
- The last visit Paul made to the Corinthian church had been a difficult and painful one, and Paul didn't want to do that again.
- Paul cared about the impact his visits had on the churches. He genuinely cared about their welfare, and wanted his visits to be a source of joy to the churches.
- It's good to think about the impact that we have on others.
- It's good to seek the joy of others.
- Even though Paul had good things to say to the Corinthian church, he didn't simply press ahead. Instead he thought about the impact he was having, and looked for an approach that would communicate the truth but wouldn't be a source of pain to the church.

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

- The last visit Paul paid to the Corinthian church had filled them with sorrow.
- Paul didn't want to fill the Corinthian church with sorrow again.
- Paul wanted to make the Corinthian church glad so that they could make him glad. He wanted to encourage them so that they could encourage him.
- We should seek to encourage one another.
- Someone who's filled with sorrow is going to have a hard

time trying to bring joy into the life of someone else.

**2 Corinthians 2:3:** "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."

- Paul wrote a letter to the Corinthian church before he wrote this one, in which he discussed the sorrow of the church. (That letter seems to have been written after 1 Corinthians, and no longer exists).
- Paul wanted to rejoice in the Corinthian church. He wanted them to be a source of joy.
- Paul wanted to share in the joy of the Corinthian church.
- The reason Paul wrote his previous letter (which no longer exists) is so that the next time he came he wouldn't cause them sorrow.

**2 Corinthians 2:4:** "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's previous (lost) letter was written with much affliction.
- Paul's previous (lost) letter was written with much anguish of heart.
- Paul's previous (lost) letter was written with many tears.
- Paul put a lot of emotion into his letters. Some of them were written with anguish and tears.

- Paul cared greatly about the churches. He loved them dearly and he wanted to bring them joy.
- Paul didn't want the Corinthian church to be grieved.
- Paul wanted the Corinthian church to know how much he loved them.
- Paul had an attitude of love to the Corinthian church. He wanted to encourage them and bring them joy. He didn't have a hard heart and he cared greatly about them.
- Paul didn't write with a hardened, uncaring heart, nor did he seek to bring sorrow into the churches.
- The things that we say, and do, and write should be characterized by love.

**2 Corinthians 2:5:** "But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all."

- Paul said the situation had only grieved him a little. He didn't want the church to think that they had brought a lot of grief into his life.
- Paul's concern was for the health of the church. He was more concerned about them than he was about himself.

**2 Corinthians 2:6:** "Sufficient to such a man is this punishment, which was inflicted of many."

- The issue that caused so much sorrow seems to have had something to do with a man who was living in unrepentant sin (which was discussed in 1 Corinthians).
- It seems that this man had repented after Paul's first letter, and Paul wanted him brought back into the church

since he had repented.

- If a person is living in unrepentant sin and is removed from the church, he should be brought back into the church if he repents. The church shouldn't seek to punish him further.
- It seems that the Corinthian church had listened to Paul and removed the man who was living in unrepentant sin from their midst. It also seems that this led him to repent.

**2 Corinthians 2:7:** "So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow."

- If someone is living in unrepentant sin and repents, the church should forgive him.
- If someone is living in unrepentant sin and repents, the church should comfort him.
- If the church doesn't forgive someone who repents of his sin, he may be swallowed up in sorrow.

**2 Corinthians 2:8:** "Wherefore I beseech you that ye would confirm your love toward him."

- Paul told the Corinthian church to confirm their love for this man who had sinned, but who then repented of his sin.
- The church should love people who repent.
- The church shouldn't reject people who turn from their sins and repent.
- The church should accept those who repent. (Paul

doesn't say that churches should accept those who *don't* repent).

**2 Corinthians 2:9:** "For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things."

- It seems that Paul's previous letter (which no longer exists) had been about the issue of the man who sinned.
- Paul wrote to test the Corinthian church, to see if they would be obedient in all things.
- Churches must be obedient in all things (not just in some things).
- We must be obedient in all things.
- God requires Christians to be obedient. We don't have the right to live as we please.

**2 Corinthians 2:10:** "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;"

- Paul wanted the Corinthian church to forgive the man who had turned from his sin and repented of it.
- Paul only brought up forgiveness *after* the man repented. Paul never said that the church should forgive people who aren't sorry and who haven't repented.
- Since Paul talked about forgiving this person, it seems that this person had done something to Paul (because you can only forgive things that are done to you, not things that are done to other people).



- Paul forgave this person (apparently for whatever this person had done to Paul).
- Sins are forgiven in the person of Christ.
- The reason Paul forgave what this person had done to him was for the sake of the Corinthian church.
- We need Christ in order to obtain forgiveness.
- If people who sin against us repent, we should forgive them.

**2 Corinthians 2:11:** "Lest Satan should get an advantage of us: for we are not ignorant of his devices."

- If we don't forgive people who have repented, then the devil will get an advantage over us.
- If we don't forgive people who have repented, then we are harming ourselves (because we are giving the devil an opportunity).
- Paul said that we're not ignorant of the devices (schemes) of the devil. This means God has revealed them to us in His Word.
- The devil has devices (schemes). He is actively seeking to harm us.
- One of the ways we can fight against the devil is through forgiveness.
- We must not remain ignorant of how the devil works. We must study the Scriptures so that we can stand against him.

**2 Corinthians 2:12:** "Furthermore, when I came to Troas to

preach Christ's gospel, and a door was opened unto me of the Lord,"

- Before Paul wrote this letter he had made a trip to Troas to preach the gospel.
- Paul referred to the gospel as Christ's gospel.
- When Paul was in Troas, the Lord opened a door for him so that he could preach.
- In order for us to be effective, the Lord must open a door for us. It all depends on the Lord (not on us).
- Troas was a real place that existed in the time of Paul.

**2 Corinthians 2:13:** "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."

- Even though God had opened a door for Paul to preach in Troas, Paul left because he couldn't find Titus. The fact that his brother in Christ wasn't there disturbed him so much that he left.
- Paul considered fellowship so important that he left an opportunity to preach the gospel when he discovered that Titus wasn't there. Paul told this story to teach the Corinthian church that fellowship is important, and they should forgive the man who repented and bring him back into the church.
- There's tremendous value in being with others.
- Paul believed that it wasn't good to be alone. He sought to be with others, and was restless until he found them.
- Paul called Titus his brother in Christ.

- When Paul left Troas he went to Macedonia.
- Even though God opened a door for Paul to preach, Paul didn't take advantage of it because he couldn't find Titus. It seems that Paul didn't believe he had to take advantage of every opportunity he was given.
- There may be good and valid reasons to not take advantage of an opportunity.

**2 Corinthians 2:14:** "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."

- God is the one who causes us to triumph.
- Our triumph is in Christ. It's not in ourselves, but is in Him.
- In order to triumph we need Christ.
- Our triumphs come from God, not from ourselves.
- God uses Christians to manifest His knowledge throughout the world.
- God chooses to work through us.
- We should be spreading the knowledge of God throughout the world.
- The gospel needs to be preached in every place.

**2 Corinthians 2:15:** "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:"

- God views Christians as a sweet savor (taste) of Christ.
- Christians are the savor (taste) of Christ to those who are

saved.

- Christians are the savor (taste) of Christ to those who aren't saved.
- Those who die without being saved will perish.
- In order to avoid perishing, we must be saved.
- Those who are saved won't perish.

**2 Corinthians 2:16:** "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?"

- To those who aren't saved, Christians are the savor (taste) of death unto death. We're the taste of death to those who are dead in their sins and who will perish.
- To those who are saved, Christians are the savor (taste) of life unto life. We're the taste of life to those who have been saved and given life.
- When a Christian meets another Christian they're getting a taste of life, which is a joy.
- When a lost person meets a Christian they're getting a taste of death.

**2 Corinthians 2:17:** "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."

- There are many who corrupt the word of God.
- It's an evil thing to corrupt the word of God.
- Christians don't corrupt the word of God.

- Those who corrupt the word of God aren't Christians.
- Christians are sincere. They believe in the Word of God.
- Christians are of God.
- Christians speak in Christ.
- In the sight of God, the things that we speak are spoken in Christ.

## Chapter 3

**2 Corinthians 3:1:** "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 didn't want to have to tell the Corinthian church how great he was. He didn't want to tell them about all the great things he had done. Instead he wanted to focus on other matters, and rarely talked about himself.
- Preachers and teachers should seek to avoid talking about themselves, and instead focus on the Scriptures.
- It's not good for pastors and teachers to boast about themselves, or their greatness, or the great things they've done.
- It seems that some people brought letters to churches testifying of their greatness.
- It seems that some people asked churches to write letters about how great they were.
- Paul didn't seek a letter that he could give to the Corinthians that testified to his greatness.

- Paul didn't seek a letter from the Corinthians that he could use to show others how great he was.
- Paul didn't focus on "building his brand". He didn't boast about himself, and he rarely talked about himself at all. Instead he focused on the gospel.

**2 Corinthians 3:2:** "Ye are our epistle written in our hearts, known and read of all men:"

- Paul said that the Corinthian church was their epistle. The Corinthians were in their hearts.
- Paul said that the relationship he had with the Corinthian church was able to be seen by everyone. People didn't need to read about it in a letter because they could see it for themselves.

**2 Corinthians 3:3:** "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."

- Paul said that the Corinthians were a living testimony of their relationship. He didn't need a letter written in ink.
- Paul called the Corinthian church an epistle of Christ that was written on the heart by the Spirit of God. He said that was far better than a letter written in ink by a human being.
- Paul called God the living God. God is alive.
- Paul said he didn't need an epistle from the Corinthians because they were his epistle.

**2 Corinthians 3:4:** "And such trust have we through Christ to God-ward:"

- The reason we have trust in God is because of Christ.
- Christ is the one who has obtained our forgiveness. He's the one who enables us to approach God and trust in Him.
- Christians are those who have trust in God, because of what Christ has done.

**2 Corinthians 3:5:** "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;"

- We aren't self-sufficient.
- We must not trust in ourselves.
- Trusting in ourselves is foolish because we can't do anything of our own power.
- Our sufficiency is of God.
- Our strength and success and life comes from God. It doesn't come from ourselves.
- We must trust in God alone, not in ourselves or our heart or our abilities.

**2 Corinthians 3:6:** "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."

- God made the apostles ministers (teachers) of the new testament.
- God made the apostles "able" (competent) teachers of

the new testament.

- The apostles are teachers of the new testament, not of the old covenant of works (the Mosaic Law).
- There's a new testament (a new covenant). The old (the Mosaic Law) has been done away with.
- The apostles are teachers of the spirit of the covenant, not of the letter.
- The letter of the covenant kills, but the spirit gives life.
- We should seek after the spirit of the word of God, for therein is life.
- God is the one who makes people ministers of the gospel.

**2 Corinthians 3:7:** "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 old testament (the old covenant of works) was written in stone. (This seems to be a reference to the tables of stone that Moses carved and which God Himself wrote His Law upon.)
- Paul calls the old testament a "ministration of death". The covenant of works led to death, not life.
- Paul said that even though the old testament led only to death, it was glorious. It had a certain measure of glory about it, which could be seen in the fact that the Israelites couldn't look at the face of Moses because of the glory that shone from his face.
- Paul said that the glory of the old testament wasn't eternal. It was temporary and came to an end.



- Moses was a real person who actually existed.
- God really did write upon the tablets of stone that Moses carved.
- Moses really did meet with God upon mount Sinai.
- The face of Moses really did shine after his meeting with God.
- The Israelites truly couldn't look upon the face of Moses after he met with God, because his face shone.
- Although the face of Moses really did shine, there was a symbolic meaning behind it. Paul connects the glory of his face with the glory of the old covenant, and the temporary nature of that glory to the temporary nature of the old covenant.
- The old covenant of works was never intended to last forever. It was always intended to be done away with.
- Paul treats the events of the books of Moses as historical. He saw them as real events that actually happened, and not as myths or fairy tales.

**2 Corinthians 3:8:** "How shall not the ministration of the spirit be rather glorious?"

- Paul said that if the old, temporary covenant of works was glorious, then the new covenant – the everlasting covenant of grace that's ministered to us by the Spirit – would also be glorious as well.
- Under the new covenant (the covenant of grace), the Spirit ministers to us.

**2 Corinthians 3:9:** "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."

- Paul said that the old covenant (the covenant of works) only brought condemnation.
- Even though the old covenant only brought condemnation and death, it had a measure of glory.
- Paul said that the new covenant (the covenant of grace) brings righteousness, not condemnation.
- The new covenant exceeds the old covenant in glory.
- The new covenant is better than the old covenant.
- You can't obtain righteousness through the old covenant (the covenant of works). That covenant only leads to condemnation and death.
- If you want righteousness then you must seek it through the new covenant (the covenant of grace).

**2 Corinthians 3:10:** "For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth."

- Although God gave some glory to the covenant of works, the covenant of grace is far more glorious. The old covenant has no glory at all by comparison.

**2 Corinthians 3:11:** "For if that which is done away was glorious, much more that which remaineth is glorious."

- The old covenant (the covenant of works) was done away with.

- Paul didn't say that some parts of the old covenant were done away with while others remained. Instead he taught that the entire thing was ended.
- The only covenant that remains today is the new covenant (the covenant of grace).
- The new covenant is more glorious than the old covenant.

**2 Corinthians 3:12:** "Seeing then that we have such hope, we use great plainness of speech:"

- The new covenant gives hope.
- Christians have hope.
- The reason Paul spoke plainly is because of the hope that comes from the new covenant.
- Paul spoke plainly.
- We should seek to speak plainly.

**2 Corinthians 3:13:** "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:"

- Moses really did put a veil over his face so that the Israelites couldn't see his face clearly.
- Although Moses really did put a veil over his face, Paul taught that this had a symbolic meaning. The veil represented the fact that the Israelites couldn't understand the nature of the old covenant (the covenant of works).
- The old covenant (the covenant of works) has been

abolished.

- The Israelites are blind to the nature of the old covenant. There's a veil that they can't see through.

**2 Corinthians 3:14:** "But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ."

- In the current era (the church age) the Israelites are still blinded to the nature of the old covenant. When they read the old testament they can't understand it because its meaning is hidden from them.
- The veil that's over the old testament is taken away in Christ. The reason Christians can understand it is because Christ has taken the veil away.
- In order to understand the old testament we need Christ.

**2 Corinthians 3:15:** "But even unto this day, when Moses is read, the veil is upon their heart."

- For the Israelites, the veil is still over the old testament. They still can't understand what Moses was telling them.
- When the Israelites read the books of Moses they can't understand them. Their meaning is hidden from them.
- Paul said that the veil was upon the heart of the Israelites.

**2 Corinthians 3:16:** "Nevertheless when it shall turn to the Lord, the veil shall be taken away."

- When the Israelites turn to the Lord, the veil will be taken

away.

- The veil will only be taken away from the Israelites when they turn to the Lord.
- At the moment the Israelites haven't turned to the Lord. The veil is still there.
- One day the Israelites will turn to the Lord and the veil will be taken away.
- If we seek to understand the Scriptures then we must turn to the Lord. We can't understand them apart from Him.

**2 Corinthians 3:17:** "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."

- Paul says that the Lord is a Spirit.
- God is a Spirit, not a physical being. (Although Christ incarnated, the rest of the Trinity didn't.)
- There's liberty wherever the Spirit of the Lord is. (This was written in the context of the veil being taken away from the old testament so it could be properly understood.)
- If you seek liberty then you must seek the Spirit of the Lord.
- Liberty comes from God.

**2 Corinthians 3:18:** "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."

- Paul speaks of beholding a face in a glass. It seems that in

ancient times people looked into a "glass" as one would use a mirror.

- Paul talks about looking into a glass and beholding the glory of the Lord. Since a mirror reflects the person who's looking into it, this seems to mean that we're shining with the glory of the Lord (as Moses did when he descended from mount Sinai).
- God is changing all Christians into His image.
- God is bestowing glory upon all Christians.
- God is using His Spirit to bestow glory upon all Christians.
- The Spirit is what gives us glory.
- Glory doesn't come from our works. Instead it comes from the Spirit, as a gift from God.

## Chapter 4

**2 Corinthians 4:1:** "Therefore seeing we have this ministry, as we have received mercy, we faint not;"

- God gave Paul a ministry. (Specifically, to spread the gospel to the Gentiles).
- The fact that God gave Paul a ministry was an act of mercy. (Paul was an enemy of the church before God saved him.)
- Since God gave Paul a ministry, he didn't faint or stop or give up.
- Since God gave Paul mercy, he didn't faint or stop or give up.

- Those who have been given a ministry shouldn't give up. They should keep going, as God gives them mercy.
- God is the one who gives us the opportunities that we have.

**2 Corinthians 4:2:** "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."

- Paul renounced dishonesty.
- Paul renounced craftiness.
- Paul renounced handling God's Word deceitfully.
- We must renounce dishonesty.
- Those who have a ministry must never be dishonest.
- We must renounce craftiness.
- Those who have a ministry must never be crafty or deceitful. Instead they must be plain, open, and honest.
- We must never handle the Word of God deceitfully.
- There are some people who handle the Word of God deceitfully.
- It's wrong for those who have a ministry to handle the Word of God deceitfully. Preachers must be open and honest about what the Bible says, and must never be dishonest or deceitful about it.
- Paul didn't hide the truth of God's Word. Instead he made it manifest and was honest about it.
- We must make manifest the truth of God's Word. We

must be honest about what the Bible says, and not hide it.

- The things that we do in life are done in the sight of God.

**2 Corinthians 4:3:** "But if our gospel be hid, it is hid to them that are lost:"

- The gospel is hid to those who are lost. Those who are lost don't understand the gospel.
- The apostles aren't the ones who hid the gospel. The gospel is only hidden to those who are unable to understand and believe it, not because it's been kept a secret.

**2 Corinthians 4:4:** "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."

- The "god of this world" (the devil) has blinded the minds of those who don't believe so that they can't understand the gospel.
- The reason some people can't understand the gospel is because the devil has blinded them.
- Paul called the devil the "god of this world".
- The devil actively keeps people from understanding the gospel.
- The devil has the power to keep unbelievers from understanding the gospel.
- The devil is dangerous. He's actively working to stop the



spread of the gospel.

- The gospel is glorious.
- The gospel is the gospel of Christ.
- Christ is the image of God. He is the perfect reflection of God (in that He has the same will and desires as the Father, and always does what the Father tells Him to do).
- The gospel is a source of light.
- Although the gospel is a source of light, some people have been blinded to it and can't see it.
- Some people are unable to understand the gospel.

**2 Corinthians 4:5:** "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

- The apostles didn't preach themselves. They didn't preach about themselves, or preach their own message.
- The apostles preached Jesus.
- Jesus is the Messiah (the Christ).
- Jesus is the Lord.
- We must not preach ourselves. Instead we must preach Christ alone.
- Our preaching must be Christ centered, not self-centered.
- Paul saw himself as a servant of the church, not its ruler.
- Paul desired to serve the church for the sake of Jesus.
- We should see ourselves as servants.
- We should seek to serve others for the sake of Jesus.

**2 Corinthians 4:6:** "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."

- God is the one who commanded the light to shine out of the darkness. (Given the context of this verse, this is most likely a reference to the gospel.)
- The reason Paul believed the gospel was because God shone a light in his heart. God saved him, and that's why he believed. Paul believed as a result of a miracle that God did in his life.
- God is glorious.
- God is the one who has given us knowledge of His glory.
- The knowledge of God's glory is a light in the world.
- The reason we know God is because God first shined a light in our heart.
- God used Jesus Christ to glorify Himself.
- God used Jesus Christ to shine a light into the world.
- The world is in darkness, but God has provided a light.

**2 Corinthians 4:7:** "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

- Paul compared Christians to a treasure that's hidden in an "earthen vessel". We are creatures made of dirt, and yet the power of God is within us.
- The power that's in our life comes from God, not from us.
- We must trust in God alone. We must not trust in

ourselves, or our strength, or our abilities.

**2 Corinthians 4:8:** "We are troubled on every side, yet not distressed; we are perplexed, but not in despair;"

- Paul said that he was troubled on every side, but he wasn't distressed.
- Paul was persecuted. In fact, he said there was trouble on every side. He was surrounded by problems, and pain, and suffering.
- The persecution that Paul suffered didn't bring him distress. Instead he was able to keep going because of the power of God that was within him.
- There may be times when we're troubled on every side. God may not give us a life of peace and quiet.
- Although we're troubled, we don't have to be distressed. We can find strength in the power of God, and keep going.
- Paul said that he was perplexed. There were times when he didn't understand the things that were happening to him.
- Paul didn't always understand the reason behind everything that he suffered. At times his life didn't make sense to him.
- It's not wrong to be perplexed. There may be times when things happen to us that don't make sense.
- God doesn't give us an explanation for everything that happens to us.
- Although Paul was perplexed, he didn't despair.

- Although we may not always understand the reason why things happen to us, we don't have to give in to despair. Instead we can have faith and keep going.
- We can choose to not be distressed when we're experiencing times of trouble.
- We can choose to not despair when things happen to us that we don't understand.
- Christians should choose to not be distressed.
- Christians should choose to not give in to despair.

**2 Corinthians 4:9:** "Persecuted, but not forsaken; cast down, but not destroyed;"

- Paul said that he was persecuted.
- Although Paul was persecuted, he didn't believe he was forsaken. He knew God was with him even through times of persecution.
- Paul didn't believe that his persecution meant that God had forsaken him.
- There may be times when we're persecuted.
- Being persecuted doesn't mean that God has forsaken us.
- Paul said that he was cast down.
- Although Paul was cast down, he wasn't destroyed. He was humbled but kept going.
- There's a difference between being cast down and being destroyed. We must choose not to give up when we're cast down.

**2 Corinthians 4:10:** "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."

- Paul said that the apostles bore in their body the "dying of the Lord Jesus". (This may be a reference to the way Paul was persecuted and the scars he bore from that).
- Paul saw persecution as partaking in some way in the suffering of Christ.
- Paul saw being persecuted as a way to make manifest the gospel of Jesus.
- Paul viewed his persecution and his suffering from a perspective of how it impacted the spread of the gospel. That was his focus.
- Paul wanted both the dying and the life of the Lord Jesus to be made manifest through his body. (It seems the way God did that was through persecution).
- Paul wanted God to make Jesus manifest to the world through him.

**2 Corinthians 4:11:** "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."

- Christians are delivered to death for the sake of Jesus.
- The reason Christians are persecuted and martyred is so that the life of Jesus might be made manifest through them.
- There may be times when Christians are put to death.
- God uses the martyrdom of Christians to make Himself manifest to the world.

- Martyrdom is a way to make Christ manifest through our mortal body.
- Our flesh (our physical bodies) are mortal.

**2 Corinthians 4:12:** "So then death worketh in us, but life in you."

- The apostles were delivered to death for the sake of the church. They were martyred so that God might bring the lost to light and save them.
- God gave the apostles death so that, through them, He might give us life.
- It was God's will for the apostles to suffer and die for the sake of the churches.

**2 Corinthians 4:13:** "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;"

- The apostles believed the gospel.
- Since the apostles believed the gospel, they preached the gospel.
- We must first believe the gospel.
- After we believe the gospel, we must spread it to others.
- We believe the gospel through faith.
- Paul referred to the "spirit of faith".

**2 Corinthians 4:14:** "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us

with you."

- God is the one who raised Jesus from the dead.
- Jesus is Lord.
- There was a time when Jesus died, and was dead.
- Jesus is no longer dead. Instead He is risen!
- Paul knew that one day the apostles would die.
- Paul believed that just as God raised Jesus from the dead, so one day God would raise the apostles from the dead as well.
- The same God who raised Jesus from the dead will one day raise us up as well.
- The resurrection at the time of the rapture will be done by God the Father. He is the one who will raise us up.
- There is a resurrection to come. Those who died in Christ will one day be resurrected by God the Father.
- Those who died in Christ won't always be dead.
- Paul said that after the resurrection, he would be presented along with the Corinthian church. It seems that after the resurrection, we will be presented to someone (most likely to God).

**2 Corinthians 4:15:** "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God."

- Paul said that all things were done for the sake of the church.
- The apostles suffered, were persecuted, and were killed

for the sake of the church. God used their deaths to bring the church to life.

- God gave abundant grace to the church.
- The church must thank God for the abundant grace that He has given them.
- When the church thanks God for the abundant grace that He has given them, that brings glory to Him.
- We must thank God for the grace that He's given us.
- The reason the church exists is because God has raised it up and given it grace.
- The church must be characterized by thankfulness.

**2 Corinthians 4:16:** "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."

- The apostles didn't faint. They kept going in the midst of persecution, even though they knew they were one day going to die.
- The apostles knew they had been given a sentence of death but they didn't stop. They continued to spread the gospel and minister to the churches.
- Paul said that his outward man (his body) was perishing.
- Paul said that his inward man was being renewed each day.
- There's a difference between our outward man (our bodies, which are perishing) and our inward man (which is being renewed).
- Our bodies might be dying, but our inward self is not.



**2 Corinthians 4:17:** "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;"

- After Paul talked about being put to death for the sake of Christ, he called that a momentary and light affliction. He considered martyrdom to be a light thing compared to the eternal glory that's to come.
- The things that we suffer in this world for the sake of Christ are very small compared to the everlasting glory that's to come.
- The things that we suffer in this world are temporary. We won't suffer and be persecuted forever.
- God is going to give glory to those who suffered for the sake of Christ.
- The glory that God will one day give to those who suffered for Christ will be everlasting. It won't be temporary.
- The things that we suffer for Christ in this life are temporary, but the glory that's to come is everlasting.

**2 Corinthians 4:18:** "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."

- We must learn to not focus on the things that are seen (the things of this world), but instead on the things that are not seen (the things that are to come).
- The things of this world are temporary. (This

includes persecution, suffering, and pain.)

- The things that are not seen (the promises of God and the glory that's to come) are everlasting. They are *not* temporary.
- We must live by faith. This means looking at the things to come (which we haven't seen) instead of focusing on the things of this world (which are going to be destroyed).
- One day everything in this world will be destroyed.

## Chapter 5

**2 Corinthians 5:1:** "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."

- Paul brought up the question of "if" we die. This strongly implies that some people won't die (which will happen at the rapture, when the living are "translated" and made incorruptible and immortal).
- Paul refers to our body as "our earthly house of this tabernacle".
- Our mortal body is our earthly house.
- Our resurrected body is our eternal house.
- Our resurrected body is a house "not made with hands".
- When we die, our mortal body is "dissolved". However, one day we will be given an eternal body that will never be dissolved. This new body will even be given to Christians who have died.
- Death isn't the end. One day we'll be given an eternal

body.

- Paul said that our resurrected body would be "eternal in the heavens".
- Our resurrected body comes from God. He's the one who will build it and give it to us.
- The Bible doesn't teach reincarnation. Instead it teaches resurrection.

**2 Corinthians 5:2:** "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:"

- Paul said that while we're in our mortal body, we groan.
- We should earnestly desire our eternal, resurrection body.
- Paul says that having a body is being "clothed", as if a body is something we wear.
- Our eternal, resurrected body comes from Heaven.
- Our body won't always bring us pain. One day God will give us an eternal body that's far better.
- Since we know that one day our mortal body will be replaced by a much better eternal body, we have hope. We won't always suffer as we do now.

**2 Corinthians 5:3:** "If so be that being clothed we shall not be found naked."

- A spirit that doesn't have a body is considered to be naked.
- A spirit that has a body is considered to be clothed.

- It's good for spirits to have a body. Bodies aren't inherently evil or sinful.
- Instead of desiring to not have a body at all, we should earnestly desire the eternal body that God will one day give to us.

**2 Corinthians 5:4:** "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."

- While we're in our mortal body, we groan. We're in pain and distress, and we suffer.
- Having a mortal body is a burden.
- We shouldn't desire to not have a body at all. Instead we should desire an eternal body that doesn't bring us suffering and pain.
- To have a body is to be clothed. To not have a body is to not be clothed.
- Once we're given our eternal body, our mortality will be replaced with immortality and everlasting life.
- The ultimate destiny of Christians is *not* death. Instead it's to be resurrected and given an eternal body that doesn't have the problems our current mortal body does.

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

- God is the one who will one day give us an eternal body.

- God is the one who gave us the "earnest" of the Spirit. Right now we have the Spirit within us. One day God will give us an eternal body as well.
- We won't obtain everlasting life through our own efforts. Instead God will make us an eternal body and give it to us.
- Christians have the Holy Spirit within them.

**2 Corinthians 5:6:** "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:"

- Since we know that one day we'll be resurrected and given a new body, we can live with confidence. We know that death isn't the end.
- While we have this mortal body, we're absent from the Lord. (This is because the Lord Jesus is in Heaven, but we are not in Heaven.)

**2 Corinthians 5:7:** "(For we walk by faith, not by sight:)"

- Christians walk by faith. (As Paul said earlier, the things that we can't see are eternal. We have faith that God will keep His promises and give us the eternal body that He promised.)
- Christians don't walk by sight. (As Paul said earlier, the things that we can see – like our current mortal body – are temporary and will pass away).
- We must live in light of the promises of God, instead of what we can see in the world around us. (The promises of God will always be kept.)

**2 Corinthians 5:8:** "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

- It's better for Christians to be absent from this mortal body and to be present with the Lord.
- When we die, we don't disappear or engage in "soul sleep". Instead we go directly to be with the Lord.
- When we're in this life we're absent from the Lord. When we die we go to Heaven to be with the Lord.
- Since we go to be with the Lord when we die, and since the Lord is in Heaven, that means when we die we go to Heaven.
- It's better for Christians to be dead than to be alive, because it's better to be with Christ in Heaven than to be in this world.
- Life in Heaven with the Lord is better than life on earth. This is true even though spirits in Heaven don't have a body.
- When we're in Heaven after we die, we're absent from the body.
- Those who die in Christ are still alive. Their body may have died, but they are with the Lord.

**2 Corinthians 5:9:** "Wherefore we labour, that, whether present or absent, we may be accepted of him."

- Christians who are in this world labor so that Jesus will accept us. (This isn't teaching that we're saved by our works. Instead it means that our works matter to Him, and we must always seek to please the Lord).

- Christians who have died and are in Heaven also labor to please Jesus.
- There's work to be done in Heaven.
- Christians who have died haven't stopped working. There's some type of labor that people do in Heaven which pleases Jesus.
- We should always labor to please Jesus. This is true in this life, and in the life to come as well.

**2 Corinthians 5:10:** "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 Christians will appear before the judgment seat of Christ.
- All Christians will be held accountable for the things that they did while they were still alive (in their mortal body).
- Christians will be held accountable for the good things that they did.
- Christians will be held accountable for the bad things that they did. (Although Christ has taken upon Himself all of the punishment for our sins, our deeds do impact what rewards we receive in Heaven – or if we receive any rewards at all.)
- Although we aren't saved by our works, the things that we do in this life will matter in the life to come. It's true that our works don't save us, but our Heavenly rewards and our status in Heaven will be based on our works in this life. Paul speaks of receiving something for both the good that we did *and* for the bad.

- Christians must be very careful about how we live our lives, because there's a judgment to come.
- The person who will judge us in the life to come is Christ. We will appear before His judgment seat.
- All Christians will have to stand before the judgment seat of Christ. There are no exceptions. Everyone will be held accountable for all the good *and* the bad that they did.
- Our actions in this life have consequences in the life to come.

**2 Corinthians 5:11:** "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 speaks of the "terror of the Lord". The knowledge that we will be judged by Jesus should fill us with terror, because God is utterly impartial.
- Christians should fear the Lord.
- The fear of the Lord should drive Christians to obedience. Because of the terror of the Lord, we must seek to live godly lives and do what's right.
- Since we know the terror of the Lord, we should spread the gospel.
- Paul talks of seeking to "persuade men". (This is most likely a reference to persuading people of the truth of the gospel).
- Christians are made manifest to God.
- God knows those who belong to Him.
- Paul said that he hopes that the apostles have been made



manifest to the Corinthian church.

**2 Corinthians 5:12:** "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 said that he wasn't going to boast about himself to the Corinthian church. Instead he was going to give the Corinthians an opportunity to "glory on our behalf".
- Paul said that he wanted the Corinthian church to glory on behalf of the apostles, so that they could give an answer to people who boast about outward appearances instead of the heart.
- It's not a good thing to give glory based on outward appearances.
- It's a good thing to give glory based on the heart.
- Outward appearances aren't as important as the heart.
- Churches should give glory (praise) to those who deserve it.

**2 Corinthians 5:13:** "For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause."

- There were times when the apostles were beside themselves (in great distress).
- There were times when the apostles were not in great distress.
- When the apostles were in great distress, it was for the sake of God.

- When the apostles were not in great distress themselves, it was for the sake of the church.
- The apostles sought the good of the churches.
- There may be times in life when we are in great distress.
- There may be times in life when we are not in great distress.
- We should seek the good of other Christians.
- We should live for God.

**2 Corinthians 5:14:** "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:"

- The love of Christ constrains us. That love doesn't give us the freedom to live as we please. Instead it constrains us to do what's right, to live for God, and to seek to show love to others.
- Christ died for all. (This seems to mean that Christ died for all those He intended to save. If Christ truly died for every single human being, then everyone would be saved and no one would go to Hell – but that's not what the Bible teaches.)
- The reason Christ died for all is because all were dead.
- Before Christ saved us, we were dead. (Those who are dead can't save themselves.)
- There's only one person who died for everyone (and that's Christ). There's only one Savior.

**2 Corinthians 5:15:** "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."

- Christ died for all.
- The reason that Christ died for all is so that we wouldn't live for ourselves, but would live for Him instead.
- We must live for Christ, because Christ died for us.
- Christ died.
- Christ rose again. He didn't stay dead.
- We must not live for ourselves.
- Those who are Christians must live differently from those who aren't Christians.

**2 Corinthians 5:16:** "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."

- Paul said that the apostles didn't know anyone "according to the flesh".
- Paul said there was a time when he knew Christ "after the flesh", but not anymore. This seems to be saying that Paul spent some time with Christ in person, but that opportunity ended.

**2 Corinthians 5:17:** "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

- All those who are Christians are new creatures.
- Christians are fundamentally different from those who

aren't Christians.

- Once we're saved, old things pass away (such as walking in sin and wickedness).
- Once we're saved, all things are become new (such as the renewing of our mind so that we walk in righteousness).
- Being a Christian means being in Christ.
- We're saved *by* Christ and *through* Christ.
- The only people who are new creatures are those who are in Christ.

**2 Corinthians 5:18:** "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;"

- All things are of God.
- God has reconciled us to Himself.
- Before we were saved, we weren't reconciled to God.
- After we were saved, we were reconciled to God.
- God used Jesus to reconcile us to Himself.
- The reason we're reconciled to God is because of what Jesus did for us. It's not because of anything we've done or will do.
- Jesus is the Christ (the Messiah).
- The only way to be reconciled to God is through Jesus. There's no other path to salvation.
- God is the one who chose to reconcile us to Himself. It was His decision and His doing, not ours.
- God gave us the ministry of reconciliation. (This seems to

be a reference to spreading the gospel, because the gospel is the means by which people are saved and reconciled to God.)

**2 Corinthians 5:19:** "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."

- God was in Christ.
- God worked through Christ to reconcile the world unto Himself.
- God is the one who chose to save the world.
- The way the world is reconciled to God is through Christ. There's no other way.
- God didn't hold the world accountable for its trespasses. Instead He saved the world through Christ.
- God has given us the word of reconciliation. (This seems to be a reference to the gospel.)
- The world is guilty of sin.
- Because the world is guilty of sin, the world needed a savior.

**2 Corinthians 5:20:** "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."

- We are ambassadors for Christ. We should be spreading the gospel of Christ to the world.
- God spoke through the apostles. Their message came

from God, not from themselves.

- Our message to the world is this: the world needs to be reconciled to God (through the gospel of Christ).

**2 Corinthians 5:21:** "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."

- Paul says that God made Christ "to be sin for us", even though Christ was sinless. This means Christ suffered and died for our sins. God punished Christ for our sins instead of us, so that we could be declared righteous.
- Someone had to be punished for our sins. Since God is a just God, He couldn't simply ignore sin.
- The reason we can be saved is because God punished Christ for our sins instead of us. We are saved by His blood, His death, and His resurrection.
- Christ was sinless. He never sinned.
- The reason we're righteous in the sight of God is because God has given us the perfect righteousness of Christ. We are wearing the righteousness of Christ, not our own righteousness.
- The only way to be saved is to be in Christ. We need perfect righteousness, and that only comes from God.

## Chapter 6

**2 Corinthians 6:1:** "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

- Paul calls us workers with Christ. We are working together with Christ.
- We need to be working. We aren't called to stand idle and do nothing.
- Christ is working. He's at work in this world.
- Paul urged us to not receive the grace of God in vain. We *must* obey God's commandments and do what's right. The grace of God is intended to free us from sin, not give us liberty to sin.
- Living in sin frustrates the grace of God. The Lord gave us grace so that we would *no longer live in sin*. Continuing to live in sin after God has given us grace is bad.
- We must not live in sin.
- We must not frustrate the grace of God.
- It's possible for us to frustrate the grace of God. The way we do that is by continuing to live in sin after we're saved.
- Those who seek to work with Christ must not lead lives of sin.

**2 Corinthians 6:2:** "(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.)"

- This is the accepted time. This is the day of salvation.
- The day of salvation isn't a time in the future, but now. This is the time when we must be saved.
- God has heard us and given a way to be saved. This is the day of salvation.

**2 Corinthians 6:3:** "Giving no offence in any thing, that the ministry be not blamed:"

- We must make sure that we don't give offense in anything. We must seek to be as unoffensive as possible.
- The reason we must seek to not give offense is so that the ministry isn't blamed.
- If we give offense to others then that will reflect badly on the ministry. For that reason we must not do anything that might bring reproach to the gospel.
- It's not good to be offensive. That can cause blame to fall upon the ministry.

**2 Corinthians 6:4:** "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,"

- We are the ministers of God. This doesn't mean we're all preachers, but rather that we're fellow workers with God.
- The way to be approved as a worker of God is to be patient.
- The way to be approved as a worker of God is to endure afflictions.
- The way to be approved as a worker of God is to endure times of need.
- The way to be approved as a worker of God is to endure distress.
- We must seek to be patient.
- We must learn to endure afflictions.



- We must learn to endure times of distress.
- We must learn to handle situations where we find ourselves in great need.
- There may be times when we have to wait.
- There may be times when we are afflicted.
- There may be times when we are distressed.
- There may be times when we are in need.

**2 Corinthians 6:5:** "In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;"

- The way to be approved as a worker of God is to endure beatings for the sake of Christ.
- We must learn to endure beatings for the sake of Christ.
- There may be times when we're beaten for the sake of Christ.
- The way to be approved as a worker of God is to endure imprisonment for the sake of Christ.
- We must learn to endure imprisonment for the sake of Christ.
- There may be times when we are imprisoned for the sake of Christ.
- The way to be approved as a worker of God is to endure angry mobs for the sake of Christ.
- We must learn to endure angry mobs for the sake of Christ.
- There may be times when we are assaulted by an angry mob ("tumult") for the sake of Christ.

- Paul believed that being beaten, imprisoned, and assaulted by a violent angry mob was a normal part of the Christian experience, and something we should expect.
- Christians are supposed to labor for Christ. There's work that we need to do, and we need to be doing it.
- Christians are supposed to watch. Christ repeatedly told us to be sober, to be awake, and to watch. We need to be doing that.
- Christians are supposed to fast.

**2 Corinthians 6:6:** "By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,"

- The way to be approved as a worker of God is to be pure.
- We must learn to be pure.
- The way to be approved as a worker of God is to pursue knowledge.
- We must learn to love knowledge and pursue it.
- The way to be approved as a worker of God is to be longsuffering.
- We must learn to be longsuffering.
- The way to be approved as a worker of God is to be kind.
- We must learn to be kind.
- The way we can be pure, and kind, and endure both persecution and hardship, is through the Holy Spirit.
- The way to be approved as a worker of God is to have

genuine love for others.

- We must learn to have genuine love for others.

**2 Corinthians 6:7:** "By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,"

- The thing that makes us an approved worker of God is the Bible, which is the word of truth.
- We are made an approved worker of God by the power of God Himself. His power accomplishes it in our life.
- The Bible is the word of truth. Everything in it is true.
- We need the power of God in order to be an approved worker for Him.
- We need the truths of the Bible in order to be an approved worker of God.
- We need righteousness in order to be an approved worker for God.
- Righteousness protects us. The apostle Paul calls it armor on the right hand and the left hand.

**2 Corinthians 6:8:** "By honour and dishonour, by evil report and good report: as deceivers, and yet true;"

- The Christian life consists of both honor and dishonor. The world may hate us and dishonor us, but we are honored in the sight of God. One day we will be glorified by Him.
- The Christian life consists of both evil and good reports. The world may hate us and give an evil report of us

because of the gospel, but in the end God will give a good report of us because of what we have done for His sake.

- The world may hate us and call us liars and deceivers because they hate the gospel, but the gospel is true. What we proclaim are not lies, but priceless truths.

**2 Corinthians 6:9:** "As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;"

- Since we're not of the world, we may not be known in this life. However, God knows us well and calls us by name. That is worth far more than worldly fame.
- Since we're not of the world, the world may persecute and kill us. However, one day God will raise us from the dead and we will live forever.
- God may chasten us as an act of discipline. However, our destiny is to live forever with Him, not to die and be dead forever.

**2 Corinthians 6:10:** "As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

- Since we're not of the world, the world may persecute us and fill our life with sorrow and pain. However, we can rejoice even in times of persecution because of what the Lord has done for us, and because of His precious promises.
- God hasn't promised us wealth in this life. We may be poor in material goods. However, by spreading the gospel to others we're making them rich in everlasting ways.

- God hasn't promised us wealth in this life. Even if we have nothing at all in this life, in Christ we possess all things.
- There may be times in life when we're poor.
- There may be times in life when we have nothing at all.

**2 Corinthians 6:11:** "O ye Corinthians, our mouth is open unto you, our heart is enlarged."

- The apostle Paul loved the Corinthian church. It clearly meant a great deal to him.

**2 Corinthians 6:12:** "Ye are not straitened in us, but ye are straitened in your own bowels."

- The apostle Paul had no ill feelings toward the Corinthian church. Any ill will or dispute came from their side, not from him.

**2 Corinthians 6:13:** "Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged."

- Paul said that he spoke to the Corinthian church the way that he would speak to children.
- In some way Paul considered the Corinthian church to be his children.
- Paul wanted to see the love of the Corinthian church grow.

**2 Corinthians 6:14:** "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with

unrighteousness? and what communion hath light with darkness?"

- The church must not become yoked with unbelievers. This means we may not form alliances with unbelievers, or work with them, or become partners with them.
- Paul didn't teach pragmatism, compromise, or bridge building. Instead he taught strict separation from the world. He forbade the church from building bridges to the world.
- The church is light, and the world is darkness. This means it's impossible for the church and the world to have fellowship together.
- The church is righteous, and the world is unrighteous. That which is righteous must not form a relationship with that which is unrighteous. Those two things don't go together.
- Paul didn't teach it was good for the righteous to form alliances with the wicked on the grounds that the righteous would be a good influence on them. Instead he taught that it was very bad to do that, and the church must not do such things.
- The church must separate itself from the world.
- When the church pursues a relationship with the world, it's pursuing wickedness. That's an evil thing to do.
- Unbelievers are unrighteous.
- Unbelievers are in darkness.
- Christians are righteous.
- Christians are in the light.

**2 Corinthians 6:15:** "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

- Christ doesn't have fellowship with the devil.
- Since Christ doesn't have fellowship with the devil, the children of God must not have fellowship with the children of the devil.
- The church should pursue relationships with those who are righteous and pure.
- The church shouldn't pursue a relationship with the devil, or with the children of the devil. There's no possible fellowship there.
- Those who believe in Jesus can't have fellowship with those who don't believe.
- Those who believe in Jesus shouldn't pursue fellowship with those who don't believe.
- Paul taught strict separation from the world. The world isn't the friend of Christians. We must not join with it, because it's evil.

**2 Corinthians 6:16:** "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."

- Christians are the temple of God.
- Paul calls God the living God.
- God dwells within Christians.
- God walks with Christians.
- The Lord is our God, and we are His people.

- There can be no fellowship between the temple of the living God and pagan temples. Since we are the temple of the living God, that means we must not seek fellowship with idolatry.
- God hasn't called us to form relationships with evildoers on the grounds that we can be a good example to them. Instead He commanded us not to do that, because we must not have fellowship with idolatry and wickedness.

**2 Corinthians 6:17:** "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

- God commands Christians to come out from the world and be separate from it.
- Christians must have nothing to do with wickedness. We must distance ourselves from it and separate ourselves from it. We must never form relationships or alliances with evil, because that is always wrong.
- God commands Christians to separate from evil, not join forces with evil.
- God commands Christians to not even touch that which is unclean. We must stay away from everything that's unclean (morally impure).
- God will receive us if we separate ourselves from the world and avoid that which is unclean (morally impure).
- If we want God to receive us then we must separate ourselves from all evil.
- Those who join forces with evildoers, pagans, and idolaters are separating themselves from God.



**2 Corinthians 6:18:** "And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

- If we separate ourselves from the world then God will be our Father.
- If we separate ourselves from the world then we will become the sons and daughters of God.
- The sons and daughters of God are those who have separated themselves from the world.
- Those who join with the world aren't the sons and daughters of God. You can't have both God and the world.
- God is almighty.
- God is the Lord.

## Chapter 7

**2 Corinthians 7:1:** "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."

- The promises of God should motivate us to lead righteous and holy lives.
- We must make the choice to stop sinning.
- Paul consistently taught that we can choose to stop sinning. Since we're saved, we're no longer slaves to sin.
- Paul refers to sin as filthiness. Sin is bad, unclean, and dirty.

- Paul refers to both sins of the flesh and sins of the Spirit.
- We must put an end to both the sins of the flesh and the sins of the Spirit.
- We must fear God. Our fear of God should motivate us to stop sinning and walk in His ways.
- Those who have stopped sinning have perfected holiness.
- Those who continue to live sinful lives haven't perfected holiness.
- Paul calls Christians "dearly beloved".

**2 Corinthians 7:2:** "Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man."

- Paul wanted the Corinthian church to receive them.
- Since Paul hadn't done anything wrong to anyone in the church, the church should receive him. They had no grounds to reject him.
- Paul hadn't wronged anyone at the Corinthian church.
- Paul hadn't corrupted anyone at the Corinthian church.
- Paul hadn't defrauded anyone at the Corinthian church.
- It's evil to do wrong to others.
- It's evil to corrupt others.
- It's evil to defraud others.
- We must not wrong anyone.
- We must not corrupt anyone.
- We must not defraud anyone.

**2 Corinthians 7:3:** "I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you."

- Paul said that he wasn't trying to condemn the Corinthian church.
- Paul loved the Corinthian church.
- Paul said that he was willing to die for the Corinthian church.
- We should have great love for the church.

**2 Corinthians 7:4:** "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 spoke to the Corinthian church with great boldness.
- It's a good thing to speak boldly to the church.
- Paul said that he glorified the Corinthian church. In spite of everything, he spoke well of them and praised them to others.
- It's not wrong to glorify a church.
- Paul said that he was filled with comfort, even though he was persecuted.
- Paul said that he was filled with joy, even though he was in a time of great trouble.
- It's possible to experience comfort in the midst of persecution.
- It's possible to experience joy in the midst of trials.

**2 Corinthians 7:5:** "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."

- When Paul went into Macedonia he had no rest.
- When Paul went into Macedonia he experienced problems on every side.
- When Paul went into Macedonia he experienced a great deal of opposition.
- When Paul went into Macedonia he was afraid.
- There were times when Paul was afraid.
- Even the apostles weren't immune to fear.
- There may be times in life when we have no rest.
- There may be times in life when we have problems on every side.
- There may be times in life when we face fierce opposition.
- There may be times in life when we're afraid.

**2 Corinthians 7:6:** "Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;"

- God comforts those who are cast down.
- There are times when God comforts those who are in need of comfort.
- There may be times when we're cast down.
- God knows when we're cast down.
- God cares when we're cast down.

- God brought comfort to Paul by sending Titus to him.
- Paul knew Titus.
- Paul and Titus were contemporaries.
- Paul already knew Titus before he wrote this letter to the Corinthian church.
- Titus brought great comfort to Paul.
- There are times when God works through others to bring comfort to us.

**2 Corinthians 7:7:** "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."

- Paul was comforted when Titus came and visited him.
- Paul was comforted when Titus told him how much the Corinthian church cared about him.
- Titus was comforted when he heard how much the Corinthian church cared about Paul.
- It's not wrong to be comforted by hearing how much one group of people cares about someone else.
- The Corinthian church had an earnest desire toward Paul.
- It seems that the Corinthian church mourned for Paul.
- Paul rejoiced to hear that the Corinthian church cared about him.
- It's good to rejoice when others care about us.
- It's not wrong to tell people that you're glad they care about you.

- It's good to care about others.

**2 Corinthians 7:8:** "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."

- Paul said that one of his letters to the Corinthian church made them sorry.
- Paul said that he didn't regret sending a letter to the church that made them sorry, because it only made them sorry for a season.
- It seems that Paul did regret sending that letter to the church for a while, but then he changed his mind.

**2 Corinthians 7:9:** "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."

- Paul rejoiced that he sent the letter that made the Corinthian church sorry.
- The reason Paul rejoiced over his previous letter wasn't because it made the church sorry, but because it motivated them to repent.
- There's a sorrow that leads to repentance.
- It's not a bad thing to make someone sorry in a way that leads them to repent.
- Sorrow that leads to repentance is godly sorrow.
- It's good to repent.

- It's good to experience sorrow if that sorrow drives us to repentance.

**2 Corinthians 7:10:** "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."

- Godly sorrow leads to repentance.
- Repentance leads to salvation.
- Godly sorrow leads to salvation.
- It's good to have godly sorrow.
- We shouldn't regret having godly sorrow, because it leads to repentance and salvation.
- We shouldn't regret doing things that make other people have godly sorrow, because that leads to repentance and salvation.
- The sorrow of the world leads to death.
- There's sorrow that's not godly sorrow.
- There's sorrow that doesn't lead to repentance.
- There's sorrow that doesn't lead to salvation.
- Not all sorrow is good.
- There's some sorrow that leads only to death.

**2 Corinthians 7:11:** "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."

- The Corinthian church experienced godly sorrow.
- The godly sorrow that the church experienced produced genuine change.
- The godly sorrow that the church experienced produced carefulness.
- It's good to be careful.
- Christians should seek to be careful.
- The godly sorrow that the church experienced produced a desire for them to clear themselves of wrongdoing.
- It's good for Christians to seek to clear themselves of wrongdoing.
- Christians should seek to clear themselves of wrongdoing.
- The godly sorrow that the church experienced produced a godly indignation.
- The godly sorrow that the church experienced produced a godly fear.
- The godly sorrow that the church experienced produced a passionate desire for righteousness.
- The godly sorrow that the church experienced produced a godly zeal.
- The godly sorrow that the church experienced produced a desire to be avenged.
- Christians should be filled with zeal.
- Christians should fear the Lord.
- Christians should have a passionate desire for righteousness.



- The Corinthian church cleared themselves in the matter that Paul raised to them. Their godly repentance motivated them to address the problem and do what was right.
- The church should response to rebuke by zealously fixing the problem and clearing themselves of the matter, not by attacking the messenger or ignoring the issue.
- The Corinthian church responded very zealously to Paul's rebuke.

**2 Corinthians 7:12:** "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."

- The reason Paul raised the issue with the church was so they would know he cared about them.
- Raising issues to the church is an act of love.
- Those who love the church will raise an issue when there's a problem, and will rebuke the church so they become aware of it and experience godly sorrow over it.
- Hiding issues in the church isn't loving at all. Instead it indicates a lack of care and love.
- Caring for the church means raising issues when there's a problem.
- Caring for the church means rebuking them so they're filled with godly sorrow and are motivated to repent.
- It seems that in the issue that Paul raised, there was a person who did something wrong to another person.
- One of the ways the apostles cared for the churches was

by rebuking them and leading them to godly sorrow.

- It's not evil to rebuke churches.

**2 Corinthians 7:13:** "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."

- The Corinthian church comforted Paul.
- The Corinthian church refreshed the spirit of Titus.
- Our spirit can be refreshed.
- There are times when our spirit needs to be refreshed.
- It's possible for others to refresh our spirit.
- The joy of Titus brought joy to Paul.
- The reason Titus had joy was because his spirit was refreshed by the Corinthian church.
- We should seek to comfort those who need comfort.
- Churches should seek to bring comfort to others.

**2 Corinthians 7:14:** "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."

- Paul boasted about the Corinthian church to Titus.
- Paul wasn't ashamed about boasting of the Corinthian church.
- It's not a sin to boast about other churches.
- Paul said the reason he wasn't ashamed about boasting

of the Corinthian church was because his boasting was true. The things he said about them were true things.

- It's not a sin to boast about others if the things you're saying are true.
- Everything that Paul told the Corinthian church was true.
- We must always say things that are true. Everything that we say must be true.
- Paul wanted the church to know that he boasted about them to others.
- It's not wrong to let people know that you're proud of them and are boasting about them to others.

**2 Corinthians 7:15:** "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."

- Titus had great affection for the Corinthian church.
- It's not wrong to have great affection for a church.
- The reason Titus had great affection for the church was because of their obedience.
- The reason Titus had great affection for the church was because they received him with fear and trembling.
- It's good to have great affection for obedient churches.
- Churches should seek to be obedient.
- It's good to receive the words of the apostles with fear and trembling.
- Churches should receive the words of the apostles with fear and trembling.

**2 Corinthians 7:16:** "I rejoice therefore that I have confidence in you in all things."

- Paul had confidence in the Corinthian church in all things. He didn't have doubts about the church.
- Paul rejoiced that he was able to have confidence in the Corinthian church.
- Churches should seek to be faithful in all things, so that people can have confidence in them.
- It's good to be able to have full confidence in a church.

## Chapter 8

**2 Corinthians 8:1:** "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;"

- God bestowed His grace on the churches of Macedonia.
- At the time Paul wrote this letter there were churches in Macedonia.
- Macedonia existed at the time of Paul.
- There are times when God gives grace to churches.
- Paul wanted the Corinthian church to know about the struggles of another church in another place.

**2 Corinthians 8:2:** "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

- The Macedonian church was going through a great trial.

- The Macedonian church was being greatly afflicted.
- The Macedonian church was joyful in the midst of affliction.
- The Macedonian church was very poor.
- Even though the Macedonian church was very poor, they gave generously to others.
- It's possible to be joyful in the midst of affliction.
- It's possible to be joyful in the midst of deep poverty.
- God doesn't promise that all churches will be rich. Some churches are very poor.
- God doesn't bless all churches with riches.
- There are some churches that are very poor.
- There are some churches that are greatly afflicted.
- It's possible to give generously in the midst of deep poverty.
- The reason the Macedonian church could be joyful in the midst of affliction was because of the grace of God.
- The reason the Macedonian church could be generous in the midst of deep poverty was because of the grace of God.
- Churches should be joyful.
- Churches should be generous.

**2 Corinthians 8:3:** "For to their power, I bear record, yea, and beyond their power they were willing of themselves;"

- The Macedonian church gave a very generous financial gift to the apostle Paul.

- The amount that the Macedonian church gave was beyond what they had the ability to give.
- Paul wanted the Corinthian church to know how much the afflicted and poor Macedonian church had given to the ministry. He wanted them to know that they had given a great deal, but he didn't reveal the exact amount.
- Paul used the Macedonian church as an example of giving generously.

**2 Corinthians 8:4:** "Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints."

- The Macedonian church begged Paul to accept their financial gift.
- The gift from the Macedonian church was intended to minister to the saints. It seems that it wasn't given to Paul personally.
- The Macedonian church had a fervent desire to minister to the saints, in spite of their affliction and their deep poverty.
- Even though the Macedonian church was very poor, they begged Paul to allow them to minister to others.

**2 Corinthians 8:5:** "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 first gave themselves to the Lord.
- After the Macedonians gave themselves to the Lord, they ministered to the saints according to the will of God.

- Before you can minister to the saints you must first give yourself to the Lord.

**2 Corinthians 8:6:** "Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also."

- Paul wanted Titus to teach the Corinthian church to be as generous and joyful as the Macedonian church.
- Titus had started teaching the Corinthian church, but the job wasn't done. Paul wanted Titus to finish what he had started.
- Titus ministered to the Corinthian church.
- The Corinthian church lacked generosity.
- When Paul saw the generosity of the Macedonian church, it motivated him to see the Corinthians develop that same spirit of generosity.

**2 Corinthians 8:7:** "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."

- The Corinthian church abounded in faith.
- The Corinthian church abounded in "utterance". (This may be tongues, or this may be proclaiming the gospel.)
- The Corinthian church abounded in knowledge.
- The Corinthian church abounded in diligence.
- The Corinthian church abounded in love toward the apostles.

- The Corinthian church didn't abound in generosity.
- Paul wanted the Corinthian church to abound in generosity.
- Even though the Corinthian church abounded in faith and knowledge, and even though they were diligent, and even though they loved the apostles, they weren't generous. Paul wanted them to become generous.
- It's not enough for a church to have one or two good qualities. Churches need to fully develop and abound in all good qualities.
- Churches should abound in faith.
- Churches should abound in knowledge.
- Churches should abound in diligence.
- Churches should love the apostles.
- Churches should be generous.

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

- The way to prove the sincerity of your love is by generosity (which means giving generously to those who are in need).
- The sincerity of a person's love is proven through their actions, not through their words.
- It's good to prove that your love is real.

**2 Corinthians 8:9:** "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."

- Jesus is Lord.
- Jesus is the Messiah (the Christ).
- Before Jesus came into this world He was rich.
- When Jesus came into this world He became poor.
- Jesus chose to become poor so that we might be made rich.
- The coming of Jesus into this world was an act of grace.
- The coming of Jesus into this world was an act of generosity.
- Jesus became poor for our sake.
- The reason Jesus came into this world and became poor was so that He might help us.
- When Jesus was in this world He was poor.

**2 Corinthians 8:10:** "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."

- It was expedient for the Corinthian church to become generous.
- It was expedient for the Corinthian church to give generously to the saints.
- It seems that the Corinthian church had been generous in the past, and Paul wanted them to be generous again.
- Churches need to continually be generous. Generosity shouldn't be a one-time thing.

**2 Corinthians 8:11:** "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."

- It's not enough to have a desire to be generous. We must actually be generous, and give.
- It's not enough to be willing to be generous. We must actually be generous, and give.

**2 Corinthians 8:12:** "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."

- God wants people to give willingly.
- What matters to God is that we give what we have, even if what we have isn't very much.
- God looks at what we have to give, and uses that to measure our generosity.
- God doesn't expect us to give things that we don't have.
- We must give willingly.
- We must give what we have, even if we don't have very much.
- God is looking for those who will give willingly.
- If we give, we must do so with a willing heart.

**2 Corinthians 8:13:** "For I mean not that other men be eased, and ye burdened:"

- Paul wasn't saying that he wanted the Corinthian church to give so that other churches didn't have to give.

- Paul wanted all churches to give generously.
- All churches have a responsibility to give generously to the needs of the saints.

**2 Corinthians 8:14:** "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:"

- To Paul, equality meant that churches which had an abundance should supply the needs of others. If someone was in need and a church has the ability to help them, then they should do so.
- Paul believed that although the Corinthian church was in a period of financial abundance, there might be a time in the future when they were in need. Therefore the church should help others now, while it could, and then other churches would help them when their time of need came.
- Equality is about helping other people through their time of need, when you're in a position to do so.
- Churches have a responsibility to help out other churches in their time of need.
- There may be some churches which have financial abundance.
- There may be some churches which have financial needs.

**2 Corinthians 8:15:** "As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack."

- When the Israelites gathered manna in the days of the

Exodus, the reason no one lacked anything was because those who gathered much gave to those who gathered little.

- God expects those who are in a position to help others to do so.

**2 Corinthians 8:16:** "But thanks be to God, which put the same earnest care into the heart of Titus for you."

- Titus had a great love for the Corinthian church.
- Titus sought to care for the Corinthian church.
- Paul praised God that Titus loved the Corinthian church.
- The reason Titus loved the Corinthian church was because God put that love in his heart.
- God is the one who gives us love for others.
- God has the ability to cause us to love others.
- Our love for others comes from God.

**2 Corinthians 8:17:** "For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you."

- Titus chose to go to the Corinthian church, even though no one asked him to do that.
- The reason Titus chose to visit the Corinthian church was because he loved them.

**2 Corinthians 8:18:** "And we have sent with him the brother, whose praise is in the gospel throughout all the churches;"

- Titus didn't go to the Corinthian church alone. Paul sent

another person with him.

- The person who Paul sent with Titus to the Corinthian church isn't named. No one knows who it was.
- Whoever Paul sent with Titus was well known by all the churches. He was highly praised and was faithful to the gospel.

**2 Corinthians 8:19:** "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:"

- The person Paul sent with Titus was chosen by the churches to travel with Paul.
- The apostles had a spirit of generosity.
- The reason the apostles had a spirit of generosity was because God gave it to them.
- The Corinthian church had a ready mind.
- Churches should have a ready mind. They should have a mind that's ready to hear and believe the truths of the Scriptures.

**2 Corinthians 8:20:** "Avoiding this, that no man should blame us in this abundance which is administered by us:"

- Paul didn't want anyone to condemn the apostles for accepting financial gifts from churches, and giving those gifts to churches that were in need.
- It's not wrong to give to churches that are in need.
- The apostles administered the gifts that were given by

some churches to churches that were in need.

**2 Corinthians 8:21:** "Providing for honest things, not only in the sight of the Lord, but also in the sight of men."

- The apostles wanted to be honest in the sight of God.
- The apostles wanted to be honest in the sight of men.
- It's important for us to be honest.
- It's important for the church to be honest.
- It's important for the church to have a reputation for honesty.

**2 Corinthians 8:22:** "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."

- The fellow Christian that Paul sent with Titus was diligent in many things.
- Paul said that he had great confidence in the Corinthian church.

**2 Corinthians 8:23:** "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."

- Paul called Titus his partner and his fellow helper in helping the Corinthian church.
- Paul said that the other Christians who accompanied Titus were messengers of the churches.

- Paul said that the other Christians who accompanied Titus were messengers of the glory of Christ.

**2 Corinthians 8:24:** "Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf."

- Paul wanted the Corinthian church to prove their love (by giving generously).
- Paul had been boasting about the Corinthian church. He wanted the Corinthian church to give substance to those boasts by giving generously.

## Chapter 9

**2 Corinthians 9:1:** "For as touching the ministering to the saints, it is superfluous for me to write to you:"

- After Paul spent an entire chapter talking about ministering to the saints and how important it was for the Corinthian church to learn to be generous, he said he didn't need to talk to them about ministering to the saints. Paul seems to be saying that there was a time in the past when the church helped someone, and Paul expected them to live up to their reputation.

**2 Corinthians 9:2:** "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."

- In the past the Corinthian church had helped someone,

and their zeal had motivated other churches to copy their example.

- Paul boasted to the churches in Macedonia about what the Corinthian church had done.
- It's not wrong to hold up a church as an example of how to behave.
- It's not wrong to boast about the good behavior of specific churches.
- The Corinthian church had provided some kind of support to Achaia a year before Paul wrote this letter.
- It's good for churches to see the good behavior of other churches and become motivated to be like them.
- Churches should try to set a good example for other churches to follow.

**2 Corinthians 9:3:** "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:"

- The reason Paul sent people to visit the Corinthian church was so they would be ready to give to other churches that were in need.
- Paul was worried that he had boasted about the Corinthian church in vain, and if he didn't send people in advance to warn them that a request was coming then they would fail the test.
- Paul was doing everything he could to make sure that the Corinthian church lived up to its reputation.
- Paul wanted the church to be ready to give to those who were in need, so that when the opportunity came up they



could immediately meet the need.

- Paul was going to great lengths to make the Corinthian church look good.

**2 Corinthians 9:4:** "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."

- Paul was planning on making another visit to the Corinthian church.
- When Paul visited the Corinthian church he was going to bring people from the Macedonian church with him.
- Paul was concerned that unless he gave the Corinthian church advance notice, when he showed up with people from Macedonia they wouldn't be ready to receive them and meet their needs.
- Paul wanted the Corinthian church to be prepared when he returned.
- Paul had boasted about the generosity of the Corinthian church. However, he was afraid that if he didn't warn them in advance that he was coming, he would find them unprepared and would be ashamed about how much he had boasted about them.
- Paul believed the only way the Corinthian church would be ready for his return was if he sent people ahead of his trip to warn them that he was coming, and to help them get ready.
- Paul didn't want to visit the Corinthian church, find them unprepared, and be ashamed.
- One of the reasons Paul boasted about the Corinthian

church was to put pressure on them to live up to their reputation.

**2 Corinthians 9:5:** "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 sent people ahead of his visit to the Corinthian church. The goal was for them to collect an offering of the Corinthian church so that when Paul arrived everything would be ready.
- Paul didn't want the offering to be collected when he arrived. Instead he wanted it to be collected ahead of time so that it would be ready when he got there.
- In the days of the early church, offerings weren't collected on a regular basis. Instead they were collected when another church had a need, and they were collected for the purpose of meeting that need.
- Paul seemed to think it was shameful for an offering to be taken when he was there. Instead it was better for it to be collected in advance of his arrival.
- Paul was sending multiple people to the Corinthian church in order to gather the offering.
- Before Paul wrote this letter, he had already told the Corinthian church about the offering that he wanted them to put together. This wasn't the first time he had told them about it.
- Paul wanted the Corinthian church to give out of their abundance.

- The Corinthian church was well off.
- Paul wasn't asking the Corinthian church to give from a position of covetousness. He didn't covet what they had.
- It's wrong to covet the possessions of others.

**2 Corinthians 9:6:** "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

- Those who sow sparingly will reap sparingly.
- Those who sow bountifully will reap bountifully.
- If you want to reap a bountiful harvest then you need to sow a lot of seed.
- When Paul told the Corinthian church that they needed to sow bountifully if they wanted to reap bountifully, he said that in the context of giving to churches who were in need.
- Paul applied the principle of "sowing bountifully to reap bountifully" to giving to those who were in need. It was specifically about giving to poor churches.
- Paul wanted the Corinthian church to give generously to other churches that were in need.
- Churches should give generously to other churches.
- When a church gives generously to another church, it's sowing bountifully.
- Churches should take care of one another.

**2 Corinthians 9:7:** "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for

God loveth a cheerful giver."

- Paul didn't teach tithing. He never mentioned tithing in any of his letters, and he never told any church to tithe.
- Paul said that each person should give as he has purposed in his heart.
- Paul said that giving must not be done grudgingly. It must not be forced or done reluctantly.
- Paul never hinted that Christians were required to give a certain percentage of their income to the church. Instead he said that each person should give whatever he wants to give.
- Paul specifically said that Christians must never give out of "necessity". It's wrong for them to give on the grounds that they have to (which goes against tithing).
- Christians should willingly give whatever they want to the church. God doesn't require us to give a certain amount or a certain percentage.
- God loves a cheerful giver.
- The important thing about giving is that it must be done willingly and cheerfully.
- Those who teach that Christians are required to give a certain amount are violating what the apostle Paul taught, because Paul taught the opposite.

**2 Corinthians 9:8:** "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:"

- God is able to make all grace abound toward us, so that we can perform every good work.

- God wants us to perform every good work.
- God doesn't want us to only perform some good works. Instead He wants us to abound to every good work.
- In order for us to perform good works we need the grace of God.
- God can give us enough grace so that we can perform every good work.
- If we want to perform good works then we need to pursue the grace of God.
- God is the one who enables us to do good works. Our ability to do good works comes from Him, because we need His grace in order to do them.
- Paul wanted the Corinthian church to have all sufficiency in all things. It wasn't enough for them to be doing just some things or a few things.
- Paul taught the "all things" principle. He didn't teach the "major on the majors" principle. He expected the church to be faithful in all things, sufficient in all things, and doing all things.
- We must seek to do all good works. It's not enough to just do some of them.
- We must seek the grace of God so that we can do all good works.

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

- God has dispensed His grace abroad.

- God has given to the poor.
- The righteousness of God is everlasting.
- God will never become evil. Instead He will remain righteous for all of eternity.
- God is righteous.
- God cares about the poor.

**2 Corinthians 9:10:** "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;)"

- Paul prayed that God would provide food for the Corinthian church.
- Paul prayed that God would multiply the seed that the Corinthian church had sown.
- The Corinthian church had sown some seed.
- It's good to pray that God would multiply the works that we've done so that they would reap a bountiful harvest.
- God is the one who controls the size of the harvest that we reap.
- God is the one who provides us with food.
- God is able to provide us with food.
- Paul prayed that God would increase the righteous fruit of the Corinthian church. Paul wanted to see the church abound in righteousness and grow in righteousness.
- Churches should produce fruits of righteousness.
- It's good to pray that God would increase the righteousness of a church.

- Churches should seek to grow in righteousness.

**2 Corinthians 9:11:** "Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God."

- Paul prayed that the Corinthian church would be enriched in all things.
- Paul prayed that the Corinthian church would experience bountifulness.
- It's not wrong to pray that God would bless a church in all things.
- We should give thanks to God when He enriches us.
- It's good to give thanks to God.
- God is the one who enriches us.
- Our bounty comes from the Lord.

**2 Corinthians 9:12:** "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;"

- Giving to other Christians does more than just meet their needs. It also results in thanksgiving to God.
- The church should be characterized by thanksgiving. The church should thank God for the great things He has done for them.
- When God uses other people to meet the needs of the church, the church should give thanks to God.
- There are times when Christians have needs.
- When Christians have needs, the church should seek to

meet them. This includes churches from other areas.

- It's good for churches to collect offerings to meet the needs of other Christians.
- Giving thanks to God is very important.

**2 Corinthians 9:13:** "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;"

- Other churches glorified God because the Corinthian church obeyed the gospel.
- Other churches glorified God because the Corinthian church gave generously to churches that were in need.
- Other churches glorified God because the Corinthian church gave generously to the poor.
- When a church obeys the gospel, we should glorify God.
- When a church gives to other churches that are in need, we should glorify God.
- When a church gives generously to the poor, we should glorify God.
- When people give to us to meet our needs, we should glorify God.
- Paul said that the Corinthian church had submitted itself to the gospel and was under subjection to it. In other words, the Corinthian church had put itself under the authority of the gospel and obeyed it.
- We must put ourselves in subjection to the gospel. We must put ourselves under it and obey it.



- It's good for churches to give generously to those who are in need (both to other churches and to the poor).
- The gospel is the gospel of Christ.
- The gospel has authority (both over us and over the churches).
- Those who are genuinely saved are in subjection to the gospel. They submit to it and obey it.

**2 Corinthians 9:14:** "And by their prayer for you, which long after you for the exceeding grace of God in you."

- Paul told the Corinthian church that other churches were praying for them.
- Other churches were praying that God would give grace to the Corinthian church.
- It's good for a church to pray for other churches.

**2 Corinthians 9:15:** "Thanks be unto God for his unspeakable gift."

- Paul gave God thanks for His unspeakable gift (the gift of the gospel and the gift of His grace).
- The gospel is an unspeakable gift.
- The grace of God is an unspeakable gift.
- We should give God thanks for the great and mighty gifts that He has given to us.

# Chapter 10

**2 Corinthians 10:1:** "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:"

- Christ is meek.
- Christ is gentle.
- We should be meek.
- We should be gentle.
- Paul was very humble when he visited the Corinthian church in person.
- Paul was very bold toward the Corinthian church in his letters to them.
- Paul treated the Corinthian church with great gentleness.

**2 Corinthians 10:2:** "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."

- Christians don't walk according to the flesh.
- Paul didn't want to be bold with the Corinthian church when he was with them in person. He was hoping that since he was bold in his letters he wouldn't have to be bold in person.
- Paul gently asked the Corinthian church to listen to what he had to say in his letter, so that he wouldn't have to be bold with them when he visited them.
- Paul spoke very boldly to some people who needed it.

**2 Corinthians 10:3:** "For though we walk in the flesh, we do not war after the flesh:"

- Right now, while we're in our mortal bodies, we walk in the flesh.
- Although we walk in the flesh (because we're in mortal bodies), we don't walk according to the flesh or wage spiritual warfare according to the flesh.

**2 Corinthians 10:4:** "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)"

- The weapons of spiritual warfare aren't carnal. They're not according to the flesh or according to the world.
- The weapons of spiritual warfare are spiritual.
- The weapons of spiritual warfare are mighty through God.
- God is the one who gives might to the weapons of spiritual warfare.
- The weapons of spiritual warfare are able to pull down strongholds.
- In order to pull down strongholds you must use the weapons of spiritual warfare. You can't use carnal weapons or the weapons of this world.
- The church is waging a spiritual war with spiritual weapons. It's not waging a carnal war with the weapons of this world.

**2 Corinthians 10:5:** "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 spiritual weapons of the church are used to cast down everything that exalts itself against God.
- The spiritual weapons of the church fight against evil imaginations.
- The spiritual weapons of the church fight against anything that attacks the knowledge of God.
- The church must wage a spiritual war against anything that attacks God.
- The church must wage a spiritual war against anything that attacks the knowledge of God.
- The church must wage a spiritual war against anything that exalts itself against God.
- The spiritual weapons of the church are used to make every thought obedient to Christ.
- We must control our thoughts.
- Our thoughts need to be made obedient to Christ.
- The way to make our thoughts obedient to Christ is by using the spiritual weapons that God has given us.
- Our thoughts matter. It's not enough for our actions to be righteous. Our thoughts must be righteous as well.
- Christ commands us to be obedient in both our actions and our thoughts.
- The church must seek to defend the knowledge of God.
- The knowledge of God is important. It's worth fighting for.

**2 Corinthians 10:6:** "And having in a readiness to revenge all disobedience, when your obedience is fulfilled."

- The church must seek to be obedient.
- The church must seek to fulfill all obedience. It must be obedient in all areas, not just in some areas.
- Obedience isn't optional.
- The church is only in a position to attack disobedience after it's become obedient in all areas.
- The church must not ignore disobedience.
- The church must care about obedience, and must oppose disobedience.

**2 Corinthians 10:7:** "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."

- We must not look at the outward appearance.
- The outward appearance is deceiving and can't be trusted.
- Those who trust that they are in Christ must understand that the apostles are in Christ as well.
- Those who are in Christ must not despise the apostles.
- The apostles are in Christ.
- Christians are those who belong to Christ.

**2 Corinthians 10:8:** "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:"

- God gave the apostles authority.
- The reason God gave apostles authority was for the edification of the church.
- God didn't give the apostles authority for the purposes of destruction.
- Paul gently reminded the Corinthian church that since he was an apostle, he did have God-given authority.
- Paul gently reminded the Corinthian church that he was using his God-given authority to edify them, not to destroy them.

**2 Corinthians 10:9:** "That I may not seem as if I would terrify you by letters."

- Paul didn't want his letters to the Corinthian church to terrify them.
- Paul's previous letter to the Corinthian church had terrified them.

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

- Paul had a reputation for writing weighty and powerful letters.
- Paul had a reputation for having a very weak physical presence.

- Paul had a reputation for being a bad public speaker.
- The Corinthian church had respect for Paul's letters, but not for his physical presence.

**2 Corinthians 10:11:** "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."

- Paul told the Corinthian church that the things he said in his letters would be backed by actions when he visited them.
- Paul didn't just speak boldly. He also acted boldly when he visited the churches. He did what he said he would do, and he backed up his words with actions.
- Paul gently told the Corinthian church not to despise him, because when he visited them his words would be backed by actions.

**2 Corinthians 10:12:** "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."

- It's wrong to measure yourself against yourself. You can't use yourself as a basis to determine how good you are.
- It's wrong to measure yourself against other people. You can't use others as a basis to determine how good you are. (Instead we must measure ourselves against what the Scriptures have to say.)
- It's wrong for you to commend yourself.
- The standard that we live by must *not* be "what other

people are doing”.

- We must not live by our own standard.
- Those who compare themselves to others aren't wise.

**2 Corinthians 10:13:** "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."

- God gave the apostles authority over the churches.
- Paul gently told the Corinthian church that God gave him authority over them.
- The authority of the apostles was given to them by God.

**2 Corinthians 10:14:** "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:"

- Paul preached the gospel to the Corinthians.
- The gospel is the gospel of Christ.
- The authority of the apostles extended to the Corinthian church. It didn't exclude them.

**2 Corinthians 10:15:** "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,"

- Paul wanted to see the faith of the Corinthian church increased.
- Churches should seek to have their faith increased.



- Paul wasn't the only person who preached the gospel. There were others who preached it as well.

**2 Corinthians 10:16:** "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."

- Paul wanted to preach the gospel in areas beyond Corinth.
- Paul was eager to preach the gospel in areas that hadn't been reached with the gospel yet.

**2 Corinthians 10:17:** "But he that glorieth, let him glory in the Lord."

- Those who boast must boast in the Lord (and not in themselves).
- We should boast in the Lord.

**2 Corinthians 10:18:** "For not he that commendeth himself is approved, but whom the Lord commendeth."

- Those who commend themselves are accomplishing nothing. Our self-commendations are worthless and empty.
- Those who are approved are those who are commended by the Lord, not those who are commended by themselves.
- There are some who are commended by the Lord.
- We must seek commendation from the Lord.

# Chapter 11

**2 Corinthians 11:1:** "Would to God ye could bear with me a little in my folly: and indeed bear with me."

- Paul wanted the Corinthian church to listen to what he had to say.
- Much of this letter is Paul pleading with the church to listen to him and do what was right.
- The Corinthian church was not where it needed to be, and Paul was trying to correct them.

**2 Corinthians 11:2:** "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."

- The New Testament consistently depicts the church as the bride of Christ.
- The relationship between Christ and the church has not yet reached its fullest extent. We are depicted as the bride of Christ, not the wife of Christ (unlike Israel in the Old Testament, which was called the wife of Jehovah).
- Christians are those who have been dedicated to the Lord Jesus Christ.
- Paul said that he wanted the church to be a chaste virgin. The church must not have relationships with any other gods, but must be wholly dedicated to the Lord and faithful to the gospel.

**2 Corinthians 11:3:** "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."

- The story in Genesis 3 of the serpent tempting Eve really happened. Paul referred to it as a genuine historical event, not as a myth or fairy tale.
- The serpent is the one who tempted Eve.
- Paul said that Eve was deceived. He didn't say that Adam was also deceived.
- Eve really was tempted by a serpent.
- The gospel of Christ is simple.
- Paul was concerned that people might try to corrupt the gospel and draw the church away from it.

**2 Corinthians 11:4:** "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."

- There are some people who may preach another Jesus.
- All those who preach Jesus are not necessarily preaching the truth. There is such a thing as a false Jesus (which is a "Jesus" who's different from the one found in the Bible).
- We must learn to discern between true and false teachings about Jesus.
- The apostles preached the true Jesus. What they taught about Jesus was true.
- Not all spirits are good and true. There are false spirits that are dangerous and seek to lead us away from God.

- We must learn to discern between true spirits and false ones.
- Not all gospels are true. There are some that are false.
- We must learn to discern between the true gospel and those that are false.
- Paul was concerned that if someone preached a false gospel to the Corinthian church, they would accept it.
- Paul didn't believe that the Corinthian church had discernment.
- It's not good to accept those who teach a false Jesus.
- It's not good to accept those who teach a false gospel.
- The Corinthians had been taught the true gospel.

**2 Corinthians 11:5:** "For I suppose I was not a whit behind the very chiefest apostles."

- There was a certain amount of rank among the apostles. Paul spoke of the "very chiefest apostles".
- The Corinthian church had been putting Paul down, and didn't take his apostleship seriously.
- Paul defended his apostleship to the Corinthian church. He told them he wasn't an inferior apostle.
- It's not wrong to defend yourself.

**2 Corinthians 11:6:** "But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things."

- Paul was a poor public speaker.

- Paul had a tremendous amount of knowledge.
- One of the reasons the Corinthian church didn't take Paul seriously was because he was a poor public speaker.
- Paul said he had taught all things to the Corinthian church.
- Paul didn't teach just some things to the church. Instead he taught all things.
- We must teach all things to the church. We aren't at liberty to leave things out.
- What mattered wasn't Paul's public speaking ability, but the content of what he had taught the church.
- The Corinthian church believed that a person's public speaking ability was more important than the content of the message. Paul rebuked them for this.

**2 Corinthians 11:7:** "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?"

- Paul didn't charge the Corinthian church for preaching to them. When he preached the gospel to them he didn't take any money from them at all.
- Since Paul didn't charge the Corinthian church for his services, the church disrespected him and didn't take him seriously.
- When Paul didn't take money from the church, he was exercising humility. He was humbling himself so that the church might be exalted.
- It's good to serve a church without charging them for it.

- Paul preached the gospel of God to the Corinthian church.
- It's good to preach the gospel for free.

**2 Corinthians 11:8:** "I robbed other churches, taking wages of them, to do you service."

- When Paul preached the gospel to the Corinthian church, he accepted money from other churches to pay his bills.
- There were times when Paul accepted financial gifts from other churches.
- There were times when other churches gave Paul financial gifts.
- The Corinthian church didn't give the apostle Paul any money.

**2 Corinthians 11:9:** "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."

- When Paul visited the Corinthian church, the church didn't provide for him in any way. Instead his needs were met by the church at Macedonia.
- When Paul was with the Corinthians, the church at Macedonia was already established.
- The church at Macedonia sought to meet the needs of the apostle Paul.
- The church at Corinth didn't seek to meet the needs of

the apostle Paul.

- Paul said that he was going to continue to not take money from the Corinthians.
- When Paul was at Corinth, he was visited by several people from the Macedonian church.
- Paul didn't want to be a financial burden to the Corinthian church.

**2 Corinthians 11:10:** "As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia."

- Paul said that not taking money from a church was something to boast about.
- Paul was determined to continue to not take money from the Corinthian church.
- Paul boasted about not taking money from the Corinthian church throughout the region of Achaia.
- Paul wanted it publicly known that he didn't take money from the Corinthian church.

**2 Corinthians 11:11:** "Wherefore? because I love you not? God knoweth."

- Paul loved the Corinthian church.
- Paul's decision to not take money from the Corinthian church was an act of love.
- It's loving to not take money from a church that you're serving.
- God knows if we love one another.

**2 Corinthians 11:12:** "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."

- One of the reasons Paul didn't accept money from the Corinthian church was to keep others from finding an occasion to condemn him. Paul knew that the church had opponents, and he wanted to make sure they weren't able to raise a complaint of any kind.
- Paul was careful about the way that he behaved because he knew the church had opponents who were looking for an occasion against them.

**2 Corinthians 11:13:** "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ."

- Some people are false apostles. They claim to be the apostles of Christ, but they're not.
- Some people are deceitful workers. They claim to be true servants of the church, but they're not.
- There are some people who try to turn themselves into an apostle. (This is different from genuine apostles, who were made apostles by God Himself.)
- The church must learn to discern between true apostles and false ones.
- The church must learn to discern between true workers and deceitful workers.

**2 Corinthians 11:14:** "And no marvel; for Satan himself is transformed into an angel of light."



- The devil can appear as an angel of light.
- The devil is able to disguise himself.
- Just as the devil can disguise himself, so his servants can disguise themselves as well. There are people who seem to be of God, but who are actually of the devil.

**2 Corinthians 11:15:** "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's possible for the servants of the devil to seem to be ministers of righteousness.
- The church needs to learn discernment, so it can tell the difference between the servants of God and the servants of the devil. This is very important because the servants of the devil can appear to be righteous.
- Sometimes those who appear to be righteous are actually the servants of the devil.
- Appearances can be deceiving.
- In the end, the servants of the devil will be punished for what they've done. God will punish them for their wickedness.
- The servants of the devil can't deceive God.

**2 Corinthians 11:16:** "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 wasn't a fool.
- Since the Corinthian church refused to take Paul seriously,

he defended his qualifications.

- Paul felt foolish for having to talk about himself and his qualifications. He didn't want to have to do that, but he felt it was necessary in order to get the Corinthian church to listen to his message.
- Paul was reluctant to talk about himself. He only did so when it was necessary in order to get people to listen to the truth.

**2 Corinthians 11:17:** "That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting."

- Paul believed that it was foolish to tell other people how great you are, or what great things you've done.
- Telling other people how great you are is a type of boasting.
- It's not good to boast.
- Boasting is foolish.

**2 Corinthians 11:18:** "Seeing that many glory after the flesh, I will glory also."

- There are many people who boast about themselves.
- There were people who claimed to be greater than Paul, and who falsely claimed to be apostles.
- Since other people were boasting about themselves (in order to magnify themselves above the apostles), Paul defended himself.
- The reason Paul defended himself and talked about his

qualifications was so the Corinthian church would listen to what the genuine apostles had to say, and wouldn't listen to those who preached a false gospel.

**2 Corinthians 11:19:** "For ye suffer fools gladly, seeing ye yourselves are wise."

- The Corinthian church was convinced they were wise.
- Although the Corinthian church was convinced they were wise, they were actually wrong. They were listening to those who weren't apostles, and they weren't listening to those who genuinely were apostles.
- The Corinthian church was listening to people who were fools, but wasn't listening to people who were wise.
- The people who the Corinthian church chose to listen to were fools.
- It's possible for churches to deceive themselves into thinking they're wise, when in reality they're fools.
- Some churches are foolish.
- Just because a church believes that it's wise doesn't mean it's actually wise.
- It's not good for a church to listen to fools.

**2 Corinthians 11:20:** "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."

- Being imprisoned is a form of suffering.
- Being devoured is a form of suffering.

- Being robbed is a form of suffering.
- Being assaulted is a form of suffering.
- If a person exalts himself over others then that imposes suffering on them.

**2 Corinthians 11:21:** "I speak as concerning reproach, as though we had been weak. Howbeit whereinssoever any is bold, (I speak foolishly,) I am bold also."

- Some false apostles had been boldly bragging about how great they were.
- Since false apostles had spoken boldly, Paul spoke boldly as well.
- Paul defended himself when he was under attack. He didn't remain in silence when false apostles bragged about their qualifications and tried to convince the churches to listen to them.
- Since Paul didn't want the Corinthian church to be led away from the gospel, he spoke boldly about his qualifications.
- Paul felt it was foolish for him to talk about himself.
- Paul talked about himself when the gospel was at stake, but even then he didn't like doing it.

**2 Corinthians 11:22:** "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I."

- Paul was a Hebrew.
- Paul was an Israelite.

- Paul was a descendant of Abraham.
- Paul seemed to think there was a difference between being a Hebrew and an Israelite.
- The false apostles claimed to be Jews. So was Paul.

**2 Corinthians 11:23:** "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."

- The false apostles claimed to be ministers of Christ, even though they weren't.
- Paul said that he was a greater minister of Christ than any of those who opposed him.
- Paul labored more than others.
- Paul was beaten more than others.
- Paul was imprisoned more than others.
- Paul's life was imperiled more than others.
- The validity of Paul's apostleship, and the validity of his authority over the churches, can be seen in how much he labored and how much he was persecuted.
- Those who criticized Paul couldn't come close to his record. Paul proved by his actions that he was an apostle and his teachings were true.
- By the time Paul wrote this letter, he had already been greatly persecuted (and this was one of his earliest letters).

**2 Corinthians 11:24:** "Of the Jews five times received I forty stripes save one."

- On five separate occasions the Jews beat Paul with 39 stripes.
- The Jews hated Paul.
- The Jews fiercely persecuted Paul.
- The Jews hated the gospel.
- The Jews hated the church.
- The Jews fiercely persecuted the church.
- The Jews were violently opposed to the gospel.
- The Jews were violently opposed to Jesus.

**2 Corinthians 11:25:** "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;"

- Paul was beaten with rods three times.
- Paul was stoned.
- Paul was shipwrecked three times.
- Paul spent an entire day in the ocean.
- Those who criticized and condemned Paul, and who claimed to be greater than Paul, couldn't come close to matching Paul's achievements or suffering.

**2 Corinthians 11:26:** "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 frequently traveled.

- Paul was imperiled by water.
- Paul was imperiled by thieves.
- Paul was imperiled by Jews.
- Paul was imperiled by Gentiles.
- Paul was imperiled in the city.
- Paul was imperiled in the wilderness.
- Paul was imperiled in the sea.
- Paul was imperiled among false brethren.
- Paul was fiercely persecuted and suffered greatly. He didn't have an easy or wealthy life.

**2 Corinthians 11:27:** "In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

- Paul was weary.
- Paul was in pain.
- Paul was hungry.
- Paul was thirsty.
- Paul often fasted.
- Paul was cold.
- There were times when Paul lacked clothing.
- There were times when the apostles had no food and had to go hungry.
- There were times when the apostles had nothing to drink and had to go thirsty.

- There were times when the apostles had no clothing to wear.
- It's not true that God doesn't allow Christians to go hungry or thirsty.
- There are times when it's the will of God for Christians to lack even the most basic necessities of life.
- God didn't promise that the life of a Christian would be a good one. Even the apostles suffered tremendously, and were in terrible pain and weariness.

**2 Corinthians 11:28:** "Beside those things that are without, that which cometh upon me daily, the care of all the churches."

- Paul cared for all the churches.
- Paul tried to meet the needs of all the churches.
- Each day Paul tried to meet the needs of the churches. He was aware of their problems and tried to help them.
- Paul tried to help the churches even though he was fiercely persecuted, and was in great pain, and was weary.

**2 Corinthians 11:29:** "Who is weak, and I am not weak? who is offended, and I burn not?"

- Paul sought to put himself in the place of those who were hurting and in need. He didn't ignore the needs of others.
- Paul deeply cared about the churches.
- It's good to take upon yourself the suffering of others. It's good to help others bear the burdens of their life.



**2 Corinthians 11:30:** "If I must needs glory, I will glory of the things which concern mine infirmities."

- Paul said that he would rather boast about his weaknesses than his greatness.

**2 Corinthians 11:31:** "The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not."

- God is blessed forevermore.
- Paul was telling the truth. The things that he said were true.
- God knew that Paul was telling the truth.
- Jesus is Lord.
- Jesus is the Messiah (the Christ).
- God is the Father of Jesus.
- Even though Paul suffered many terrible things, and even though there were times when he went hungry and thirsty, he still blessed God. Paul didn't believe that the terrible things he suffered meant that God didn't love him, or that God was cruel and unjust. Instead he accepted the persecution and continued to faithfully serve the Lord and praise Him.

**2 Corinthians 11:32:** "In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:"

- When Paul was in Damascus, the governor wanted to arrest Paul.

- When Paul was in Damascus, Aretas was the king.
- When Paul was in Damascus, the governor tried to use an army to arrest Paul.

**2 Corinthians 11:33:** "And through a window in a basket was I let down by the wall, and escaped his hands."

- Paul escaped the city of Damascus by being let down the wall through a window in a basket.
- When the governor of Damascus tried to arrest Paul, he didn't quietly submit to arrest. Instead he fled the city.
- It's not wrong to flee persecution.

## Chapter 12

**2 Corinthians 12:1:** "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord."

- Paul didn't want to tell the Corinthian church about all the great things he had done for the Lord. He didn't want to talk about himself or glorify himself.
- It's not good for us to talk about ourselves, or to boast about ourselves, or to tell others about all the great things we've done.
- Paul was eager to boast about the Lord, but he was very reluctant to glorify himself.
- After Paul told the Corinthian church all the things he had suffered for the sake of the gospel, he then talked about the visions and revelations God had given him. Paul was defending his claim to be an apostle and was showing

that the things his opponents had done couldn't begin to compare to him.

- Paul's claim to be an apostle was backed by both extraordinary suffering and by extraordinary divine revelations. God gave many solid reasons to believe Paul and take his letters seriously.
- Paul didn't tell the Corinthian church everything he had done. He had also performed many miracles, but he didn't mention those at all. He also didn't list all the churches he had founded. Paul's purpose was to defend his apostleship, not make sure the church knew every great thing he had done.

**2 Corinthians 12:2:** "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."

- When Paul talked about his vision of Heaven, he referred to himself in the third person. He wanted to defend his apostleship and make it clear to the Corinthian church that God had given him revelations and visions that were far beyond anything his enemies could claim, but at the same time he told this story in a very humble way. His goal was to defend his apostleship, not glorify himself.
- Paul was given his vision of Heaven 14 years before he wrote this letter. That means it happened fairly early in his ministry.
- When Paul was given his vision of Heaven, he couldn't tell if he visited Heaven bodily or if it was an out-of-body experience.
- Paul refers to the Heaven where God dwells as the "third

heaven" (the first being the sky, and the second being outer space).

- When Paul had his vision of Heaven, he didn't immediately tell everyone or try to use the experience to make money. Instead he kept it a secret and referred to it with great reluctance – and even then he refused to give any details about what he saw or experienced.
- Paul is another example of a person in the Bible who definitely visited Heaven, but who wasn't allowed to talk about it. There's a consistent theme throughout the Scriptures that those who saw Heaven weren't allowed to discuss it (with the notable exceptions of the prophet Isaiah and the apostle John).

**2 Corinthians 12:3:** "And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)"

- Paul was so humble about his vision of Heaven that he kept referring to himself in the third person. He truly didn't want to talk about it, or glorify himself. (This is quite different from the way some pastors act today, who are eager to glorify themselves and make sure everyone knows everything about them.)
- Paul repeated that he didn't know if he actually visited Heaven in person or if it was an out-of-body experience.
- It might be possible to visit Heaven in a physical body. Paul thought that might have been what happened to him.

**2 Corinthians 12:4:** "How that he was caught up into paradise, and heard unspeakable words, which it is not lawful

for a man to utter."

- Paul refers to Heaven as paradise.
- Paul heard something in Heaven, but he wasn't allowed to share it.
- God forbade Paul from telling other people what he saw and experienced in Heaven. The vision was solely for Paul's benefit alone and couldn't be shared.

**2 Corinthians 12:5:** "Of such an one will I glory: yet of myself I will not glory, but in mine infirmities."

- Paul refused to glorify himself.
- Paul didn't want to boast about his greatness. Instead he wanted to boast about his infirmities.
- It's not good for us to glorify ourselves.
- It's not good for us to boast about ourselves or the things we've done.
- Paul was very open about his weaknesses and struggles. He didn't pretend to be greater than he was, and he didn't put on a false image.
- Paul was more eager to talk about his struggles than he was to talk about his greatness.

**2 Corinthians 12:6:** "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."

- Those who desire to glorify themselves are fools.

- Those who desire to boast about themselves are fools.
- Those who seek to magnify themselves in the sight of others are fools.
- Paul didn't want other people to think more highly of him than he deserved.
- It's not good to put on an image, to trick people into thinking that we're better than we actually are.

**2 Corinthians 12:7:** "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."

- Since God gave Paul so many divine revelations (including a vision of Heaven), there was a danger Paul would be exalted above measure.
- Divine revelations can tempt a person to pride.
- God hates pride.
- In order to keep Paul humble he was given a "thorn in the flesh" (a physical infirmity).
- Paul said that his thorn in the flesh was from the devil.
- The devil can cause physical infirmities. The devil is able to inflict physical health problems on people, and make them suffer for a very long time.
- Although Paul's physical infirmity was inflicted upon him by the devil, he believed it was ultimately from God for the purpose of keeping him humble.

**2 Corinthians 12:8:** "For this thing I besought the Lord

thrice, that it might depart from me."

- On three separate occasions Paul asked God to cure his physical infirmity and remove his "thorn in the flesh".
- When Paul had a problem, he didn't just pray about it once. Instead he brought it to God repeatedly.
- Paul knew that his physical infirmity came from the devil, so he asked God to cure him.
- If the problems in our life are from the devil then we need to go to God for help, since it's a spiritual problem.

**2 Corinthians 12:9:** "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."

- Although Paul prayed three times that God would heal him, God didn't heal him.
- God doesn't grant all of our prayers. There are times when He says no.
- God didn't grant all of the prayers of the apostles. There were times when He told them no.
- God doesn't always grant healing.
- There are times when God allows us to suffer because it's accomplishing a specific purpose.
- God allowed Paul to suffer because He wanted him to be humble. (God hates pride.)
- God didn't heal Paul. Instead He gave him grace so that he could endure the physical problem.
- God's strength is made perfect in weakness.

- There are times when God deliberately chooses to make us weak.
- When we're weak, that's when the power of Christ can rest on us.
- Paul gladly accepted his physical infirmity because he wanted the power of Christ to rest on him.
- Paul valued the power of Christ more than he valued his health.

**2 Corinthians 12:10:** "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 took pleasure in his physical infirmities because he knew they caused the power of Christ to rest upon him. He valued Christ more than his health.
- Paul took pleasure in being reproached because he knew they caused the power of Christ to rest upon him. He valued Christ more than the praise of the world.
- Paul took pleasure in being in need (going hungry and thirsty) because he knew they caused the power of Christ to rest upon him. He valued Christ more than food and drink.
- Paul took pleasure in being persecuted because he knew they caused the power of Christ to rest upon him. He valued Christ more than comfort.
- Paul knew that his strength came from Christ, and that the power of Christ was upon him when he was weak. He therefore valued being weak because he wanted the power of Christ.



- God gives the power of Christ to those who are weak, or suffering, or reproached, or persecuted, or in need. That's the path to the power of Christ.
- We're not strong when we believe in ourselves, or when we're at our best. Instead we're strong when God gives us the power of Christ. He does that when we're weak, or suffering, or in need.

**2 Corinthians 12:11:** "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."

- Paul didn't want to talk about himself. He considered it foolish.
- The reason Paul talked about himself was because the Corinthian church forced him to do so. Since they questioned his credentials and refused to accept him as an apostle, Paul defended himself.
- It's not wrong for us to defend ourselves against false accusations.
- The Corinthian church should have commended Paul, but they didn't.
- The Corinthian church had been attacking Paul.
- Even after all that Paul did and all that he suffered, he said that he was nothing.
- Paul said that he ranked with the very chiefest apostles. He wasn't an inferior apostle, and he was able to defend that with evidence.
- The church should commend the apostles, not condemn

them. It should believe the apostles, not reject them.

- The church has no business rejecting the apostle Paul.

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

- Paul vaguely referred to the signs of the apostles. He could have listed his mighty deeds, but he didn't because he truly didn't want to talk about himself.
- The Corinthian church saw the signs of the apostle.
- The Corinthian church saw the apostles do signs, wonders, and mighty deeds.
- Even though the Corinthian church saw Paul perform miracles, they still refused to take him seriously. They saw the proof but they ignored it.
- There are certain signs that prove that a person is an apostle. Those signs include the ability to perform miracles, do wonders, and do mighty deeds.
- Those who can't perform the signs of an apostle aren't an apostle.
- Paul was patient with the Corinthian church, and yet they still refused to take him seriously. They had no reason to reject him and yet they did anyway.
- There are some people who won't believe even if they're eyewitnesses to miracles and wonders.

**2 Corinthians 12:13:** "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."

- Paul didn't treat the Corinthian church as inferior in any way.
- Paul didn't take money from the Corinthian church.
- Paul did take money from other churches.
- The Corinthian church had no reason to oppose Paul or be upset with him, but they were anyway.

**2 Corinthians 12:14:** "Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's but you: for the children ought not to lay up for the parents, but the parents for the children."

- Paul was planning on visiting the Corinthian church for a third time.
- Paul had visited the Corinthian church twice before writing this letter.
- Paul was still not going to accept any money from the Corinthian church. He refused to be a burden to them.
- Paul didn't seek the property or wealth of the Corinthian church.
- What Paul did seek were the Corinthians themselves. He wanted to visit them so he could help them, not so he could take their wealth.
- Paul viewed the Corinthian church as his children. He wanted to take care of them the way a father would care for his children.
- Parents should lay up an inheritance their children, so they have something to give them.

- Children shouldn't have to financially support their parents.

**2 Corinthians 12:15:** "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved."

- Paul served the Corinthian church gladly.
- Paul was willing to suffer for the Corinthian church.
- Paul loved the Corinthian church.
- The Corinthian church didn't love Paul.
- Paul was very honest. He told the church that he loved them, and he also told the church that they didn't love him.
- Paul didn't pretend that things were better than they actually were. He didn't ignore problems.
- The more that Paul loved the Corinthian church, the less they loved him in return.
- Even though Paul knew that the Corinthian church didn't love him, he still loved them anyway. He didn't allow their hostile attitude to change how he felt about them, how he served them, or what he did for them.

**2 Corinthians 12:16:** "But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile."

- Paul wasn't a burden to the Corinthian church.

**2 Corinthians 12:17:** "Did I make a gain of you by any of

them whom I sent unto you?"

- Paul didn't accept any money from the Corinthian church.
- Paul sent a number of people to visit the Corinthian church.
- None of the people Paul sent to the Corinthian church took money from the church and gave it to Paul.
- Paul didn't send people to visit the Corinthian church in order to obtain money from them.

**2 Corinthians 12:18:** "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?"

- Paul sent Titus to the Corinthian church.
- When Paul sent Titus to the Corinthian church, he sent another person as well. (However, this other person is left unnamed.)
- Titus didn't take money from the Corinthian church.
- Paul didn't use Titus to extract money from the Corinthian church.
- When Titus visited the Corinthian church, he acted the same way Paul did.
- Titus visited the Corinthian church.
- Paul didn't do anything wrong to the Corinthian church, and Titus didn't either.

**2 Corinthians 12:19:** "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 believed that the defense he was making was being made to God, not to the Corinthian church (even though he was writing to the Corinthian church).
- Paul knew the things he was saying were being said to God in Christ.
- All the things that the apostles did were done for the edification of the church.
- In spite of all the things the Corinthian church had done to Paul, he still referred to them as "dearly beloved".
- It's important to seek the edification of the church.

**2 Corinthians 12:20:** "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:"

- Paul believed that when he visited the Corinthian church they would be a complete mess.
- Paul didn't want the Corinthian church to be a mess when he visited them.
- Paul believed the Corinthian church would be engaged in debates.
- It's bad for a church to be mired in debates. The church should be of one mind.
- Paul believed the Corinthian church would be engaged in envy.
- Christians must not envy one another.
- Paul believed the Corinthian church would be engaged in wrath.

- Christians must not hate one another. We must not be characterized by wrath.
- Paul believed the Corinthian church would be full of strife.
- Churches must not be characterized by strife.
- Paul believed the Corinthian church would be engaged in backbiting.
- Christians must love one another. Churches should be characterized by blessing, not cursing.
- Paul believed the Corinthian church would be engaged in gossip.
- Churches must not be characterized by gossip. Christians must not slander one another or treat one another maliciously.
- Paul believed that the Corinthian church would be full of "swellings" (conceit).
- Christians must not be conceited.
- Paul believed that the Corinthian church would be in a tumult (an uproar) when he arrived.
- The Corinthian church was extremely dysfunctional.
- There was a church in the New Testament that fought with Paul and didn't take him or his apostleship seriously. That church was *not* a healthy church that was walking faithfully with God. Instead it was utterly dysfunctional. It was full of strife, hatred, and conceit.

**2 Corinthians 12:21:** "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 was concerned that when he arrived he would find people in the church who were engaged in unrepentant sin.
- Churches must not have people in their midst who are living in unrepentant sin.
- Paul believed that finding people in the church who were living in sin was something to weep and mourn over.
- Paul believed that finding people in the church who were living in sin was humbling and humiliating. He didn't want to find that, but he was afraid he would.
- It's a terrible thing for a church to have people in their midst who are living in unrepentant sin. It's completely unacceptable.
- It's wrong for Christians to sin and not repent.
- It's wrong for Christians to be involved in any form of uncleanness or wickedness.
- It's wrong for Christians to be involved in any form of sexual immorality.
- Churches must not tolerate sin.
- Christians must repent of their sin.

## Chapter 13

**2 Corinthians 13:1:** "This is the third time I am coming to you. In the mouth of two or three witnesses shall every word



be established."

- Paul planned on visiting the Corinthian church after he wrote this letter.
- Paul wasn't in prison when he wrote this letter.
- Paul had visited the Corinthian church twice before he wrote this letter. His next visit was going to be his third visit.
- Since Paul's next visit would be his third, he considered that to be his third witness. He believed that three visits from the same person counted as three witnesses (under the "two or three witnesses" principle).
- Under the "two or three witnesses" principle, you could have one person who was a witness on three separate occasions. It didn't have to be three different people.
- A testimony is established by two or three witnesses.
- A testimony isn't established by a single witness. Instead you need two or three witnesses.

**2 Corinthians 13:2:** "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:"

- There was sin in the Corinthian church.
- There wasn't supposed to be sin in the Corinthian church. The fact there was sin in the church meant that something very serious was wrong.
- It's completely unacceptable for there to be sin in the church.

- Churches must not tolerate any amount of sin in their midst. (This means those who are living in unrepentant sin must be removed from the congregation).
- Paul had told the church previously that those who were living in unrepentant sin had to be removed from the church. (This can be found in 1 Corinthians.)
- Paul told the church a second time that those who were living in unrepentant sin had to be removed from the church.
- Paul said that he wouldn't spare those who were living in sin. When he visited the Corinthian church again, he would remove them from the congregation.
- A person living in sin in the church was such a serious matter that Paul said he would personally remove those people from the church when he visited them.
- The apostle Paul didn't tolerate sin in the church. Not only did he condemn it and command the church to remove such people, but he even said he would personally remove such people if the church didn't do it before he got there.

**2 Corinthians 13:3:** "Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you."

- Christ spoke through the apostle Paul.
- The Corinthian church was demanding proof that Christ was speaking through Paul.
- Paul said the proof that Christ was speaking through him would be this: when he arrived at the Corinthian church, he was going to remove from the congregation all those who were living in unrepentant sin.

- A church that doesn't tolerate sin, but which removes unrepentant sinners from their midst, is demonstrating that Christ is with them.
- Paul told the Corinthian church that through him, Christ spoke to them in a mighty way.

**2 Corinthians 13:4:** "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."

- Christ was crucified.
- Christ was weak when He was crucified.
- Christ lives by the power of God.
- Christians are weak in Christ. (One of the themes of this letter is that God's power is made perfect through weakness, and we're strongest in Christ when we're weak.)
- We will live in Christ by the power of God.

**2 Corinthians 13:5:** "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?"

- Paul told the Corinthian church to examine themselves to see if they were in the faith.
- Paul had doubts about the salvation of the Corinthian church. He wanted them to examine themselves to see if they were actually Christians at all.

- We should examine ourselves to make sure we're genuinely saved.
- In order to determine if we're genuinely saved, we need to examine ourselves.
- There is a way to prove whether we're genuinely saved.
- It's possible to know for sure if we're saved or not.
- There are some people who think they're saved but aren't.
- If we're saved then Jesus is within us.
- It's a true statement that Jesus is within those who are genuinely saved.
- Jesus is within all those who are truly saved.
- Jesus is *not* within those who aren't saved.
- There are some who are reprobates. Those people aren't saved and don't have Jesus within them.
- Paul expected the Corinthian church to know that Jesus was within all those who are genuinely saved.
- Jesus is the Christ (the Messiah).

**2 Corinthians 13:6:** "But I trust that ye shall know that we are not reprobates."

- The apostles weren't reprobates. They were genuinely saved.
- The apostle Paul actually had to tell the church that the apostles were genuinely saved.
- It seems that the Corinthian church didn't accept Paul as an apostle and didn't believe he was saved. Paul had to

defend himself to them.

**2 Corinthians 13:7:** "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."

- The church must never do anything that's evil.
- It's wrong for the church to do something that's evil.
- Paul prayed that the Corinthian church wouldn't do anything that was evil.
- The church must do that which is honest.
- The church must not be deceptive, or tell lies.
- It seems that the Corinthian church considered the apostle Paul to be a reprobate. Apparently they didn't consider him to be a Christian at all.

**2 Corinthians 13:8:** "For we can do nothing against the truth, but for the truth."

- The apostles didn't do anything against the truth. The apostles weren't opposed to the truth and didn't fight against it.
- The apostles proclaimed the truth, taught the truth, and lived the truth. They were on the side of the truth.
- The things that the apostles taught and wrote are true.

**2 Corinthians 13:9:** "For we are glad, when we are weak, and ye are strong; and this also we wish, even your perfection."

- Paul said he was glad when he was weak. (As he said

earlier in his letter, he was strongest when he was weak because that's when the power of Christ was with him.)

- Paul said he was glad when the churches were strong.
- It's good for churches to be strong.
- It's good for us to be weak (because that's when the power of Christ is with us).
- Paul sought the perfection of the Corinthian church.
- We should seek the perfection of the church.
- The church should seek to be perfect.

**2 Corinthians 13:10:** "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 said that he wrote all these rebukes to the Corinthian church so that he wouldn't have to be sharp with them when he visited them.
- Paul didn't want to have to be sharp with the Corinthian church. He didn't want to have to rebuke them sharply in person.
- God gave power to the apostles.
- Paul said that he wanted to use the power that God had given him for edification, not for destruction.
- Paul wanted to perfect the Corinthian church. He didn't want to destroy it.
- We should seek to edify the church.

**2 Corinthians 13:11:** "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."

- Christians should seek to be perfect.
- The goal of Christians should be perfection. We must not be content with anything less.
- Paul wanted the Corinthians to be comforted.
- It's good to comfort others.
- Christians should be of one mind. (This means achieving one mind by all believing the truth. It doesn't mean achieving one mind by rejecting doctrines.)
- It's not good for Christians to disagree. When Christians aren't of one mind in the truth, it's a sign of a serious problem.
- Christians should live in peace with one another.
- It's not good when Christians fight with one another.
- God is a God of love.
- God is a God of peace.
- If we're perfect, and are of one mind, and live in peace, then God will be with us.

**2 Corinthians 13:12:** "Greet one another with an holy kiss."

- In ancient times, people greeted one another with a kiss.
- It seems that there is such a thing as a holy kiss.
- It's good for Christians to greet one another.

**2 Corinthians 13:13:** "All the saints salute you."

- The Christians who were with Paul when he wrote this letter sent their greetings to the Corinthian church.
- Paul believed it was meaningful to send greetings in a letter.

**2 Corinthians 13:14:** "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

- Paul prayed that the grace of Jesus would be with the Corinthian church.
- The church needs the grace of Jesus.
- Jesus is able to give us grace.
- Jesus is Lord.
- Jesus is the Christ (the Messiah).
- Paul prayed that the love of God would be with the Corinthian church.
- The church needs the love of God.
- God is able to give us love.
- Paul prayed that the communion of the Holy Spirit would be with the Corinthian church.
- The church needs the Holy Spirit.
- The Holy Spirit is able to bring communion (fellowship) to the church.
- Paul ended his letter with "amen" (let it be).