



*Lord*



*Jesus*



*Christ*

in the 1611 KJV

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# Teaching 2Corinthians

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# God's Way to Study His Word:

This book was developed as a web page on [ljc1611kjv.com](http://ljc1611kjv.com). It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that "[the perfect word of God](#)" is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In [2Timothy 2:15](#) we read: "[Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth](#)". The true definition of the word "[dividing](#)" is: '**a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result**'. However, while most people understand that '**there is one interpretation but many applications of the word of God**', they fail to separate the procedures of each. And, as a result, they fail to separate the '**one interpretation of the word of God**' from the '**many applications of the word of God**'. This leads to many errors which people blame on "[the perfect word of God](#)" instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's word. In, God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark ("[jot and tittle](#)") of His sentences. Therefore, God preserved what He wanted us to understand and God told us how to understand His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand "[the word of God](#)", instead of using God's way.

In [Isaiah 55:8-9](#) we read: "[For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts](#)". Thus, God warns us that our ways are wrong and that using God's "[way](#)" produces better results, which have no errors and no conflicts.

In addition, [1Corinthians 2:14](#) tells us: "[But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned](#)".

Therefore, we can not properly understand the spiritual "[word of God](#)" using man's way. We must use God's way to understand God's preserved "[word of God](#)". And, the basics of God's way is to understand His preserved "[word of God](#)" is using the sentence format and true Biblical definitions for Bible words.

This Study follows the [Biblical Way to understand God's Word](#). It applies "precepts" ('truths that never change for any circumstance'). It then goes through the Bible book sentence-upon-sentence ("line upon line"). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what 'the word of God' tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The 'the word of God' tells us that God preserved punctuation ("one jot or one tittle") in [Matthew 5:18](#); [Luke 16:17](#). And, the 'the word of God' tells us that God preserved "every word" when God wrote: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" in [Deuteronomy 8:3](#); [Matthew 4:4](#) and [Luke 4:4](#).

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What we have is an integrated whole (single) message, with no errors and no conflicts. This particular book Study is part of a detailed analysis of the entire New Testament which shows this truth.

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved "word of God" using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect "word of God".

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand "the word of God". In every case, they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand "the word of God". And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written 'bible' or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in "the perfect word of God". This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a matter of my opinion versus their opinion. I have over thirty (30) years' experience as a professional Systems Analyst with an international reputation for accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

People have looked for over twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that "the perfect word of God" is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater that God's "way" which produces no errors and no conflicts.

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# Overview:

## Epistle Theme: Spirit led-life vs Fleshly life

Other people have written all kinds of commentaries on this epistle. You can find many disagreements between these commentaries. The commentaries that teach doctrinal error ignore the context as they try to justify their doctrine. Such action is motivated by devils and the resulting doctrinal error can bring the judgment of God upon His people instead of the blessings that God wants to give. [1John 4:1](#) tells us “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” The commentaries which do base their comments upon what is actually written, with consideration of context and proper methods of interpretation, will agree on doctrine even while presenting different views of that doctrine.

This epistle is written to a church where some of the people had spiritually matured, [as taught by the Gospel of Christ](#), but also had people who had not spiritually matured that way. In this epistle we see the application of the [Gospel of Christ](#) to a person's life. The result is a Holy Spirit led life which displays the character of “Christ” and shows an ever-decreasing control by the “flesh”.

There are sixty-nine (69) references to this epistle in the Word Study on the [Gospel of Christ](#). Please use the links, found in the sentence outlines throughout this Study, to reference that other Study for how it applies to the sentences within this Study.

Paul wrote his first letter to this church, telling them that they were really spiritual “babes” when they thought they were spiritually mature. They were using the wrong standards to measure spiritual maturity. As a result, they had a lot of sin going on in the church and they had not received the spiritual blessings which God wanted to give them to help them to mature spiritually.

That letter caused many members to mature spiritually. Now Paul is writing a second letter and the main source of problems is people who are still using a wrong standard for measuring spiritual maturity. Only now they have some “[ministers of Satan](#)” in there who are criticizing Paul and teaching doctrinal error. Those liars were also claiming that their religious credentials make them a better spiritual teacher than Paul was. They say they are “[apostles](#)” with greater authority than Paul had. But in this epistle, Paul explains that they are “[false apostles, deceitful workers, transforming themselves into the apostles of Christ](#)”, who, in reality, are “[ministers of Satan](#)”. Paul defends his “[apostleship](#)”, gives his worldly credentials and proves that his are better than those held by his critics, and then explains why those credentials are the wrong thing to use when determining if someone's doctrine is godly.

What we really need to do is to look at their life and the “[spirit](#)” their life displays in order to identify if it matches the “[Spirit of Christ](#)” ([1John 4:1](#)). In particular, we need to see if they are willing to suffer for the brethren and for the ministry and if they are willing to be “[weak](#)” in the flesh so that “[Christ](#)” can be strong through their life.

In our first chapter, we see Paul's standard opening salutation and he then immediately gets into a problem at this church. Some people at this church were believing lies about Paul, his reliability, and the reliability of what he preached. Paul had wanted to go there but was delayed because “[a door was opened unto me of the Lord](#)”. However, before he talks about that in Chapter 2, he explains how he was suffering persecution and why that was for their benefit.

The “[false apostles](#)” would not suffer for the ministry and this was one way to tell the difference between the “[false apostles](#)” and a true “[minister of Christ](#)”. Paul also reminds them of his

testimony, which they personally knew, and asked them to consider if his personal testimony matched the character of the man that these liars were claiming he was. They should have known that what they were being told were lies.

After Paul corrected wrong attitudes, which would have led some people to misunderstand what he had to say, he explained what was going on. Part of his delay was to give people, who were sinning, the time to get right with God after reading his first letter. In addition, he told them "a door was opened unto me of the Lord". A truly godly minister puts commandments from the "Lord" first in his life. If he had put their immature fleshly desires first, then he would not be a true "minister of Christ". Paul ended the chapter with, "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."

Then in his third chapter, Paul makes reference to Old Testament truth and explains that what we should truly "glory" in is having evidence of having God in our life. He told them, "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". Therefore, the changes that God brought in their own lives showed the power and authority that Paul had while these "false apostles" only had what came from "tables of stone" (the ten commandments and rules of religion). Following religious rules is never as good as maintaining a personal relationship with "Christ", which is the teaching of the "gospel of Christ". And, the "gospel of Christ" is what they should have been using as their standard for true spiritual teaching.

Now that Paul has established the true Biblical basis of doctrine, he starts to tell how that gives us a "ministry". We are to "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". Our life is to display "the glory of God in the face of Jesus Christ" and not our own desires. We are to have "faith" in God because "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory".

After having established the Biblical standard for true doctrine and that true doctrine resulted in the "glory" of God being seen in the lives of people, Paul then explained that saved people have a "ministry" of bringing this truth to the lost. And, in Chapter 5, he reminds us about why this needs to be the main purpose of our life when he explains, "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". Of course, "false apostles, deceitful workers" insist that this is a 'Bema Seat', and use the 'Greek' to 'correctly and deny' what our Bible literally says even while they condemn other 'Bible Deniers'. Our chapter literally says that "every one may receive the things done in his body, according to that he hath done, whether it be good or bad" and goes on to tell us that some saved people, after they get to Heaven, will experience "the terror of the Lord". The conclusion is that saved people need to have a life which shows that "the love of Christ constraineth us".

Paul ends this chapter with, "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". This was not written to lost people but to saved church members who had turned their back on the personal relationship with God which is Biblically identified as "Christ". The message from God to such backslidden saved people is "be ye reconciled to God".

Chapter 6 starts with 'Don't personally "receive...the grace of God in vain"' and ends with "Wherefore come out from among them, and be ye separate". In between, Paul explains why we need to be "separate" on a personal level ("ye") and how to do it. The last half of the chapter is asking questions to make us think and realize that nothing of God is "yoked" with anything of the devil. Therefore, if we are to be "yoked" with God, then we need to remove any "yoke" with the things of Satan. This then is the message to backslidden saved people about how they are to "be



ye reconciled to God". Where prior chapters were talking in general terms, this one puts it on a personal level.

Having delivered the message of the need for us to be personally responsive to the "gospel of Christ" and have the "glory of God" show in our life, Paul now reminds them about how they had done this in the past. He tells them, "Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man". Then Paul reminds them that they had the working of God in their personal lives because they responded to God working through his life and ministry. After that, he talks about their relationship with him and how that relationship was the basis for Titus going to them and of Titus having a good relationship with them. Thus, we see that the true result of a godly relationship is the extension of that relationship to others.

After laying this groundwork, Paul tells them how to go beyond ("moreover") what they have done in the past and he uses the poor saints from "the churches of Macedonia" as an example and motivator to them. Lots of people will tell you how spiritual they are until you tell them to 'Put up or Shut up' by pulling out their money and start supporting missions and the ministry to people whom they have never met.

Lots of people will define "charity" as "love" but the truth is that "love" is given to people who you know while "charity" is given to strangers. The Bible lifts "charity", the ministering to unknown people, above "love" because "charity" is showing God's "love" to others regardless if you know them or not.

Our chapter tells us, "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." It goes from there to tell us that we also must be willing to "become poor, that (others) through (our) poverty might be rich". With the establishment of this Biblical principle, Paul goes on to tell them his plan for them to participate in the charitable help for the poor saints in Jerusalem.

After explaining his plan, Paul gives them the spiritual reasoning behind it. He starts by writing that they already understand all that they need to understand about ministering. Based upon their prior understanding, Paul wants them to understand that the collection is to be of "bounty, and not as of covetousness". He then gives them the law of sowing and reaping and the proper attitude to have about "giving". After that, he tells them the results of our "giving" and explains that receiving these results is to be the motivation of our "giving". Paul ends with, "Thanks be unto God for his unspeakable gift". God gave to us that He might receive us and expects us to also "give" based upon the promised reward.

At this point, Paul has ended giving new instruction to this church and finished telling them how they are to personally act in order to get God's blessings in their life. Now he is going to deal with the "false apostles, deceitful workers". He is going to show that, in spite of their lies, he actually had better credentials than those "false apostles, deceitful workers" had. However, he didn't mention the credentials because they were the wrong standard to use and he didn't want to cause confusion. And, now that they have been deceived, Paul will tell them how to avoid further deception. He tells them "For though we walk in the flesh, we do not war after the flesh" and goes on to explain that we are not to "look on things after the outward appearance" but are to concentrate on spiritual things because we are in a spiritual war. Paul tells them that his true authority comes from "the Lord". Paul ends Chapter 10 with: "For not he that commendeth himself is approved, but whom the Lord commendeth". That is: having religious and worldly commendations does not make a person "approved" but having evidence that "the Lord commendeth" them is what matters.

Paul started out by dealing with immediate concerns that members of this church had and with the specific criticisms which were made against him and his ministry. In particular, those criticisms were designed to destroy Paul's authority within this church so that "false apostles,

deceitful workers” could take his place of authority and lead these people into doctrinal error. After dealing with those concerns, Paul then told them how to separate a truly godly messenger from the “false apostles, deceitful workers”. He pointed out the difference in the character and message of the two and he pointed out how their own experiences confirmed this difference. He then challenged them to apply the “gospel of Christ” in their own lives so that they could have the blessings from God including avoiding being deceived again. This required that they “come out from among them, and be ye separate”. Once he had laid the foundation, he told them to go beyond (“moreover”) what they had done and used the poor in “the churches of Macedonia” as an example. The specific application that he gave them was using the money of this world to “lay up treasure in Heaven” based upon ‘the Law of Sowing and Reaping’. Based upon this doctrine, Paul gave them a specific plan to follow and told them the expected rewards and the Biblical basis for expecting those rewards.

Having told them that his true authority comes from “the Lord”, Paul will now give his worldly religious credentials and prove that his credentials are better than his critics. Paul tells them to not listen to someone with the wrong credentials because “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”. He says that they criticized him for “boasting” about how God had worked in the lives of other saints but “no man shall stop me of this boasting in the regions of Achaia”. Then he says, “But what I do, that I will do, that I may cut off occasion from them which desire occasion”. That is: they didn’t want anyone “boasting” about how God works in the lives of His people because Satan can’t match the work of God. If they can get God’s people to shut up, then the work of Satan is appealing because it is more than we can do in the flesh. However, if God’s people will “boast” about the work of God, then they will “cut off occasion from them which desire occasion” because their claims can’t match the truth.

Paul starts Chapter 12 by saying that “It is not expedient for me doubtless to glory”, but he is going to explain things for the good of others. He then explains how “the Lord” gave him special “visions and revelations” and then goes on to explain how the “Lord” also gave him “a thorn in the flesh” to keep him from being lifted up in pride. These other people who claimed to have “visions and revelations” from “the Lord” did not also have the balancing “thorn in the flesh”. As a result, they were prideful liars. Whereas Paul concludes, “Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me”. False teachers are not willing to do this. Paul then explains that he is not looking to get anything from them, like the false teachers are seeking but he is after them for the Lord. Paul summarizes this truth with: “we speak before God in Christ: but we do all things, dearly beloved, for your edifying”.

Paul starts Chapter 13 with a warning that if these people (“them which heretofore have sinned”) will not get right then, when he gets there, he “will not spare”. Paul then asks: “Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” If we do not have evidence, which others can see, that shows that “Jesus” has changed our life and that “Christ” has changed our life, then we are “reprobate” (‘we have failed the test’). We either never were saved or we are backslidden. Paul then goes on and gives a simple test so that people will know if they themselves are “reprobate”. Finally, Paul says “farewell” and tells them the simple way to have “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all”.

At the beginning of this summary, it was said: *‘In this epistle we see the application of the Gospel of Christ to a person’s life. The result is a Holy Spirit led life which displays the character of “Christ” and shows an ever decreasing control by the “flesh”’*. This summary then went through a summary of each chapter showing how Paul started with the problems in that church; showed them that those problems were due to them following “false apostles”; told them the truth about how to apply the “gospel of Christ” and how their own experiences with God verified what Paul told them; told them how to tell a true godly message and messenger from a “minister of Satan” telling them lies; and, told them that he had better credentials than his critics but did not

use those credentials because they were the wrong standard to use and ended the epistle by telling them that they needed to do things God's way if they wanted "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all".

What we see here is a letter written to God's people who were led into doctrinal error because they were using the wrong standard to determine what teachers to follow and because they were using the wrong way to try and get God's blessings. Our epistle tells us that if we apply "the gospel of Christ" to our lives, then we will have the blessings of God and will avoid being deceived and led into doctrinal error. However, the opposite is also true. When saved people refuse to apply the Gospel of Christ to their lives, and refuse to do things in God's way, they will believe the lies from "ministers of Satan" and will be led into doctrinal error.

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## Word Counts in 2Corinthians.

YOU (116), GOD (74), YE (60), BY (58), AS (56), WHICH (56), HAVE (44), ALL (43), CHRIST (43), THIS (38), US (36), YOUR (36), OUR (32), ME (31), IF (29), ALSO (28), HATH (28), THINGS (28), LORD (26), WILL (23), HIM (22), MAN (21), JESUS (20), SHOULD (20), GLORY (19), MAY (19), SO (19), THEM (19), NO (18), NOW (18), OR (18), FROM (17), MADE (17), MY (17), OURSELVES (17), MORE (16), THOUGH (16), WERE (16), WHEN (16), WHO (16), YET (16), MIGHT (15), AM (14), ANY (14), SAME (14), SPIRIT (14), THEREFORE (14), WHAT (14), YEA (14), DO (13).

The only significant words within this list all identify people, including God. Our epistle deals with the relationship between God and man.

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# Chapter Outlines by sentence format.

## Chapter 1:

### Chapter Theme: Why Paul is writing.

Here we see a standard opening salutation and then Paul immediately gets into a problem at this church. They were believing lies about Paul, his reliability, and the reliability of what he preached. In this first chapter, Paul makes it clear that what he preached came from God. The people who fought against his preaching were actually fighting God and anyone who followed them was daring God to bring judgment upon themselves.

Remember that in [1Corinthians](#), Paul told them that they were spiritual "babes" even though they thought they were spiritually mature. The evidence is their instability with their faith in God being constantly up and down. Now, after writing his first letter, he gave them time to get right with God and to stabilize. Instead of being thankful of the '*breathing space*', they believed people who went there and told lies about Paul. Instead of thinking about Paul's spiritual motives when he was there and started that church, and instead of considering Paul's personal testimony with them, they believed the lies those strangers told them about Paul.

After his opening salutation, Paul immediately talks about the characteristic of God whereby God "*consoles*" us in our troubles. Paul needed "*consolation*" because of all that the devil put him through. Paul says that, "*we had the sentence of death in ourselves*". He goes on and says that God allowed it for their sake, and yet these people turned on him. One evidence that a man is a true "*man of God*" is that he stays consistent to his message, which is from God, regardless of what circumstances he must endure. Paul received this "*consolation*" because he was [in Christ](#) and then Paul turned around and gave it to these people who turned on him.

One of the first things that he does is inform them of facts about his circumstances which they may not have been aware of. He then reminds them that no matter what circumstances he is in, his "*conversation in the world*" is "*by the grace of God*". Then Paul reminds them of their personal relationship and asks them if the things that he was accused of matched his testimony. He again reminds them of his testimony and then explains the real reason why he did not come.

Paul's failure to show up was what other people used to turn this church against Paul. When we do something unexpected, or don't do what is expected, sometimes people try to use that to turn our friends and acquaintances against us. When they do that, we should follow Paul's example on how to fix the resulting problems in our relationships.

1. [C1-S1](#) Who God used to write the epistle, whom it is to, and the blessings for obedience.
  - a. Please also see the Message called [Called to be Saints](#) for the application of these verses in the life of the believer.
  - b. This letter was from "*Paul, and Timothy, with all the saints which are in all Achaia*". That is: these other people backed the doctrine of this epistle.
  - c. Paul was "*an apostle of Jesus Christ by the will of God*". That is: '*Paul had the highest human authority in the church and God gave that position to him*'. His critics could not match that claim.
  - d. Paul offers "*Grace be to you and peace from God our Father, and from the Lord Jesus Christ*". Only a true God's appointed "*apostle*" can make such an offer.
2. [C1-S2](#) Praise God for Who He is and for what He does for us and through us.

- a. God the Father is the true source of "mercies, all comfort and Who comforteth us in all our tribulation".
  - b. God gives these things to His people "that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God". This means that if we are not willing to fulfill the purpose of God, then He has no reason to comfort us.
  3. [C1-S3](#) tells us that our own "consolation by Christ" is directly proportional to how much we are willing to have "the sufferings of Christ abound in us".
  4. [C1-S4](#) God had Paul suffer affliction for the "consolation" of others. What they saw God do for Paul through his troubles, they could expect the same through their troubles.
  5. [C1-S5](#) Paul warns that they will also suffer.
    - a. The phrase "as the sufferings of Christ abound in us" means: 'As we mature spiritually, devils will cause us to have problems'.
    - b. The phrase "so our consolation also aboundeth by Christ" means: 'We must stay in relationship to "Christ" in order to receive God's "consolation"'.
  6. [C1-S6](#) Paul explains what he went through and why and how their prayers helped.
  7. [C1-S7](#) Paul testifies that his "conversation (lifestyle) in the world" is "by the grace of God".
    - a. His lifestyle was testified by his "conscience" and by "godly sincerity" and by the lack of "fleshly wisdom".
    - b. His lifestyle was showing "the grace of God".
    - c. His lifestyle was "more abundantly" providing a witness to the church.
    - d. His lifestyle caused Paul to have "rejoicing".
  8. [C1-S8](#) Paul calls on them to "acknowledge" his testimony and their relationship.
    - a. He would be "rejoicing" when they faced "the Lord Jesus".
    - b. They would be "rejoicing" about knowing Paul and his doctrine when they faced "the Lord Jesus".
    - c. Paul was adding no new commandment to them in this letter. He was just telling them to do what he instructed in the past. Thus, what appears to be new in this epistle, Paul had preached to them, in person, in their past.
  9. [C1-S9](#) Plans that Paul made in the past which he was not able to do.
  10. [C1-S10](#) says: "When I therefore was thus minded, did I use lightness?" Later in this epistle it becomes evident that liars were accusing Paul of this attitude because he could not keep his plans.
  11. [C1-S11](#) Paul asks if his testimony is that of someone acting "in the flesh".
  12. [C1-S12](#) Paul states that he did not act "in the flesh".
  13. [C1-S13](#) His preaching of "the Son of God, Jesus Christ" was not "in the flesh". This was the true concern. Paul was not worried about his reputation but was worried about people using this lie to destroy the credibility of his preaching.
  14. [C1-S14](#) God's promises are not "in the flesh" and can be relied upon.
  15. [C1-S15](#) God has done all of the spiritual work in and through Paul and this church.
  16. [C1-S16](#) Paul says that he did not change his plans for reasons of the flesh but did it "to spare you".
  17. [C1-S17](#) "Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand".
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## Chapter 2

### Chapter Theme: What has been going on.

This chapter has what Paul usually puts in his first chapter. However, before he could explain the circumstances which led to his epistle, he first had to deal with wrong attitudes, which is what he did in his first chapter. Now that the attitudes are assumed to be fixed, Paul explains his circumstances and why he delayed his return to them. Part of the reason was to give them time to correct certain things. And, part of the reason was circumstances in Paul's life.

Some of what was going on in Paul's life might not have been understood by some people at Corinth but he assures them that he is not being dishonest. He is following commands from God which come through his personal relationship with "Christ". If some people don't understand that, Paul wants them to remember that God does things which are beyond our understanding. Therefore, since God is the one doing things, they shouldn't be upset about not understanding everything.

1. [C2-S1](#) Paul's reaction to their turning against him. Our sentence says: "But I determined this with myself, that I would not come again to you in heaviness". He responded to their wrong reaction in love.
2. [C2-S2](#) Paul's reasoning for his reaction.
3. [C2-S3](#) Paul's reason for writing this epistle.
  - a. Paul wrote to them to assure them of his reaction so that they would look forward to his return and not dread it.
  - b. Paul wrote to them to assure them of his "confidence in you all", that they would react godly to his letter.
  - c. Paul wrote to them because he was sure that the source of his "joy" was also the source of their "joy" ("that my joy is the joy of you all.").
4. [C2-S4](#) Paul's feelings and motivation for writing the prior epistle.
  - a. How he felt: "For out of much affliction and anguish of heart I wrote unto you with many tears".
  - b. Why he wrote anyway: "not that ye should be grieved, but that ye might know the love which I have more abundantly unto you". True correction is an act of love.
5. [C2-S5](#) Paul's assurance that he is not upset with anyone.
6. [C2-S6](#) Paul tells them that they have given sufficient punishment to the man whose sin led to Paul's first letter.
7. [C2-S7](#) How they are to treat that man now that he has truly repented.
  - a. The new actions: "ye ought rather to forgive him, and comfort him".
  - b. Why: "lest perhaps such a one should be swallowed up with overmuch sorrow".
8. [C2-S8](#) Paul begs them to do right.
9. [C2-S9](#) Their action in this matter proves if they are "obedient in all things".
10. [C2-S10](#) If we don't act right, then "Satan should get an advantage of us".
  - a. When they "forgave" the man, Paul also "forgave it in the person of Christ". Only a true apostle could do this but he is showing us how "Christ" acts.
  - b. Why: "Lest Satan should get an advantage of us".
  - c. The warning: "for we are not ignorant of his devices". Satan uses wrong emotions to get God's people to turn to error and sin.
11. [C2-S11](#) Other causes of Paul's delaying his going to Corinth.
  - a. Please see the Message called: [A sweet savour of Christ](#).
  - b. "Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord". The primary spiritual job of all saved is to spread the true gospel.
  - c. "I had no rest in my spirit, because I found not Titus my brother". Paul had a greater worry about Titus than he had about them.
  - d. What Paul did: "but taking my leave of them, I went from thence into Macedonia".

12. [C2-S12](#) "God...always causeth us to triumph in Christ". Paul obeyed "Christ" and received the "triumph".
  13. [C2-S13](#) God uses our life as a way to help the saved and as a way to condemn the lost.
    - a. "For we are unto God a sweet savour of Christ". Our lives allow "Christ" to operate in this world when we obey "Christ".
    - b. "Christ" deals with everyone according to their relationship to Him ("in them that are saved, and in them that perish").
    - c. The phrase "To the one we are the savour of death unto death" means: 'When lost people ("death") reject the Gospel, it becomes harder for them to accept it if they ever hear the gospel again ("death unto death")'.
    - d. The phrase "and to the other the savour of life unto life" means: 'When saved people ("life") accept the message of the Gospel, it increases their own spiritual life ("life unto life")'.
  14. [C2-S14](#) We can't always understand what God does if we try to use our own natural reasoning.
  15. [C2-S15](#) Why the prior doctrine is true.
    - a. The phrase "For we are not as many, which corrupt the word of God" means: 'We are to accept what "the word of God" says, even when we do not understand it'. People who try to make "the word of God" fit within their own understanding end up "corrupting the word of God".
    - b. The phrase "but as of sincerity, but as of God" means: 'true believers sincerely believe that "the word of God" comes from God, Who knows and understands things beyond our own knowing and understanding'.
    - c. The phrase "in the sight of God speak we in Christ" means: 'Godly people are not trying to explain what God did not clearly explain but are concentrating on helping others to mature spiritually ("speak we in Christ")'.
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## Chapter 3:

### Chapter Theme: The “Spirit of the Lord” used Paul to change their lives.

Paul now starts to deal with the people who are trying to turn this church against him. First, he asks them if he needs “[letters of commendation](#)”. He then reminds them that he led them to salvation and started their church and should therefore be ashamed for turning against him. Then, Paul attacks the basis of the claims of these people who turned the members of this church against him. Those people were preaching sanctification through keeping the works of the Law.

In this chapter, Paul establishes that our personal relationship that is [spiritual](#) and [in Christ](#) has “[glory that excellet](#)h” and makes the “[glory](#)” of the Law seem like nothing. He finishes with, “[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.](#)” It is “[the Spirit of the Lord](#)” Who provides all “[glory](#)”. The Holy “[Spirit](#)” gives more “[glory](#)” to people who have the “[image](#)” of “[the Lord](#)” than He gives to people who keep rules while refusing that same “[image](#)”.

In the first two sentences of our chapter, Paul asks the rhetorical question: ‘[Why do I need letters of commendation from men when I have them from God?](#)’ He also asks: ‘[Why are you believing these lies about me? Your knowledge of me and my knowledge of you should carry more weight than any written recommendation \(letter, Doctorate, etc.\) that anyone else has.](#)’ Then follow several sentences which are all tied together and provide the doctrinal basis for Paul saying why these people should believe him and not the liars who were trying to steal this ministry from Paul.

All of the sentences of this chapter are tied together by starting with the connecting words. Nothing in this chapter can be properly understood without considering the context.

For example, after Paul's sarcastic opening sentences, he answers those questions. And, Paul starts his answer with things which they each personally (“[ye](#)”) had in their life because of the ministry of Paul. He then adds to that sentence by starting the next sentence with the word “[And](#)”. Then, the sentence after that starts with the word “[But](#)”, which provides an exception to what was said before within Paul's answer. After that, the next three sentences start with the word “[For](#)” ([here's why](#)'), which provide the doctrinal basis that supports what Paul has been saying in his answer. After that, we have a sentence starting with the word “[seeing](#)”, which provides a conclusion for all of these sentences. The next sentence is tied to the prior by starting with the word: “[But](#)”. And, the one after that is also tied in by starting with the word: “[Nevertheless](#)”. Finally, our second last sentence provides a conclusion to the chapter by starting with “[Now](#)” ([after you understand all that has been said up to this point](#)) and our final sentence provides an exception to the conclusion by starting with the word “[But](#)”.

Thus, while we look at the details of each sentence, please keep in mind the contextual requirement to consider how each fit within the message of the entire chapter.

1. [C3-S1](#) Paul asks if he must introduce himself as a stranger might suffice. This is obvious sarcasm since he started the church.
2. [C3-S2](#) Paul asks if they will insist on “[letters of commendation](#)”. This is an even more obvious sarcasm.
3. [C3-S3](#) Paul reminds them that, as saved believers, they personally are “[the epistle of Christ ministered by us](#)”.
  - a. Paul reminds them of his love for them and how others saw his love for them (“[Ye are our epistle written in our hearts, known and read of all men](#)”).



- b. Next, Paul reminds them that each personally (“ye”) “are manifestly declared to be the epistle of Christ ministered by us”. That is: “Christ” had personally changed their life by working through the ministry of Paul and their changed life was revealed to others (“manifestly declared”).
  - c. Next, Paul reminds them that the changes were “written not with ink”, nor “in tables of stone” (the Ten (10) Commandments), “but (were written) with the Spirit of the living God” “in fleshy tables of the heart”.
4. **C3-S4** God made Paul a “minister...of the spirit” and Paul expects that “spirit” from God to remind them of their relationship with Paul.
    - a. First, Paul writes that this is in God “through Christ” because “but our sufficiency is of God”. Paul and his team went there to do the work of God and God did the true spiritual work through them. Therefore, Paul expects God to maintain the relationship between Paul and the members of this church.
    - b. Paul was not relying on his own ability to maintain the relationship (“Not that we are sufficient of ourselves to think any thing as of ourselves”).
    - c. Paul reminds them that he and his team were “ministers of the new testament”, not of the old Mosaic Law, and that it was God “Who also hath made us able ministers”.
    - d. Finally, Paul reminds them why God switched from the Mosaic Law to the New Testament when he writes: “not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life”.
  5. **C3-S5** Paul tells us that “the ministration of the spirit (are more) glorious” than even the Old Testament Law when Moses brought it from the mount.
    - a. Paul calls the Mosaic Law “the ministration of death” because it could not save but could only condemn.
    - b. Paul then writes that it still had so much “glory” that “he children of Israel could not stedfastly behold the face of Moses for the glory of his countenance”.
    - c. Paul then reminds us that “which glory was to be done away”.
    - d. And, upon that basis, Paul asks: “How shall not the ministration of the spirit be rather glorious?”
  6. **C3-S6** Paul then repeats the same question using different words.
  7. **C3-S7** Paul then explains why the ministrations of God’s Holy “Spirit” has more “glory”.
  8. **C3-S8** The New Testament is more “glorious” than the Old Testament.
  9. **C3-S9** The New Testament reveals things which were behind a “vail” in the Old Testament.
    - a. The phrase “Seeing then that we have such hope, we use great plainness of speech” means that the New Testament reveals things which were hid in the Old Testament.
    - b. The phrase “And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished” means that the Jews had limited understanding of the things given in the Old Testament.
    - c. The phrase “But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament” means that even today, Jews, and others, who reject the New Testament have blinded minds and can not understand the truth.
    - d. The phrase “which vail is done away in Christ” means that we only get spiritual understanding from our relationship that is “in Christ”. Saved people who do not mature spiritually do not get the spiritual understanding.
  10. **C3-S10** The religious Jews still have that “vail” on their heart. They still can not understand the spiritual truths.
  11. **C3-S11** If their heart “shall turn to the Lord, the vail shall be taken away”. Spiritual blindness can only be removed by accepting, by faith, that whatever “the Lord” says is true.
  12. **C3-S12** “Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty”. Only “the Lord” gives true “liberty”.
  13. **C3-S13** “the Spirit of the Lord” is Who changes us and gives us our “glory”. The more we become like “the Lord”, the more “glory” we will have.
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## Chapter 4:

### Chapter Theme: Basics of ministry for all saved people.

Paul is now dealing with the people who are trying to turn this church against him. First, he asks them if he needs "letters of commendation". He then reminds them that he led them to salvation and started their church and should therefore be ashamed for turning against him. Then Paul attacks the basis of the claims of these people who turned members of this church against him. Those people were preaching sanctification through keeping the works of the Law. In this chapter Paul establishes that our personal relationship that is **spiritual** and **in Christ** has "glory that excelleth" and makes the "glory" of the Law seem like nothing. He finishes with, "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." It is "the Spirit of the Lord" Who provides all "glory". The Holy "Spirit" gives more "glory" to people who have the "image" of "the Lord" than to people who keep rules while refusing that same "image".

1. **C4-S1** We are to walk honestly because we "have this ministry" to show the world the "image" of "the Lord".
  - a. The word "Therefore" means that this sentence and chapter is based on what came before it.
  - b. The phrase "seeing we have this ministry" means that every saved person has been given "this ministry".
  - c. The phrase "as we have received mercy, we faint not" means: 'Since we did not receive the punishment which we deserved, we are to spend our life serving God'.
  - d. The phrase "But have renounced the hidden things of dishonesty" means we are to stop doing dishonest things.
  - e. The phrase "not walking in craftiness" means we are to stop doing deceitful things.
  - f. The phrase "nor handling the word of God deceitfully" means we are to not add to God's word, nor take away from it, nor take part of it out of context, nor do anything else to misrepresent the true message of "the word of God".
  - g. The phrase "but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" means we are to live a life which reveals the truth of "the word of God" in every way possible.
2. **C4-S2** Our life is to show "the light of the glorious gospel of Christ" because "the god of this world hath blinded the minds of them which believe not" and they will not believe God's truth without the witness of our changed life.
  - a. The phrase "But if our gospel be hid, it is hid to them that are lost" means that Satan has hid the truth of the Gospel to the lost.
  - b. The phrase "In whom the god of this world hath blinded the minds of them which believe not" means that Satan has "blinded the minds" of lost people by making them think the wrong way. The fool has said in his heart: 'I know what I believe, don't confuse me with the facts!'. Many lost people are so sure of their foolishness that they refuse to even consider that they have been convinced to believe a lie.
  - c. The phrase "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" means that the true Gospel includes our receiving "the image of God". Many lost believe they can be saved by saying a prayer while refusing to obey and refusing to receive "the image of God".
3. **C4-S3** "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."
  - a. The phrase "For we preach not ourselves, but Christ Jesus the Lord" means that we are to not preach our opinion, nor our religion, but we are to preach that "Christ Jesus" is "Lord" and that all saved will be judged by our "Lord" for how much they

- let "Christ" mature them spiritually and how much they followed the example of "Jesus" for how to live in the flesh.
- b. The phrase "and ourselves your servants for Jesus' sake" means that the spiritually mature are to serve "Jesus" by teaching the less spiritually mature how to act like "Jesus".
4. **C4-S4** We are to follow the example and leading of "Jesus Christ...to give the light of the knowledge of the glory of God" to lost people who are in "darkness".
    - a. The phrase "For God, who commanded the light to shine out of darkness" means that God the Father "commanded the light", of the Gospel, "to shine out of darkness" and bring the understanding of true salvation to lost people.
    - b. The phrase "hath shined in our hearts" means that the light of the true Gospel has brought us salvation.
    - c. The phrase "to give" means this is why we were saved.
    - d. The phrase "the light of the knowledge" means we are to bring this "knowledge" to the lost world.
    - e. The phrase "of the glory of God in the face of Jesus Christ" means that God's "glory" is found only in "the face of Jesus Christ". Therefore, we are to look to Him and obey Him in order to receive "the glory of God".
  5. **C4-S5** "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."
    - a. The phrase "But we have this treasure in earthen vessels" means: '*We have God's life in corrupt human bodies*'.
    - b. The phrase "that the excellency of the power may be of God, and not of us" means: '*here's why*'. There is no way that our corrupt human physical bodies can produce spiritual salvation. Therefore, if we point out the truth, it should be obvious that true spiritual salvation can only come from God Who works through us to offer His salvation to the lost.
  6. **C4-S6** We have all of these problems in life, and the protection of God, "that the life also of Jesus might be made manifest in our body".
    - a. The phrases "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed" describe the ways that we have all of these problems in life.
    - b. The phrase "Always bearing about in the body the dying of the Lord Jesus" means that we are to always remember that "the Lord Jesus" died to pay for our sins. And, we are to tell others that He died to pay for their sins also.
    - c. The phrase "that the life also of Jesus might be made manifest in our body" means that our physical life is to "manifest" the true changed life which results from true spiritual salvation.
  7. **C4-S7** This is so "that the life also of Jesus might be made manifest in our mortal flesh".
    - a. The phrase "For we which live are always delivered unto death for Jesus' sake" means that our entire life in this physical reality, and even our death, is to be "for Jesus' sake".
    - b. The word "that" means: '*here's why*'.
    - c. The phrase "the life also of Jesus might be made manifest in our mortal flesh" means that the main reason for our going on living, after our initial salvation, is to "manifest" "the life also of Jesus" "in our mortal flesh". Our life is to be an example of how "Jesus" shows us how to live using the power of the Holy Ghost.
  8. **C4-S8** "So then death worketh in us, but life in you." This means that while our life is dedicated to not responding to the temptations of this physical life ("death"), true spiritual "life" is offered to the lost and increased spiritual "life" is offered to the carnal.
  9. **C4-S9** We are to speak and live a life which shows our true belief that we know "he which raised up the Lord Jesus shall raise up us also by Jesus".
    - a. This sentence has a prophecy and tells us how to act based upon the prophecy. Please see the Doctrinal Study called [Significant Events - New Testament](#) for other links to New Testament prophecies. This sentence is part of our promise of resurrection.
    - b. The phrase "We having the same spirit of faith, according as it is written" means that Paul had the "same spirit of faith" as the Old Testament prophets ("as it is written"). That is the basis of this prophecy.

- c. The phrase "I believed, and therefore have I spoken" quotes [Psalms 116:10](#). Please see the detail note for how all of that Psalm relates to this chapter.
  - d. The phrase "we also believe, and therefore speak" means that Paul gave this prophecy based upon his belief of scripture. It also means that we are to speak based upon our belief of the scripture.
10. [C4-S10](#) We have "the abundant grace" so that we will be thankful and manifest "the glory of God". This means that we are to receive "the abundant grace" "through the thanksgiving of many". And, that we are given this "grace" so that we will tell others about the "glory of God".
  11. [C4-S11](#) "For which cause we faint not" no matter what circumstances God puts us into.
  12. [C4-S12](#) Paul calls our worst circumstances "our light affliction" and goes on to say that it "worketh for us a far more exceeding and eternal weight of glory".
    - a. The phrase "For our light affliction, which is but for a moment" tells us the attitude that we are to have about all of the problems of this physical life.
    - b. The phrase "worketh for us a far more exceeding and eternal weight of glory" means that the more we have to suffer in order to serve God, the greater our everlasting rewards will be. The amount of rewards are given in proportion to our amount of suffering for the kingdom of God.
    - c. The phrase "While we look not at the things which are seen, but at the things which are not seen" means that we are to stop looking at the circumstances of life from a physical perspective and look at the circumstances of life from a spiritual perspective.
    - d. The phrase "for the things which are seen are temporal; but the things which are not seen are eternal" means 'Here's why'. The things of this physical reality will go away but the things of the spiritual reality are eternal.
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## Chapter 5:

### Chapter Theme: The purpose of our current life.

Many people use parts of some of the verses within this chapter to support doctrine which is completely out of context for this chapter. They justify it based upon how popular the error is and on how they can produce short-time results from the error. Satan does not fight them, and I imagine he laughs about how they are using the error, because it justifies others using the same method to produce far worse errors.

The context of this entire chapter is about God working through “Christ” to change us. In fact, the three most used words within this chapter are: “God”, “us” and “Christ”. This chapter is **not** about the saved reaching out to the lost but the spiritually mature saved people reaching out to spiritual babes and saying '*Grow Up!*'. Our chapter starts with how we will get a new body in Heaven and uses that as a basis to tell us to stop worrying about bad circumstances in this world. The bad circumstances here only increase our reward in eternity. Dying only makes us “to be present with the Lord”.

Our main focus needs to be on the “judgment seat of Christ” ([Romans 14:10](#); [2Corinthians 5:10-11](#)), with the realization that we will receive the “terror of the Lord” if we don't persuade men. Part of our job to “persuade men” is to persuade spiritual babes to '*Grow Up!*'. The end of this chapter is telling us how God made it possible for us to '*grow up*' and how He wants us to help spiritual babes to '*grow up*' using the same methods. That is what is truly meant when our chapter says “we are ambassadors for Christ” who are telling spiritual babes: “be ye reconciled to God”. We see this in the reason that ends our chapter with: “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”. Please notice that it does not say '*that we might get saved*' but says that “we might be made the righteousness of God in him”, which happens after we get saved ([John 1:12-13](#)).

- C5-S1** We don't have to worry about problems in this world, even ones that end in death, because God has prepared a new body for us.
  - The word “For” lets us know that this sentence and chapter is telling us why the prior chapter, and especially the prior sentence, is true.
  - The phrase “we know that if our earthly house of this tabernacle were dissolved” means: '*We know that if our physical body dies*'.
  - The phrase “we have a building of God” means: '*We are going to get a new spiritual body*'.
  - The phrase “an house not made with hands, eternal in the heavens” means: '*God will give us a body that is fit to live in heaven*'.
- C5-S2** We want that new body so much that we “groan” in this one.
  - The phrase “For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven” means that our new spiritual body will not have all of the corruption and problems that our current physical body has.
  - The phrase “If so be that being clothed we shall not be found naked” means that we will not be spirits without a body such as “the souls of them that were slain for the word of God” found in [Revelation 6:9](#).
- C5-S3** “we...do groan...that mortality might be swallowed up of life”.
  - The phrase “For we that are in this tabernacle do groan, being burdened” means that this physical corrupt body has problems.
  - The phrase “not for that we would be unclothed, but clothed upon” means that people aren't looking forward to being something like a ghost.
  - The phrase “that mortality might be swallowed up of life” means that people want a better body.

4. [C5-S4](#) We have "the earnest of the Spirit" in this life as an assurance of our new body in Heaven.
  - a. The phrase "Now he that hath wrought us for the selfsame thing is God" means that God put us in this physical body for His own purpose.
  - b. The phrase "who also hath given unto us the earnest of the Spirit" means that God gave the saved His "Holy Spirit" to teach us what kind of person we need to become while we are still in this temporary physical body. We make the mistakes in this body and we don't have to live with those consequences when we get our spiritual body.
5. [C5-S5](#) "We are...willing rather to be absent from the body, and to be present with the Lord".
  - a. The phrase "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord" means: 'While we are physically alive we are not in Heaven, with the Lord, in our new spiritual body'.
  - b. The phrase "For we walk by faith, not by sight" means: 'This is how we know this truth'.
  - c. The phrase "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" means that the truly spiritually mature are ready to die physically and go to their reward in Heaven.
6. [C5-S6](#) That's why all of our "labour" has a goal of being "accepted of him". The abilities of our new spiritual body is dependent upon how we "labour" for God. The person who is still a spiritual "babe", when he dies physically, will not have the abilities in Heaven that a spiritually mature person will have. And, this difference will never change after we get to Heaven.
  - a. Please also see the Messages called [Labor for Everlasting Life, Pounds and Talents, Labourers for the Harvest-1](#) and [Labourers for the Harvest-2](#) and [Reward According](#) for the application of these verses in the life of the believer.
7. [C5-S7](#) "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."
  - a. The phrase "For we must all appear before the judgment seat of Christ" means: 'Here's why the saved want to spiritually mature before they die physically'. This is not a 'Bema Seat', but is a "judgment seat". People who claim to be 'good, Godly, fundamental, KJV only' people prove themselves to be liars when they preach about a 'Bema Seat' because the KJV is English and the word 'Bema' is Greek. In addition, that doctrine claims that the rest of this sentence, and the doctrine found throughout "the word of God", is a lie because the doctrine associated with the 'Bema Seat' denies punishment in Heaven and our sentence, and the next sentence, literally tell us differently.
  - b. The phrase "that every one may receive the things done in his body, according to that he hath done" means that our "judgment" will be based upon what we do, while we are still physically alive, and after we get saved. The word "according" means: 'the result will be in harmony with the deeds'.
  - c. The phrase "whether it be good or bad" means: 'Some saved people will get good results and some saved people will get bad results'. This is the source of "tears" that God does not "wipe away" until after the "great white throne judgment" ([Revelation 21:4](#)). And, God can not "wipe away all tears from their eyes" if there are 'no tears in Heaven'. (In addition, [Isaiah 66:23-24](#) makes it clear that the cause of these "tears" will occur more than an average of twice a week for more than 1,000 years.
8. [C5-S8](#) Saved people who don't use this life to prepare for the "judgment seat of Christ" ([Romans 14:10](#); [2Corinthians 5:10-11](#)) are going to experience "the terror of the Lord".
  - a. The phrase "Knowing therefore the terror of the Lord" means that the saved are to "know" that they, personally, can receive "the terror of the Lord". And, "terror" is far worse and longer lasting than "fear".
  - b. The phrase "we persuade men" means that we do 'the Great Commission', which is our main duty to God, while we are still physically alive.
  - c. The phrase "but we are made manifest unto God" means that what we do and why we do it is fully revealed to God in every way ("made manifest").
  - d. The phrase "and I trust also are made manifest in your consciences" means that our changed life, character, and purpose of life is to be revealed in every way ("made manifest") to the people around us.

9. **C5-S9** Paul is telling them about how God blessed him, not to lift himself up, but to give them an answer for the people who are lying about Paul.
  - a. The phrase "For we commend not ourselves again unto you, but give you occasion to glory on our behalf" means that Paul is not telling them about himself in order to brag.
  - b. The phrase "that ye may have somewhat to answer them which glory in appearance, and not in heart" means that Paul is giving them evidence to use against the people who claim that we can be saved and not have to change inside as long as we have the appearances of being religious.
10. **C5-S10** Paul and others are "beside ourselves...to God" and "sober...for your cause". This sentence tells us that it does not matter if someone is quite emotional and forceful in their presenting their message, or if they are very calm in their presentation, what matters is that the message delivers what the people need to know about God.
11. **C5-S11** "For the love of Christ constraineth us...that (we)...should not henceforth live unto (ourselves), but unto (Christ)".
  - a. The word "For" means: 'Here's why the prior sentence is true'.
  - b. The word "constraineth" means 'to compel or force; to urge with irresistible power and to do it as an ongoing lifestyle force'. Therefore, the phrase "the love of Christ constraineth us" means: 'our love for the ongoing spiritual maturity produced by our ongoing personal relationship to God that is in Christ forces us, in an ongoing way'.
  - c. The phrase "because we thus judge" means: 'Here's how we determine our doctrine'.
  - d. The phrase "that if one died for all, then were all dead" means that, since "Christ" died to pay for our sins that we do after our initial profession, the saved are to become "dead" ('non-responsive to the temptations of this physical life').
  - e. The phrase "And that he died for all, that they which live should not henceforth live unto themselves" means: 'Here's why we should not live for our own physical pleasure'.
  - f. The phrase "but unto him which died for them, and rose again" means: 'we should live to serve God through obedience to Christ which causes us to live the resurrected life'.
12. **C5-S12** Wherefore, don't "know" people according to the "flesh".
  - a. The phrase "Wherefore henceforth know we no man after the flesh" means that we aren't to "know" people according to the things of the flesh but are to "know" them according to the things of the spirit.
  - b. The phrase "yea, though we have known Christ after the flesh, yet now henceforth know we him no more" means that even though Paul and others had met "Jesus Christ" in the flesh, they were to not "know" Him according to the things of the flesh but are to "know" Him according to the things of the spirit.
13. **C5-S13** Let "Christ" make you into "a new creature".
  - a. The word "Therefore" means: 'As a direct result of the doctrine in the prior sentence'.
  - b. The phrase "if any man be in Christ" means that this is a conditional position for saved people. Some saved people will "be in Christ" and some will not "be in Christ". Those saved who are not "in Christ" do not have the promises of this sentence ("old things are passed away; behold, all things are become new").
  - c. The phrase "he is a new creature" means that his ongoing existence ("is") must be different ("a new creature").
  - d. The phrase "old things are passed away" means his lifestyle of sin died and he no longer responds to the temptations of sin.
  - e. The phrase "behold, all things are become new" means that he lives a new lifestyle. (**Romans 6**).
14. **C5-S14** "God was in Christ, reconciling the world unto himself", therefore we do the same because God "hath committed unto us the word of reconciliation".
  - a. The phrase "And all things are of God" means that God created everything. Therefore, everything belongs to God including us.
  - b. The phrase: "who hath reconciled us to himself by Jesus Christ". The word "reconcile" means 'To conciliate anew; to call back into union and friendship the affections which have been alienated; to restore to friendship or favor after estrangement; as, to reconcile men or parties that have been at variance'. When we sin, we become 'at variance with God' and we lose our 'union and friendship with God'. God "hath reconciled us to himself by

- Jesus Christ” when He initially saved us “by Jesus” and when He changed us to stop our sinning “Christ” and when God showed us how to live in the flesh using [the power of the Holy Spirit](#) “by Jesus”. (Please also see the Doctrinal Study called: [What Did Jesus Do?](#)).
- c. The phrase “[and hath given to us the ministry of reconciliation](#)” means that God “[reconciled us to himself](#)” so that we could do a job for His kingdom. If we refuse to do the job that God gives us, then we prove that God wasted His “[reconciliation](#)” on us.
  - d. The phrase “[To wit, that God was in Christ, reconciling the world unto himself](#)” means ‘[here is wisdom](#)’ “[To wit](#)”. God worked through “Christ” (“[was in Christ](#)”). And God was “[reconciling the world unto himself](#)” (“[bringing the world back into fellowship with God](#)”). However, since this action is “[in Christ](#)”, we will not receive this “[reconciliation](#)” if we do not maintain our ongoing personal relationship with God that is “[in Christ](#)”.
  - e. The phrase “[not imputing their trespasses unto them](#)” means that God does not record the sins (“[violations of God’s law](#)”) for the saved people who are truly “[in Christ](#)”. However, this promise does not apply to saved people who do not remain “[in Christ](#)”.
  - f. The phrase “[and hath committed unto us the word of reconciliation](#)” means that, after we have received “[reconciliation](#)”, God expects us to tell other saved people how they also can receive “[reconciliation](#)”.
15. [C5-S15](#) We are “[ambassadors for Christ](#)” encouraging the saved to “[be ye reconciled to God](#)”.
    - a. This sentence is almost always preached wrong. It is preached as: ‘[The saved are ambassadors, from God, to the lost](#)’. An “[ambassador](#)” has power and authority that the regular citizen does not have. Likewise, an “[apostle](#)” has power and authority that the regular saved person does not have. In addition, “[Christ never deals with the lost](#)”. Therefore, this sentence is telling us what the “[apostles](#)” were doing in order to get carnal saved people to be “[reconciled to God](#)”.
    - b. The word “[Now then](#)” means: ‘[After you understand what came before this sentence](#)’. It is doctrinal error, and using the way of Satan to interpret “[the word of God](#)”, to ignore the context of this sentence.
    - c. The phrase “[we are ambassadors for Christ](#)” means that the “[apostles](#)” were speaking with an authority that the regular saved person does not have. They were speaking to saved carnal people and giving commandments from God which will be used as the basis for our personal judgment. (Remember that “[the judgment seat of Christ](#)” is in the context leading up to this sentence.)
    - d. The phrase “[as though God did beseech you by us](#)” means that they were the direct representatives of God. They were speaking the words of God and begging the people to obey so that God did not have to punish the saved people.
    - e. The phrase “[we pray you in Christ’s stead](#)” means that “[Christ](#)” is God and that “[Christ](#)” sent them to deliver this message.
    - f. The phrase “[be ye reconciled to God](#)” is the message from “[Christ](#)”. It means: ‘[each and every one of you personally \[“ye”\] need to be brought back into fellowship with a holy and righteous God](#)’.
  16. [C5-S16](#) “[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.](#)”
    - a. The word “[For](#)” means: ‘[Here’s why the prior sentence is true](#)’.
    - b. The phrase “[he hath made him to be sin for us, who knew no sin](#)” means: ‘[God the Father made Jesus Christ to be sin even though he never sinned](#)’.
    - c. The word “[that](#)” means: ‘[here is the result that God expects from His action](#)’.
    - d. The phrase “[we might be made](#)” means that this is not guaranteed (“[might](#)”). In addition, the word “[be](#)” is: ‘[a verb of ongoing existence](#)’. Thus, our phrase means that: ‘[our ongoing existence might show](#)’.
    - e. The phrase “[the righteousness of God in him](#)” means that if we are truly “[in Christ](#)”, then our ‘[our ongoing existence](#)’ is to show “[the righteousness of God](#)”. However, if ‘[our ongoing existence](#)’ does not show “[the righteousness of God](#)”, then that is evidence that we truly are not “[in Christ](#)”.



## Chapter 6

Chapter Theme: “Wherefore come out from among them, and be ye separate, saith the Lord” .

Our chapter starts with '*Don't personally receive...the grace of God in vain*' and ends with “Wherefore come out from among them, and be ye separate”. In between, Paul explains why we need to be separate on a personal level (ye) and how to do it. The last half of the chapter is asking questions to make us think and realize that nothing of God is “yoked” with anything of the devil. Therefore, if we are to be “yoked” with God, then we need to remove any “yoke” with the things of Satan.

1. **C6-S1** Don't personally “receive...the grace of God in vain”.
  - a. The phrase “We then” means: 'as a result of what we were told in the prior chapter and especially in the last sentence of the prior chapter'.
  - b. The phrase “as workers together with him” means Paul and the others were working with God. This was / is God's work.
  - c. The phrase “beseech you also that ye receive not the grace of God in vain” means: 'don't you personally “receive not the grace of God” with only an outward show which does not change the inward person'.
2. **C6-S2** Because “now is the day of salvation” -- now is the day to increase our spiritual life by growing up spiritually.
  - a. The phrase “For he saith” means that this is a paraphrase of [Isaiah 49:8](#).
  - b. The phrase “I have heard thee in a time accepted, and in the day of salvation have I succoured thee” means that God heard our cry for salvation and not only gave us spiritual life (“in the day of salvation”), but God “succoured thee” ('run to support; hence, to help or relieve when in difficulty, want or distress'). With newborn babies, this means to help them to grow.
  - c. The phrase: “behold, now is the accepted time; behold, now is the day of salvation”. The word “salvation” means: 'God's life in us' and includes the ongoing growth of 'God's life in us'. Thus, for saved people, this means: 'now is the time to grow up spiritually'. Please look at the context and carefully consider the context before you disagree with this interpretation.
3. **C6-S3** Details of how to grow up spiritually.
  - a. The phrase “Giving no offence in any thing” means that the way that we do things should not offend, if possible, even if the truth that we tell causes offense.
  - b. The phrase “that the ministry be not blamed” means: 'Here's why'.
  - c. The phrase “But in all things approving ourselves as the ministers of God” means how we do the “ministry of God” must receive God's approval.
  - d. The phrase “in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings” means 'we are to do this in every condition that you can think of'. Please see the detail note for more details on these words
  - e. The phrase “By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report” means 'Here's all of the ways that we are to do the ministry'. Please see the detail note for more details on these words.
  - f. The phrase “as deceivers, and yet true” means that we are to be true ministers of God even while people call us “deceivers”.
  - g. The phrase “As unknown, and yet well known” means that even if people don't know us personally, they should “well know” how all “ministers of God” should act.

- h. The phrase "as dying, and, behold, we live" means that even as we suffer and "die" physically, we "live" spiritually because we know where we will go when we truly "die" physically.
  - i. The phrase: "as chastened, and not killed". [Hebrews 12:6-7](#) says: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"
  - j. The phrase "As sorrowful, yet always rejoicing" means that even as we have "sorrow" in this physical world, we are to "rejoice" because of how God uses that "sorrow" to give us everlasting spiritual rewards.
  - k. The phrase "as poor, yet making many rich" means that we may be "poor" in this world but we can still "make many rich" spiritually.
  - l. The phrase "as having nothing, and yet possessing all things" means that we may not have anything in this world but we know that God can give us everything that we need when we need it.
4. [C6-S4](#) Paul is encouraging them to do this for their own good.
  5. [C6-S5](#) Paul tells them that they are not causing him problems but are causing themselves problems.
  6. [C6-S6](#) Paul is telling them to grow up, spiritually, so that they can be blessed by God.
  7. [C6-S7](#) avoid what keeps you from growing up spiritually.
    - a. The word "unbelievers" includes saved, but carnal, people who refuse to mature spiritually. The context of these two epistles to this church should make that truth obvious.
    - b. The word "yoked" means 'bound together' as in marriage, business or ministry.
    - c. The phrase "Be ye not unequally yoked together with unbelievers" means: *'If the other person is not at your spiritual level, and willing to mature more spiritually, then do not get "yoked" with them'.*
    - d. The phrase "for what fellowship hath righteousness with unrighteousness?" means: 'Here's why'. You can not have "fellowship" with someone who insists on living "unrighteously".
  8. [C6-S8](#) "And what communion hath light with darkness?"
    - a. The word "communion" means 'sharing together in a lifestyle'.
    - b. The word "light" symbolically means 'the spiritual lifestyle that comes from God'.
    - c. The word "darkness" symbolically means 'a sinful lifestyle that is directed by the lusts of our flesh or the dictates of a sinful world or the doctrines of devils'.
  9. [C6-S9](#) "And what concord hath Christ with Belial?"
    - a. The role of "Christ" is used by the "Son of God" to cause saved people to mature spiritually.
    - b. The name "Belial" is a name for Satan which denotes: 'all anti-Christian pollutions personified'. Thus, this is the identification of all methods used to convince saved people that they do not have to mature spiritually.
  10. [C6-S10](#) "or what part hath he that believeth with an infidel?"
    - a. The Morrish Bible Dictionary defines "infidel" as: 'The Greek word is pisto, 'not believing,' and hence an 'unbeliever.' 2Co 6:15; 1Ti 5:8. The word is translated 'unbeliever' in Lu 12:46; 1Co 6:6; 14:23; 2Co 6:14; and 'unbelieving' in 1Co 7:14-15; Tit 1:15; Re 21:8. Thus, the scriptural use of the term does not imply the denial of the truth of Christianity, as it is now commonly understood'. Thus, our sentence is asking us: 'How can a true believer have any ongoing personal relationship with someone who refuses to believe?'
  11. [C6-S11](#) "And what agreement hath the temple of God with idols?" Anyone who knows even the simplest of Bible doctrine knows that God condemns everything related to "idols" and curses anyone who is dealing with them.
    - a. Please also see the Message called [Identifying the Godly](#) for the application of these verses in the life of the believer.
  12. [C6-S12](#) We personally are "the temple of the living God" and should have nothing to do with any of the things mentioned which are against God. This sentence is stating the basic doctrine of the saved during the 'Church Age'. Please see the detail note for Bible references which give us this doctrine.

13. [C6-S13](#) "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."
- a. The word "Wherefore" means: "This is the conclusion that should be evident in the believers' lives wherever and whenever anyone looks at their life".
  - b. The phrase "come out from among them, and be ye separate" means that we are to leave our former life and live a different life from what unbelievers live.
  - c. The phrase "saith the Lord" means that we will be judged for how well we obey this command. This is another reference to the "judgment seat of Christ".
  - d. The phrase "and touch not the unclean thing" means 'do not have even the slightest thing to do with anything that "the word of God" calls "unclean"'. Please note that this is different from what religion calls "unclean".
  - e. The phrase "and I will receive you" means that God will let us go to Him with our requests and needs.
  - f. The phrase "And will be a Father unto you, and ye shall be my sons and daughters" means that God is offering us a very personal relationship which includes His protection, His provision, and His personal love.
  - g. The phrase "saith the Lord Almighty" means that this is a promise from the most powerful Being that exists anywhere.
  - h. Please see the Doctrinal Study called [Significant Events - New Testament](#) for other links to New Testament promises.

# Chapter 7

## Chapter Theme: Godly repentance changes relationships.

Please also see the Message called [Godly Response to a Godly Leader](#) for the application of these verses in the life of the believer.

Our chapter starts with let us “[cleanse ourselves from all filthiness of the flesh and spirit](#)” and goes on to tell them how they encouraged Paul and Titus by the “[cleansing](#)” that they had already done. In the middle, Paul says that he is not putting them down but encouraging them to do even more because of love. He admits making them feel bad with his prior letter but is not sorry about doing so because it led them to “[godly repentance](#)”. Basically, they were doing wrong and Paul corrected them. Hence, they repented and started doing right. Their change encouraged the preachers and they are encouraged to do even more changes towards righteousness.

This chapter seems to start out by presenting a doctrinal lesson but then, instead of presenting and explaining the lesson, Paul gives a testimony. While this might seem to be confusing or at least an abrupt change in topic, what this chapter actually does is show us the application of this doctrine within the life of Paul, Timothy, and of Titus.

In our first sentence, Paul tells them, “[let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God](#)”. Then, Paul spends several sentences telling them how he was honest and true with them even when he was afraid that he would upset some and was sure that his message would be rejected by many. However, when we consider the message of the first sentence, we see that this type of behavior is the only way to be “[perfecting holiness in the fear of God](#)”.

In [C7-S4](#), Paul tells how he had “[boldness](#)” before he had evidence because he was walking in “[faith](#)”. In the sentences following that, we see how God rewarded his “[faith](#)” and how he ended up “[rejoicing the more](#)”. This testimony is there to encourage God's people to also act in “[faith](#)” with the expectation that God will do what we can not do in our own flesh. Then, starting in [C7-S7](#), Paul starts talking about how he “[made you sorry with a letter](#)”, and risked rejection by them, but did it at God's command in order to correct their error which would have brought great judgment from God. In [C7-S11](#), Paul says, “[In all things ye have approved yourselves to be clear in this matter.](#)” This shows us how God leads His people to do right even when the natural fleshly reaction is the opposite. Finally, starting in [C7-S13](#), Paul gives us the conclusion of this testimony which was that Titus found them to be everything that Paul claimed and Paul was able to send Titus to be their pastor and not worry about their future spiritual health.

Thus, in this chapter we see Paul start with a spiritual truth which he explained by means of using his testimony in order to show us the application of this truth in the lives of people. By following the pattern found here, we learn how to apply spiritual truths in our own life and how to help others to apply these truths in their lives.

1. [C7-S1](#) says: “[let us cleanse ourselves from all filthiness of the flesh and spirit](#)” because we have promises which can only be received after we do the “[cleansing](#)”.
  - a. The phrase “[Having therefore these promises](#)” means ‘[As a direct result of the promises given in the prior chapter](#)’. Please see the Doctrinal Study called: [Significant Events - New Testament](#) for other links to New Testament promises.
  - b. The phrase “[dearly beloved](#)” means that this commandment is given to saved people because of godly “[love](#)”.

- c. The phrase "let us cleanse ourselves from all filthiness of the flesh and spirit" means that this is what we are to do and our chapter explains how to do this. The word "filthiness" is speaking about spiritual "filthiness" which we do in "the flesh and spirit". This is talking about following any direction not received from God.
  - d. The word "perfecting" means 'becoming spiritually mature'. The word "holiness" speaks about 'receiving God's character and having that become our character'. The phrase "perfecting holiness in the fear of God" means 'We are to do this with the absolute certainty that God will hurt us worse than we can imagine if we do not obey this command'.
2. [C7-S2](#) Paul tells them that they have no reason to reject what he says.
  3. [C7-S3](#) Paul says, "I speak not this to condemn you," and goes on to say that he is speaking in love. True Biblical "love" is: 'doing what will cause the other person to receive the greatest long-term results'. That includes correcting someone when they are doing wrong. In this case, Paul is telling this church how to avoid punishment from God and how to receive the greatest everlasting spiritual rewards.
  4. [C7-S4](#) Paul says that he is speaking out of his confidence in their response.
    - a. The phrase "Great is my boldness of speech toward you, great is my glorying of you" means that Paul was greatly encouraged by their response to his prior epistle and he told others of that fact.
    - b. The phrase "I am filled with comfort, I am exceeding joyful in all our tribulation" means that, even though Paul suffered in the flesh and in this world ("in all our tribulation"), he was spiritually "comforted" and made "exceeding joyful". The reader needs to separate the physical from the spiritual in order for this sentence to make sense.
  5. [C7-S5](#) Paul had a lot of problems in his "flesh" when he was "come into Macedonia".
  6. [C7-S6](#) "Nevertheless God...comforted us by the coming of Titus" and by his report on the doings of the church in Corinth.
    - a. The phrase "Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus" tells us how God "comforted" Paul in spite of the circumstances that he was in.
    - b. The phrase "And not by his coming only, but by the consolation wherewith he was comforted in you" means that Paul was "comforted" by how they took care of Titus and how they helped Titus with his problems in this world.
    - c. The phrase "when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more" lets us know that Titus reported their response to Paul's prior epistle.
  7. [C7-S7](#) Paul knows that he upset them with his prior letter but he said, "I do not repent". Paul was not sorry after he sent the prior epistle because, "I perceive that the same epistle hath made you sorry, though it were but for a season". That is: they were made "sorry" only long enough to cause them to change their attitudes and actions.
  8. [C7-S8](#) The reason is "ye sorrowed to repentance". That is: they quit their sin. They stopped doing what the world said would show their tolerance and did what God demanded that they do to blot out sin as a testimony of what God will do with sinners who refuse to truly Biblically "repent".
  9. [C7-S9](#) "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." Here, we are told that there are two different types of "sorrow" and that they produce two different results. This is not of the things that the world tries to get us to ignore the difference between what they say and what God says so that they can convince us to believe their lie that the Bible tells us to do what they claim.
  10. [C7-S10](#) Paul boasts about how much they had changed due to true "godly repentance". Please see the detail note for more details on this sentence.
  11. [C7-S11](#) Their change in attitude and action proved their change of heart ("ye have approved yourselves").
  12. [C7-S12](#) The only reason that Paul wrote what he did was "that our care for you in the sight of God might appear unto you". Please pay attention to the doctrine of this sentence because it is very important and can be easily overlooked.

- a. The phrase "I did it not for his cause that had done the wrong, nor for his cause that suffered wrong" means that Paul did not correct their attitudes and actions because of the results on the people involved.
  - b. The phrase "but that our care for you in the sight of God might appear unto you" means that Paul was God's pastor to this church. As such, he had to show them God's "love" that came through his ministry. His God-given job was: "the care for you in the sight of God". This means that Paul was teaching them how a truly Godly pastor cares for God's people in the way that God demands.
13. C7-S13 Paul explains the reaction to the report of their submission to God's doctrine.
- a. The phrase "Therefore we were comforted in your comfort" means that Paul, and others, were "comforted" because God did not have to discipline this church in this matter.
  - b. The phrase "and exceedingly the more joyed we for the joy of Titus" means that the report from Titus, and the fact that He had "joy" from this church, gave "joy" to other godly people.
14. C7-S14 Titus found that what Paul said about the church was true.
- a. The phrase "because his spirit was refreshed by you all" means 'Here's the cause of all of the "joy"'. Please notice that it was "his spirit (which) was refreshed by you all" and not because of physical care, even though that was, apparently, also provided.
15. C7-S15 Titus feels more care for them because of the way that they treated him and because "he remembereth the obedience of you all". Before Titus went to this church, Paul had "boasted" about them to Titus. And, Titus found that the things which Paul had reported were true.
16. C7-S16 All of these causes Paul to rejoice.

# Chapter 8

## Chapter Theme: Live the example of Christ faithfully.

This entire chapter is about keeping a promise to help other saints financially. The church at Corinth made promises to help. The very poor churches in [Macedonia](#) gave far more than could have been reasonably expected of them. Titus already went there to help them gather their offering so that it is ready when the men arrive to collect it for the poor saints. Paul sent them warning so that they won't be offended by looking cheap in comparison to the poor of Macedonia. Paul also warns the better off within the church to not dump the burden of the entire church on the poorest members of the church. He also explains how the money will be handled by three men of good repute so that there is no question of wrong doing.

1. [C8-S1](#) is starting a new subject ("Moreover"), which is 'above and beyond' the prior chapter. Paul wants to tell them about how "the grace of God" was "bestowed on the churches of Macedonia" because of their "liberality" in spite of "a great trial of affliction...and their deep poverty". This sentence is well preached and more details can be found in the Detail Study.
2. [C8-S2](#) They gave "beyond their power" for "the fellowship of the ministering to the saints".
  - a. The phrase "For to their power, I bear record" means that Paul personally provided a legal "record" of "their power", which came from God, and is recorded in the first three (3) sentences / five (5) verses.
  - b. The phrase "and beyond their power they were willing of themselves" is speaking of their leaving home and going to Corinth with Paul ([2Corinthians 11:9](#)) and getting jobs there to financially support the mission work since they could not earn enough money at home.
  - c. The Second Step, of our sentence, says: "Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints". This is a second thing which they did to financially support missions. That's why [Philippians 4:19](#) says: "But my God shall supply all your need according to his riches in glory by Christ Jesus". And, as explained for the note for that sentence, people who do not sacrifice as much for the support of missions can not 'claim' the promise of that verse.
3. [C8-S3](#) They "first gave their own selves to the Lord".
  - a. Please also see the Message called [Non-Preachers involved in Missions](#) for the application of these verses in the life of the believer.
  - b. The phrase "And this they did, not as we hoped" means that they went beyond all that Paul's missionary team hoped.
  - c. The phrase "but first gave their own selves to the Lord" means: 'they committed their lives to go anywhere and do anything which "the Lord" required of them'.
  - d. The phrase "and unto us by the will of God" means: 'they committed their lives to do whatever the pastor directed so long as it was "by the will of God"'
4. [C8-S4](#) Paul sent Titus to make sure they were also prepared. Paul is using the example from the churches of Macedonia to motivate the rich people in Corinth to make an equal sacrifice.
5. [C8-S5](#) "Therefore, as ye abound in every thing...see that ye abound in this grace also". Paul mentions several spiritual things that this church did "abound in". (Please see the note in the Detail Study for more details on these things. Paul is telling them that their "abounding in" other spiritual things is not enough. (Please see [1Corinthians 13](#) about "Charity".)
6. [C8-S6](#) This is not a command but a test of "the sincerity of your love". All throughout this life we are receiving tests from God and how we respond to the tests determines what type of rewards, and how much rewards, we receive in Heaven.
7. [C8-S7](#) "Our Lord Jesus Christ" set the example when He proved His love.
  - a. The phrase "For ye know the grace of our Lord Jesus Christ" is speaking about before He was conceived in Mary . He was God with the power as the "Creator". He lived in Heaven and had the worship of angels. He had many other things but set them all aside in order to be conceived as a weak literal human being. (He had to die as a weak literal

- human being because "Death" always loses to "the Resurrection". Therefore, the "Son of God" had to set aside His own power and position in order to die for our sins.)
- b. The phrase "that, though he was rich, yet for your sakes he became poor" speaks about part of the sacrifice that the "Son of God" made in order to save us.
  - c. The phrase "that ye through his poverty might be rich" tells us: 'Here's why'. True "riches" are spiritual, according to the Bible. The "Son of God" did this so that we could become God's children and have an account in Heaven were we could "lay up treasure in Heaven". (Please see [Hebrews 12:2-LJC](#) and the Message called: [Laying up Treasure in Heaven](#).)
8. [C8-S8](#) You bragged a year ago about what you were going to do.
    - a. The phrase "And herein I give my advice" lets us know that this is not a commandment but is necessary if we want "treasure in Heaven".
    - b. The phrase "for this is expedient for you" tells us why obeying this advice is for our own good.
    - c. The phrase "who have begun before, not only to do, but also to be forward a year ago" means 'You agreed to do this a year ago and started it'.
  9. [C8-S9](#) So make good on those promises now.
  10. [C8-S10](#) Let each give according to what he has.
  11. [C8-S11](#) No one should be put into poverty but there should be an equality of what people have left. God always counts money in percentage such as the tithe is ten (10) percent of income. Therefore, the burden is the same on each person.
    - a. The phrase "For I mean not that other men be eased, and ye burdened: But by an equality" tells us God's plan for supporting His ministry.
    - b. The phrase: "that now at this time your abundance may be a supply for their want". These people had an "abundance" of money while the saints in Jerusalem had a need for money.
    - c. The phrase: "that their abundance also may be a supply for your want". The saints in Jerusalem had an "abundance" of spiritual grace and ability to pray. The church in Corinth needed their spiritual "abundance".
    - d. The phrase "that there may be equality" means that each provided for the need of the other.
    - e. The phrase: "As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack". This is a quote of [Exodus 16:18](#) and Jesus applied this truth in [Luke 22:35](#).
  12. [C8-S12](#) Thank God that Titus wants to help you.
  13. [C8-S13](#) Titus had already left to help that church.
  14. [C8-S14](#) A second man went with Titus so that there is no accusation of wrong doing. Here we see why the pastor should not directly handle the money but should give directions to the person who actually handles the money. This is what Paul is doing here. At least Paul and this other man, and Titus while Titus is with them, are all accountable for the handling of the money even while Paul, as the preacher, is not directly handling the money
  15. [C8-S15](#) A third man also went as another witness of the handling of money.
  16. [C8-S16](#) The credentials of Titus and the other two men.
  17. [C8-S17](#) Now give what you promised to give a year ago. God believes in: 'Put Up Or Shut Up'. That is: live what you preach.



# Chapter 9

## Chapter Theme: The blessings of giving.

This chapter provides the proper attitudes and motivations for giving to the needs of the church. It has '*the law of sowing and reaping*'. It explains the responsibility of the giver and receiver to thank God. The receiver is to pray for God's grace to be given to the giver while thanking God for having his needs and wants supplied. The giver is to thank God for the bounty, the chance to help his brother and, for the promise that God will provide increase to the giver according to their level of cheerful giving.

Please see the Doctrinal Study called [Godly Financial Principals](#) for the "Law of Sowing and Reaping" and "[How to Become a Cheerful Giver](#)".

1. [C9-S1](#) Paul does not need to explain why and how they should help other saints because they understood the previous year and made promises at that time.
  - a. The word "superfluous" means: '[More than necessary or wanted](#)'. Thus, the first phrase of our sentence says that Paul writing about "the ministering to the saints", was '[More than necessary or wanted](#)'.
  - b. The Second Equivalent Section tells us why this was true.
2. [C9-S2](#) Paul sent people ahead to be sure that they were ready so that, after he bragged about them to the churches in Macedonia, they would be embarrassed by not being ready.
  - a. The phrase "[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](#)" means that Paul was being careful to verify that they did as they promised and as Paul had bragged about their promises.
  - b. In the Second Equivalent Section, Paul writes that he would be embarrassed along with them if they did not do as they promised.
3. [C9-S3](#) Paul wants them to understand that the collection is to be of "bounty, and not as of "covetousness".
  - a. The phrase "[Therefore I thought it necessary to exhort the brethren, that they would go before unto you](#)" tells why Paul sent men to them with instructions about the collection.
  - b. The phrase "[and make up beforehand your bounty](#)" means that this collection was not to cause anyone to give up what they needed to live.
  - c. The phrase "[whereof ye had notice before, that the same might be ready](#)" means that Paul is reminding them of their promises.
  - d. The phrase "[as a matter of bounty, and not as of covetousness](#)" means that everyone is to keep the right attitude about this money.
4. [C9-S4](#) is '[The law of Sowing and Reaping](#)', which is: "[He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully](#)". The attributes of this law are:
  - a. We will all reap what we sow.
  - b. You will reap the same kind of thing that you sow (rice, trouble, etc.).
  - c. You will reap later than you sow.
  - d. You will reap more than you sow.
5. [C9-S5](#) Tells us the proper attitude to have about giving to God's ministry.
  - a. The phrase "[as he purposeth in his heart](#)" means that we are to pray and seek what God puts in our "heart".
  - b. The phrase "[so let him give; not grudgingly, or of necessity](#)" tells us the limits on our "giving".
  - c. The phrase "[for God loveth a cheerful giver](#)" tells us why we are to have this attitude.
6. [C9-S6](#) The promise of blessings in this life that are based upon our giving.
  - a. Please also see the Message called [Blessings According to Obedience](#) for the application of these verses in the life of the believer.
  - b. The phrase "[And God is able to make all grace abound toward you](#)" reminds us that God is Who rewards true acts of faith.

- c. The phrase "that ye, always having all sufficiency in all things, may abound to every good work" reminds us that God gives "sufficiency in all things" and does so "that ye...may abound to every good work".
- d. The phrase "As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. 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" tells us:
  - i. This quote is from [Psalms 112](#).
  - ii. The phrase "He hath dispersed abroad" is speaking about supporting foreign missions.
  - iii. The phrase "he hath given to the poor" is clear on the surface but mainly applies to the poor missionary going to the poor in foreign lands.
  - iv. The phrase "his righteousness remaineth for ever" is the promise from God for doing the earlier part of this sentence.
  - v. The word "Now" means: 'After you understand what was just written'.
  - vi. The phrase "he that ministereth seed to the sower" means 'the person who teaches true lessons from the Bible ("seed") to the missionaries and workers in God's field ("sowers")'.
  - vii. The word "both" means they are accomplishing two results.
  - viii. The phrase "minister bread for your food" means that he is giving spiritual food to the "sowers".
  - ix. The phrase "multiply your seed sown" means that this is producing "multiplied" results and not just additional results. God adds to our Heavenly account when true lessons which we give are passed on and God counts this to the third and fourth generation.
  - x. The phrase "and increase the fruits of your righteousness" speaks of the change in the life of the teacher.
- e. The phrase "Being enriched in every thing to all bountifulness" tells us what God provides so that we can do the work in His kingdom.
- f. The phrase "which causeth through us thanksgiving to God" means that all givers and receivers are to give "thanksgiving unto God".
- 7. [C9-S7](#) This "service" "not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God" and prayers for the givers by the receivers.
  - a. The phrase "For the administration of this service" speaks about the people actually doing this work in God's kingdom.
  - b. The phrase "not only supplieth the want of the saints" means that this is how God decided to provide for the physical needs of His workers.
  - c. The phrase "but is abundant also by many thanksgivings unto God" means that both the giver and the receiver are to thank God.
  - d. The phrase "Whiles by the experiment of this ministration they glorify God for your professed subjection into the gospel of Christ" means that the receiver is to thank God for the "professed subjection into the gospel of Christ" of the giver.
  - e. The phrase "and for your liberal distribution unto them" means that the receiver is to thank God for their "liberal distribution" and for God having it directed to the receiver.
  - f. The phrase "and unto all men" means that the receiver is to thank God for the giver participating in support of missions in general.
  - g. The phrase "And by their prayer for you, which long after you for the exceeding grace of God in you" means that the receiver is to "long" for God to continue to provide "the exceeding grace of God in" the receiver.
- 8. [C9-S8](#) says: "Thanks be unto God for his unspeakable gift". This is the summary of the entire chapter. What God provides to the giver and to the receiver is beyond our ability to adequately express it.

# Chapter 10

## Chapter Theme: Paul's authority is from "the Lord".

In this chapter, Paul is dealing with his critics. They had gone to this church while Paul was not around and criticized Paul to turn the heart of these people away from him and towards themselves. They did not make their own converts but sought to steal the converts from Paul so that this church would pay them and provide for their physical desires. Paul was dealing with these lazy critics who would lead this church into error. He also makes it clear that instead of providing for these false teachers, they should be supporting his efforts to take the "gospel of Christ" to other people who had not yet heard it.

1. **C10-S1** Paul begs them "by the meekness and gentleness of Christ" that they don't force him to be "bold" when he comes to see them face-to-face.
  - a. The phrase "Now I Paul myself beseech you by the meekness and gentleness of Christ" means that Paul is not using his own authority but the authority of "Christ".
  - b. The phrase "who in presence am base among you, but being absent am bold toward you" means that Paul recognizes that his physical presence is not impressive but that he can be "bold" in his letters.
  - c. The phrase "But I beseech you, that I may not be bold when I am present with that confidence" means Paul is begging them to remember that he represents "Christ" and not judge his message based upon his physical presence.
  - d. The phrase "wherewith I think to be bold against some, which think of us as if we walked according to the flesh" means Paul is going to correct "some" and everyone needs to remember that he is not doing so based upon the authority of his flesh. He represents "Christ".
2. **C10-S2** "For though we walk in the flesh, we do not war after the flesh".
  - a. The phrase "For though we walk in the flesh, we do not war after the flesh" means that our war is spiritual even though we are in this physical world ("flesh").
  - b. The phrase "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" means that our "weapons" are not of this physical world but that God does the spiritual battle for us.
  - c. The phrase "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God" tells us what we fight against.
  - d. The phrase "and bringing into captivity every thought to the obedience of Christ" tells us what we fight for.
  - e. The phrase "And having in a readiness to revenge all disobedience" tells us how far we are to take the fight.
  - f. The phrase "when your obedience is fulfilled" tells us the minimum requirement to be in this spiritual war.
3. **C10-S3** Don't judge things by "the outward appearance".
4. **C10-S4** If anyone claims to be "Christ's", then they need to realize that Paul and other preachers are also "Christ's". Therefore, the people need to acknowledge that the message is from "Christ" and not from Paul.
5. **C10-S5** Paul will not be "ashamed" of his claiming authority from the "Lord".
  - a. The phrase "For though I should boast somewhat more of our authority, which the Lord hath given us" means that Paul did not do enough to emphasize that his authority came from "the Lord". As a result, others claimed that Paul's authority came from religious credentials and that they had better religious credentials.
  - b. The phrase "for edification, and not for your destruction" tells us why "the Lord" gave Paul this authority. Paul spoke with the purpose of "edification" while his opponents, who taught doctrinal error, spoke for "your destruction".
  - c. The phrase "I should not be ashamed" means that Paul is "not ashamed" of where his authority comes from.

- d. The phrase "That I may not seem as if I would terrify you by letters" means that Paul is not writing letters to "terrify" them but to correct and "edify" them.
6. **C10-S6** Paul repeats the criticism leveled against him which is that he is not imposing when present in person. People used this criticism to try and undermine his authority. However, the criticism did nothing to Paul's true authority, which came from "the Lord".
7. **C10-S7** Paul warns the critics that he will be as imposing in person as he is in his letters.
8. **C10-S8** People who are "comparing themselves among themselves, are not wise".
- The phrase "For we dare not make ourselves of the number" means that Paul and other preachers "dare not" pretend that they are like everyone else and have no more authority than anyone else.
  - The phrase "or compare ourselves with some that commend themselves" means that Paul and other preachers "dare not" pretend that their authority comes from the flesh like others do.
  - The phrase "but they measuring themselves by themselves, and comparing themselves among themselves, are not wise" because all true "wisdom" comes from God.
9. **C10-S9** Paul's authority is "according to the measure of the rule which God hath distributed to us". And, that "measure" "reaches even unto you" because "the Lord" said that it did.
10. **C10-S10** Paul does not steal the converts of others, like his critics are trying to do, but uses the authority given to him by God and he is planning on having them help him take the "gospel of Christ" to other people.
- The phrase "For we stretch not ourselves beyond our measure" means that Paul, and his company, were not exceeding their true authority.
  - The phrase "as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ" means that Paul, and his company, were not trying to steal the converts of someone else because they had led the members of this church to salvation.
  - The phrase "Not boasting of things without our measure, that is, of other men's labours" means they were not doing what those other preachers were doing.
  - The phrase "but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly" means that Paul, and his company, were hoping that they would get involved in the ministry when they matured more spiritually.
  - The phrase "To preach the gospel in the regions beyond you" is how Paul wanted them to be involved in the ministry.
  - The phrase "and not to boast in another man's line of things made ready to our hand" is what Paul, and his company, were not going to do.
11. **C10-S11** Let everybody "glory in the Lord" and not in themselves.
12. **C10-S12** says: "For not he that commendeth himself is approved, but whom the Lord commendeth". This tells us why we need to rely on "whom the Lord commendeth" and not on worldly commendations.

# Chapter 11

## Chapter Theme: Paul's Worldly Credentials.

Paul starts this chapter with, "Would to God ye could bear with me a little in my folly". He then ends it with his testimony of his religious credentials and many of the things that he suffered in the flesh so that he could bring them the gospel. Paul's critics claimed greater authority than Paul had because of their religious credentials. Within this chapter, Paul shows that he has more of the religious credentials than his critics have. He also shows how his testimony is different than theirs. While they sought to use the church to provide things for their flesh, Paul never did that but had others provide for him while he gave them the gospel. Thus, Paul shows them that his critics want the people of Corinth to support their physical lusts while he wanted to get them the blessings of God.

In addition to this, the people in this church were upset because their pride was stepped on. Paul had been supported by "the brethren which came from Macedonia" when their church was a mission effort and Paul is bragging about how these poor people supported his mission effort. Instead of taking up the mission effort and helping to support Paul's work, these people got upset about the appearance of the rich having to be supported by the poor. They were considered to be rich and other rich people were insulting them for relying upon the poor. They were more concerned about their worldly image than they were about the work of God. Because of their wrong concern, they were taken in by "false apostles, deceitful workers" who gave them the 'right image' in the world but who, in truth, were "ministers of Satan" that only wanted their money.

1. **C11-S1** Paul asks that we "bear with me a little in my folly". What Paul calls "folly" is his giving his religious credentials. He does so, in this chapter and elsewhere, because critics claimed that he did not have any. In fact, Paul had better religious credentials than any of his critics. However, as Paul writes more than once, credentials come from men and are the wrong way to determine if someone truly is a messenger from "the Lord". Therefore, Paul did not speak about his credentials but spoke about how "the Lord" worked through Paul and others.
2. **C11-S2** He asks that we "bear with me a little in my folly" because he wants us to be presented as "a chaste virgin to Christ".
  - a. The phrase "For I am jealous over you with godly jealousy" lets us know that, while "jealousy" is usually sin, it is not always so.
  - b. The phrase "for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" means: 'Here's why Paul has a "godly jealousy"'. He wants us to be free from any spiritual entanglements with devils ("a chaste virgin") and free from the "doctrines of devils" (1Timothy 4:1). The phrase "I have espoused you to one husband", symbolically, means that Paul made them part of the church / "bride of Christ".
3. **C11-S3** Paul is worried that our "minds should be corrupted from the simplicity that is in Christ".
  - a. The phrase "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty" is a reference to **Genesis 3:1-6**. where Satan first questioned Eve about what God said and made her doubt "the word of God".
  - b. The word "so" tells us that what follows it is the result of what preceded it. That is: doubting "the word of God" will cause the saved person to experience our next phrase.
  - c. The phrase "your minds should be corrupted from the simplicity that is in Christ" means our way of thinking ("mind") will become so ("corrupted") that the person will find it impossible to accept "the simplicity that is in Christ". They will refuse to accept that all they have to do is "believe" and "obey" in order to have God work in and through their life.
4. **C11-S4** Our sentence warns us about a result of having "our minds...corrupted from the simplicity that is in Christ". That is, if we let our minds be corrupted then we probably will also do the things of this sentence. ("For if...ye might well bear with him").

- a. The phrase: "[he that cometh preacheth another Jesus, whom we have not preached](#)". We see this everywhere with many people "[preaching a Jesus](#)" who does not match the character of "[the Son of God](#)" Who is presented in the Bible. The true Biblical "[Jesus](#)" said "[follow me](#)" ([Mark 2:14](#)), and expected truly saved people to obey that command. (Please see the Doctrinal Study called: [What Did Jesus Do?](#) for the example that we are expected to follow.)
- b. The phrase "[or if ye receive another spirit, which ye have not received](#)" means '[a devil](#)' because the word is spelled as a lower-case noun, which is either a devil or a human. (Please see the Word Study on [spirit](#) for more details and an explanation of every usage within the Bible.)
- c. The phrase "[or another gospel, which ye have not accepted](#)" is a perversion of God's truth. Please use the link provided to find this phrase in the Word Study on the word "[gospel](#)".
- d. Please notice that every one of these are lies and "[doctrines of devils](#)" ([1Timothy 4:1](#)) which are designed to replace true salvation with a lie that will send people to Hell
5. [C11-S5](#) However, Paul has as much authority as "[the very chiefest apostles](#)".
6. [C11-S6](#) Paul isn't a good speaker but he knows a lot of Bible truth.
  - a. The phrase "[But though I be rude in speech](#)" means Paul wasn't the fancy speaker that preachers then, and today, claim that a person must be in order to be a true preacher.
  - b. The phrase "[yet not in knowledge](#)" means that Paul knew, and understood, the true doctrines of "[the word of God](#)". Most preachers then, and today, know the doctrine that their religion preaches but can not truly defend it from "[the word of God](#)" and can not tell you God's way to interpret "[the word of God](#)".
  - c. The phrase "[but we have been thoroughly made manifest among you in all things](#)" means that Paul revealed his doctrine every possible way. He let them see how he truly lived what he preached.
7. [C11-S7](#) Paul wonders if they were offended "[because I have preached to you the gospel of God freely?](#)"
  - a. The phrase "[Have I committed an offence in abasing myself that ye might be exalted](#)" tells us the true reason that Paul "[abased himself](#)". This action was, and still is, required in order for God to work through his life and save them ("[that ye might be exalted](#)").
  - b. The phrase: "[because I have preached to you the gospel of God freely?](#)" This phrase is explained more in the next sentences. However, it lets us know that the devil-motivated preachers claimed that anyone who preached for free must be a liar. That is, they accused Paul of doing their own sin.
8. [C11-S8](#) Paul says that other churches supported him while they were a mission. The next sentence tells us what churches Paul "[robbed](#)" in order to start the mission work in Corinth and not have the locals support him before they organized as an independent church.
9. [C11-S9](#) Paul says that "[the brethren which came from Macedonia supplied](#)" all of his needs.
  - a. The phrase "[And when I was present with you, and wanted, I was chargeable to no man](#)" means that "[no man](#)" in Corinth paid for Paul's needs.
  - b. The word "[for](#)" means: '[Here's why](#)'.
  - c. The phrase "[that which was lacking to me the brethren which came from Macedonia supplied](#)" means that non-preachers "[came from Macedonia](#)" for the specific purpose of getting jobs and being the missionary helpers who provided the physical needs of the preachers. This is lost in our Missions programs of today and there are even people who preach against this Bible truth.
  - d. The phrase "[and in all things I have kept myself from being burdensome unto you](#)" means that Paul did not ask them to financially support the ministry before it was organized as an independent church. The Bible does not say that this is required but presents it as a good idea.
  - e. The phrase "[and so will I keep myself](#)" tells us that, while this church should have been supporting Paul as their missionary, they had liars in the church perverting God's way to handle money and teaching people lies about supporting Paul. Therefore, Paul chose to not accept the support which he should have received and he did this to stop the mouths of the liars. (See [C11-S14](#) for Paul writing this explanation.)

10. [C11-S10](#) Paul says that he will continue to boast about how the poor people from Macedonia paid to support his mission efforts. The proud people of Corinth were upset because it made them look cheap. And, they could have corrected that error by starting to support Paul, but, apparently, they didn't. Therefore, they were more worried about their reputation before men that they were about receiving God's blessings after they started doing right.
11. [C11-S11](#) Paul asks "Wherefore?" to ask '*Why should he ever stop boasting about people who obeyed God and became missionaries?*'.
12. [C11-S12](#) Paul asks, "because I love you not?" These people were concerned with their own pride instead of being concerned with giving credit where it is due.
13. [C11-S13](#) Paul answers these questions with "God knoweth". Lots of people claim this phrase as a way to excuse sin but Paul uses it to warn his readers that nothing is hid from God and God will judge everything.
14. [C11-S14](#) Paul explains that he is not trying to step on their pride but that he "may cut off occasion from them" who are trying to take advantage of his converts. Paul is providing evidence that they are liars when they claim to be more spiritual ("that wherein they glory, they may be found even as we").
  - a. Please also see the Message called [A Christ-directed Pastor](#) for the application of these verses in the life of the believer.
15. [C11-S15](#) Paul warns them that "such are false apostles, deceitful workers, transforming themselves into the apostles of Christ". They claim to be more spiritual but are not willing to forego financial support like Paul did. Paul called them "false apostles, deceitful workers" because they claimed to be dependent on "Christ" but were truly dependent upon money from the church people. They did not live what they claimed. That is why Paul wrote that they were "transforming themselves into the apostles of Christ". Only "Christ" can truly make someone an "apostle of Christ".
16. [C11-S16](#) Paul also warns that "Satan himself is transformed into an angel of light". Therefore, they should not be surprised at what the ministers of Satan did. This truth is literally written by Paul in the next sentence.
17. [C11-S17](#) Paul warns us to not marvel when the ministers of Satan are accepted as "he ministers of righteousness". They are only following the leading of Satan, as explained in the prior sentence. This sentence is also a prophecy of their destruction.
18. [C11-S18](#) Paul says, "Let no man think me a fool". He then goes on to say that if someone will consider him as a fool (someone to be judged by this world's methods), then let him "boast" about his worldly credentials.
  - a. The phrase "I say again" is a direct reference to the start of this chapter ([11:1](#)).
  - b. The phrase "Let no man think me a fool; if otherwise, yet as a fool receive me" means that Paul truly is not a fool. Yet, he will act like a fool, in the following sentences, in order to show that he really does have better religious credentials than the "ministers of Satan". Therefore, according to their method of measurement, Paul is a greater authority but Paul follows this section, and ends the chapter, with how he has suffered at the hands of people doing the work of Satan. And, he suffered these things so that he could continue to bring us God's truth. However, no minister of Satan would continue in spite of such suffering.
19. [C11-S19](#) Paul says that boasting about worldly accomplishments is "not after the Lord".
20. [C11-S20](#) Paul now says that he will "glory after the flesh" because that is all that some people will listen to.
21. [C11-S21](#) Paul says "ye suffer fools gladly" and think you "are wise" while they actually were what God calls "fools". This sentence is obvious sarcasm. Truly "wise" people do not "suffer fools gladly", especially when they refuse correction and insist that their foolishness is greater than true "wisdom". Therefore, the phrase of: "seeing ye yourselves are wise" is obvious sarcasm since they considered themselves to be "wise" while refusing to act that way.
22. [C11-S22](#) Paul names several ways that people can "suffer" in this physical world. He is relating this to the prior sentence where he said: "ye suffer fools gladly". And, while they

- might not "suffer" physically, because of their attitude and actions, they will "suffer" spiritually because of them. Further, the next sentence explains this more.
23. [C11-S23](#) Paul says "I speak as concerning reproach, as though we had been weak" with the indication that he did not have to suffer "reproach" but had done so, in this world, for their sake. However, he also is implying, with the context, that they will "suffer reproach" in Heaven if they continue in their attitudes and actions.
  24. [C11-S24](#) Since they think he could not answer, and refuse to believe that he could but choose to not do so, Paul will now give an answer.
  25. [C11-S25-30](#) Paul says that he has the same credentials as his critics are claiming.
  26. [C11-S31](#) "Are they ministers of Christ?" Our next sentence makes it clear that this question is different from the prior questions when Paul writes: "I am more". A true "minister of Christ" means: 'a servant who teaches the spiritually maturing lessons from Christ'. However, since these people were teaching lessons from religion which go directly against the 'spiritually maturing lessons from Christ', they were proven to be liars when they made this claim. And, while that was true, Paul did not point it out because that would let them argue against the truth with the lies that they had prepared. Instead, starting in the next sentence and continuing through the end of the chapter, Paul writes how he personally suffered for the "ministry of Christ", which these liars had not done. Therefore, they could not dispute Paul's claim of: "I more so"
  27. [C11-S32](#) "Christ" suffered for the lost and Paul suffered, like "Christ" did, more than any of his critics did. And, a true "minister of Christ" would also suffer like "Christ".
    - a. The phrase "I speak as a fool" means that Paul is giving physical evidence in this world for a spiritual claim.
    - b. The phrases "I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft" spoke of how Paul suffered for the ministry while his critics refused to do the same.
  28. [11:24-27](#) Paul describes some of the physical suffering that he endured because of the ministry of "Christ".
  29. [11:28](#) Paul mentions some of the spiritual burdens that he endures because of the ministry of "Christ".
  30. [11:29](#) Paul mentions some of the personal level things that he endures because of the ministry of "Christ".
  31. [11:30](#) Paul says that he will only "glory of the things which concern mine infirmities" because those make it obvious that what was done must have been done by God and not by Paul.
  32. [C11-S39](#) Paul calls on God as his witness while knowing that he will be judged by God if he lies ("The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not".)
  33. [C11-S40](#) Paul gives his testimony of God preserving him in "Damascus". This supports his claim that God is his witness.



## Chapter 12

### Chapter Theme: the spiritual evidence of Paul's ministry.

Please also see the Message called [A Christ-directed Pastor](#) for the application of these verses in the life of the believer.

Paul had exceptional spiritual revelations given to him. He also had "a thorn in the flesh" to keep him from becoming overly proud because of the spiritual blessings. Therefore, he reveals them in this chapter using a third-person voice instead of saying "I". In addition, he makes it clear that the only reason why he revealed these things was because people in this church thought he had less authority than these "false prophets". As he says in this chapter, "for in nothing am I behind the very chiefest apostles, though I be nothing". Paul also makes it clear that he is not after their money, like the "false prophets" were, but he was seeking "you" and he was doing that to turn people to Christ so that they would get blessings. Paul ends this chapter stating his fear that when he gets there, he will have to be harsh in order to straighten out problems because these people turned from truth to error.

1. [C12-S1](#) Paul says that, "It is not expedient for me doubtless to glory". That is, Paul will gain nothing from what he writes in this chapter but he is going to explain things for the good of others.
2. [C12-S2](#) Paul is going to tell how "the Lord" gave him special "visions and revelations".
3. [C12-S3](#) Paul switches to third-person speech ("a man in Christ") to describe what happened to him. This is to reduce the accusations of Paul bragging.
4. [C12-S4](#) Paul talks about going to "paradise" and hearing things "which it is not lawful for a man to utter". Notice that he also writes: "whether in the body, or out of the body, I cannot tell: God knoweth". Paul is telling us that true prophetic experiences are so real that the prophet, often, can not tell if he experiences it physically or only in his spirit.
5. [C12-S5](#) Paul will "glory" in a un-named person who is spoken about in the third-person, but he will not "glory" about himself personally except in "mine infirmities". That is, he will explain the spiritual experience but not take any personal "glory" for experiencing it.
  - a. The phrase "Of such an one will I glory" means that Paul is writing in the third person to make it non-personal. He is telling how God used him so that people would put their trust in God.
  - b. The phrase "yet of myself I will not glory, but in mine infirmities" means that Paul would only "glory in mine infirmities" because they proved that Paul did not do this with his own ability and, by doing so, he proved that it was God Who did this. If someone wants to complain or object, then they have to do so to God.
6. [C12-S6](#) Paul wanted to "glory" but refused to do so.
  - a. The phrase "For though I would desire to glory, I shall not be a fool" that taking credit for what God does through us makes us a "fool".
  - b. The phrase "for I will say the truth: but now I forbear" means that Paul will tell the complete truth, in the future, but will only write part of the truth in this epistle.
  - c. The phrase "lest any man should think of me above that which he seeth me to be, or that he heareth of me" means this is why Paul is writing like he is in this chapter. He doesn't want anyone thinking that he is taking credit for what God did through him.
7. [C12-S7](#) God gave Paul "a thorn in the flesh" to keep him from being lifted up in pride. Paul makes it very clear that his "thorn in the flesh" was to prevent pride because of all of the revelations which God gave to Paul. Yet, there are foolish and prideful people who claim that God gave them "a thorn in the flesh" just to prove how spiritual they are. And, every such instance of this that I have heard of, the so-called "thorn in the flesh" was actually the result of their ongoing personal pride and ongoing sin. Therefore, people need to be careful of anyone making this type of claim.

8. [C12-S8](#) Three times Paul prayed for God to remove it. And, God refused to do so. Thus, there are times that God wants us to suffer in the flesh for our own spiritual good. And, the next few sentences tell us that this is what Paul concluded.
9. [C12-S9](#) The answer that he received was: "My grace is sufficient for thee: for my strength is made perfect in weakness". Many preachers have made messages from this sentence and it is one of those things that are easy to say and hard to live. However, the next sentence tells us the only attitude that will let us truly live with this type of answer from our "Lord". When we are truly so weak that everyone has to acknowledge it, then it becomes obvious that it is truly our "Lord" Who enables us to overcome our situation. And, I write this from personal experience. More than one time and more than one doctor has confessed that I had '*undeniable multiple miracles*'. People are forced to make that type of confession only when there is absolutely no way that a person could get out of their circumstances by using their own fleshly abilities.
10. [C12-S10](#) Paul was glad for anything which would cause "the power of Christ may rest upon me".
  - a. The phrase "Most gladly therefore will I rather glory in my infirmities" gives us the attitude to have when we are in circumstances which are called impossible. And, notice that this phrase has the action verb of: "glory". If you are not willing to actively tell others how God is going to protect you and provide for you, then why should God give you a miracle?
  - b. The phrase "that the power of Christ may rest upon me" tells us what most saved people don't like and that many deny. When most saved people are in these circumstances, they pray: '*God, get me out of these circumstances*' instead of praying; '*God, use these circumstances to display your power and love so that others turn to you for salvation and other blessings*'.
11. [C12-S11](#) We are to take pleasure in what makes us weak in the flesh but powerful in Christ.
  - a. The phrase "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake" means that Paul "took pleasure" in circumstances which made it obvious that he could not get himself out of them using his own power. He openly displayed this attitude "for Christ's sake". That is, so that people could not deny that it was "Christ" working in and through his life to deal with the circumstances. And, as I already wrote, he had to be loudly proclaiming what God could do before he received the miracle.
  - b. The phrase "for when I am weak, then am I strong." means: '*when I am weak in the flesh then I am strong in the spiritual power of Christ*'.
12. [C12-S12](#) Paul is writing that he acted like a fool and tell them on his fleshly attributes because they refuse to recognize his spiritual abilities.
  - a. The phrase "I am become a fool in glorying" is speaking about his writing his fleshly, and religious, attributes.
  - b. The phrase "ye have compelled me" means '*each and every one of you personally forced me (Paul) to do this*'. All of them knew Paul and knew how he had led them to their salvation. Therefore, each of them should have stood up for Paul. Their failure to do so was a personal failure on their part. Thus, they compelled Paul to tell his fleshly, religious, attributes by refusing to consider his spiritual attributes.
  - c. The phrase "for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles" means that they had the highest human authority to lead them to salvation. They should have refused to listen to anyone who had a lesser authority.
  - d. The phrase "though I be nothing" means that it did not matter what his fleshly, religious, attributes were. His spiritual attributes were all that mattered when it came to representing God.
13. [C12-S13](#) Paul tells them that they had the true evidence of his authority when "the signs of an apostle were wrought among you".
  - a. The phrase "Truly the signs of an apostle were wrought among you" means that Paul gave them all of the evidence required to prove that he was a true [Apostle](#). Those signs were what they were supposed to look at because those signs were the true evidence that Paul, truly, represented God. They were not supposed to look at Earthly things like religious credentials.

- b. The phrase "in all patience" means that Paul took his time to make sure that they all saw the signs and understood what they were seeing. He did not do something so fast that they were not sure what they saw and then claimed that he did something that he did not do. That is how liars work.
  - c. The phrase "in signs, and wonders, and mighty deeds" means they saw God do miracles through Paul and saw more than one evidence of God working through the ministry of Paul. And, they saw God work more than one way so that they knew Paul was not doing some trick multiple times in order to convince them of a lie.
14. [C12-S14](#) Paul asks how they received anything less than other churches other than their not supporting him.
  15. [C12-S15](#) says: "forgive me this wrong." This is obvious sarcasm. If they were truly upset about this thing, then they could have started supporting Paul as their missionary. However, they refused to support Paul, even though he was still their "apostle", and they claimed to be offended that he did not make them support him earlier. Is not their inconsistency obvious? Yet, wrong religious doctrine always makes people inconsistent.
  16. [C12-S16](#) Paul is going to visit them again and he does not want their money but wants them (their souls) for Christ. In addition, Paul gives them the doctrinal basis of his plans when he writes: "for the children ought not to lay up for the parents, but the parents for the children" ([Proverbs 13:22](#); [Proverbs 19:14](#)).
  17. [C12-S17](#) Paul is willing to "be spent for you" regardless of how they react to his love. This demonstrates God's love.
  18. [C12-S18](#) Paul says that he did not "burden you" but used "guile (to) catch you". Paul knew that they devoted their lives to money and things of the flesh. When they were lost, they were suspicious of people trying to trick them out of money by doing things like claiming to represent God but charging them for miracles from God. Therefore, Paul did not charge them and, that way, got them to listen to the true Gospel.
  19. [C12-S19-24](#) Paul and everyone that Paul sent acted in the same "spirit" and did not seek to "make a gain". They gave the truth and did not charge for it. Paul asks them to verify this truth about his messengers such as Titus.
  20. [C12-S25](#) Paul calls God as his witness that "we do all things, dearly beloved, for your edifying". the fact that Paul, and others, did not charge for their service was evidence that they relied on God for their needs and, thereby, proved that they truly were messengers from God.
  21. [C12-S26](#) Paul is afraid of the fighting he will find when he goes there and what he will have to do in order to correct problems. Therefore, Paul is writing this epistle so that the sinners can get right with God before he goes there and has to publicly correct them in front of all of the church.
    - a. The phrase "For I fear, lest, when I come, I shall not find you such as I would" means that Paul is afraid that he will find some church members living in sin. Therefore, he is writing this epistle to warn them to stop their sin before he gets there.
    - b. The phrase "and that I shall be found unto you such as ye would not" means that Paul will not be the weak person that those sinners thought that he was.
    - c. The phrase "lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults" tells us the specific types of sins which were ongoing. Please note that these are all results of sinful attitudes.
    - d. The phrase "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" means that God is who will require Paul to "bewail many which have sinned already, and have not repented". In addition, God will "humble" Paul just like a parent should be "humbled" by a child acting up in a public place. That type of activity, by the child, shows that the parent failed to properly train the child.
    - e. The phrase "of the uncleanness and fornication and lasciviousness which they have committed" names the motivating sins which prompt people to do the other things mentioned in this sentence.

# Chapter 13

## Chapter Theme: Beware, Judgment is Coming.

In his closing chapter, Paul warns them what he will do to church members who keep sinning. He is planning to visit them and he will deal with anyone who refuses to stop sinning at that time. Paul makes it clear that he doesn't want to do this and is writing them before he shows up in person. He also warns that he has the power of God working in him. In addition, Paul says that if "Jesus Christ" is not in us then we are "reprobates". This is our test for our ongoing walk with God. Paul finishes with a final blessing, as he always does.

1. **C13-S1** "This is the third time I am coming to you." This is a repeat of **C12-S16**.
2. **C13-S2** Paul is going to establish the truth using procedures which are required in God's court. ("In the mouth of two or three witnesses shall every word be established").
3. **C13-S3** This is the last warning to church members who are still sinning: "I will not spare".
  - a. The phrase "I told you before, and foretell you, as if I were present, the second time" means that Paul has given them the legal warning. Any, and all, who ignore the warning will be judged by God.
  - b. The phrase "and being absent now I write to them which heretofore have sinned, and to all other" is identifying the people that Paul is sending this legal warning to.
  - c. The phrase "if I come again, I will not spare" means no more "mercy" and no more "grace" for ongoing sin.
  - d. The phrase "Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you" means 'here is why there will be no more "mercy" and no more "grace" for ongoing sin'.
4. **C13-S4** "Christ" works "by the power of God" and through Paul. The phrase "For though he was crucified through weakness, yet he liveth by the power of God" means that "Jesus Christ" overcame death "by the power of God" and that He currently "liveth" ('has a never-ending life'). No one else has this level of proven power. Only fools look at the past when "he was crucified through weakness". Wise people look at the current power that "Jesus Christ" proved that He has.
5. **C13-S5** Paul is personally "weak" but "we shall live with him by the power of God toward you". Therefore, since "the power of God" is working through Paul, only a fool will ignore this warning.
6. **C13-S6** Prove "whether ye be in the faith".
  - a. The phrase "Examine yourselves" tells us to do what most people refuse to do. Most people assume that they are OK without verification. That is why religious people go to Hell.
  - b. The phrase "whether ye be in the faith" means 'here is what you need to verify'. The word "the" means that 'there is only one and here it is'. The phrase "the faith" means 'the only true "faith" is defined by the "word of God"'. Trusting anything else will send people to Hell.
7. **C13-S7** If "Jesus Christ" is not in us then we are "reprobates".
  - a. The word "reprobate" means 'that which is rejected on account of its own worthlessness (Jer 6:30; Heb 6:8; Gr. adokimos, "rejected"). This word is also used with reference to persons cast away or rejected because they have failed to make use of opportunities offered them (1Co 9:27; 2Co 13:5-7)'.
    - b. If a person is not following the example of "Jesus", for how to live in the flesh, or if they are not allowing "Christ" to spiritually mature them, then they are not in a proper relationship to "Jesus Christ" and He is not "in them". Thus, such people are "reprobates" and are rejected by God. As taught many places in the Bible, they are heading for more than 1,000 years of tears if they are truly saved.
8. **C13-S8** "But I trust that ye shall know that we are not reprobates". The life that Paul, and his fellow missionaries lived, proved this truth.

9. [C13-S9](#) Paul prays that we will always be "honest" regardless of what people think about Paul personally.
10. [C13-S10](#) "For we can do nothing against the truth, but for the truth." No one has the power to change "the truth" because it is defined by God and personified in "Jesus Christ". (Please use this link - [Truth](#), to see the Word Study on Truth which has very place in the "word of God" where any form of the word is used, along with the true Biblical definition and an explanation of all of the true Biblical applications of the word.
11. [C13-S11](#) Paul's wish is that others "be strong". Paul, and all true parents and pastors, are more concerned with the maturing of their children than they are concerned about themselves.
12. [C13-S12](#) Paul is writing before going in person so that he can avoid "sharpness".
  - a. The phrase "Therefore I write these things being absent, lest being present I should use sharpness" tells us why Paul wrote this epistle. The phrase "according to the power which the Lord hath given me to edification, and not to destruction" means that "the Lord" gave this "power" to Paul for "edification". He does not want to use it for "destruction".
13. [C13-S13](#) "Finally, brethren, farewell."
14. [C13-S14-18](#) Final blessings of this epistle. Paul wishes them to receive these blessings but they must submit, and obey, the commandments of this epistle in order to receive these blessings.

## God in 2Corinthians

<b>from God:</b>	
grace	<a href="#">1:2</a> , <a href="#">1:12</a> , <a href="#">9:8</a>
<b>of God:</b>	
will	<a href="#">1:1</a>
church	<a href="#">1:1</a>
comfort	<a href="#">1:3</a> , <a href="#">1:4</a>
Son	<a href="#">1:19</a>
promises	<a href="#">1:20</a>
word	<a href="#">2:17</a> , <a href="#">4:2</a>
sight	<a href="#">2:17</a> , <a href="#">4:2</a> , <a href="#">7:12</a>
we are	<a href="#">2:17</a>
our sufficiency	<a href="#">3:5</a>
power	<a href="#">4:7</a> , <a href="#">6:7</a> , <a href="#">13:4</a>
glory	<a href="#">4:15</a>
building	<a href="#">5:1</a>
temple	<a href="#">6:16</a>
all things	<a href="#">5:18</a>
righteousness	<a href="#">5:21</a>
grace	<a href="#">6:1</a> , <a href="#">8:1</a> , <a href="#">9:14</a>
ministers	<a href="#">6:4</a>
fear	<a href="#">7:1</a>
will	<a href="#">8:5</a>
knowledge	<a href="#">10:5</a>
gospel	<a href="#">11:7</a>
love and peace	<a href="#">13:11</a>
love	<a href="#">13:14</a>
<b>God did / do:</b>	
raiseth the dead	<a href="#">1:9</a>
stablisheth us in Christ	<a href="#">1:21</a>
commanded the light to shine out of darkness	<a href="#">4:6</a>
wrought mortality swallowed up of life	<a href="#">5:5</a>
living	<a href="#">6:16</a>
hath said	<a href="#">6:16</a>
comforts	<a href="#">7:6</a>

loveth a cheerful giver	<a href="#">9:7</a>
distributed to us	<a href="#">10:13</a>
knoweth	<a href="#">11:11</a> , <a href="#">11:31</a> , <a href="#">12:2</a> , <a href="#">12:3</a>
humble Paul	<a href="#">12:21</a>
<b>unto God:</b>	
thanks	<a href="#">2:14</a>
we are a sweet savour of Christ	<a href="#">2:15</a>
we are made manifest	<a href="#">5:11</a>
<b>man - God:</b>	
call on God	<a href="#">1:23</a>
we be beside ourselves...to God	<a href="#">5:13</a>
I will dwell in them, and walk in them; and I will be their God, and they shall be my people	<a href="#">6:16</a>
glorify God	<a href="#">9:13</a>
pray	<a href="#">13:7</a>
<b>thank God:</b>	<a href="#">8:16</a> , <a href="#">9:11</a> , <a href="#">9:12</a> , <a href="#">9:15</a>
<b>God is:</b>	
blessed	<a href="#">1:3</a>
true	<a href="#">1:18</a>
living	<a href="#">3:3</a>
<b>God in Christ:</b>	
reconciling the world unto himself	<a href="#">5:19</a>
hears us	<a href="#">12:19</a>
<b>mighty through God</b>	<a href="#">10:4</a>
<b>Would to God</b>	<a href="#">11:1</a>

# Q&A for 2Corinthians

## Epistle Overview

1. What is the theme of this epistle?
  - a. Spirit-led life vs Fleshly life
2. How does this epistle relate to the “Gospel of Christ”?
  - a. This is post(after) the “Gospel of Christ”. This epistle tells us how to apply the “Gospel of Christ” in our life and requires us understanding it before we apply it.
3. What does Paul call the people in this church who teach doctrinal error?
  - a. “false apostles, deceitful workers, transforming themselves into the apostles of Christ”.
4. What was the basis that they used to claim to be an authority and that they claimed that Paul did not have the credentials of, thereby claiming that Paul was not a true authority?
  - a. Religious credentials and ability to persuade others. Today people lift up their ‘calling’ or their ordination or their religious degrees or religious position or their popularity.
5. What did Paul say was the true measurement that we are to use?
  - a. The testimony of how God worked in and through the life of the preacher. Chapter 11 tells us of Paul's religious credentials and chapter 12 tell of his experiences, but he discounted both of these in favor of evidence of God working in and through the life of the person.
6. In particular, what specific testimony does Paul tell us to look for?
  - a. What we really need to do is look at their life and the spirit their life displays and see if it matches the Spirit of Christ. In particular, we need to see if they are willing to suffer for the brethren and for the ministry and if they are willing to be weak in the flesh so that Christ can be strong through their life.
7. Paul's accusers said that Paul delayed returning to this church because he did not care about them. Why did he really delay?
  - a. Satan hindered him and “*a door was opened unto me of the Lord*”.
8. What does our epistle tell us that God did “in Christ”?
  - a. reconciling the world unto himself (5:19)
  - b. hears us (12:19)
9. What does our epistle tell us that God did / does?
  - a. raiseth the dead (1:9)
  - b. stablisheth us in Christ (1:21)
  - c. commanded the light to shine out of darkness (4:6)
  - d. wrought mortality swallowed up of life (5:5)
  - e. living (6:16)
  - f. hath said (6:16)
  - g. comforts (7:6)
  - h. loveth a cheerful giver (9:7)
  - i. distributed to us (10:13)
  - j. knoweth (11:11, 11:31, 12:2, 12:3)
  - k. humble Paul (12:21)
10. What does our epistle tell us about that belongs to God?
  - a. will (1:1)
  - b. church (1:1)



- c. comfort (1:3, 1:4)
- d. Son (1:19)
- e. promises (1:20)
- f. word (2:17, 4:2)
- g. sight (2:17, 4:2, 7:12)
- h. we are (2:17)
- i. our sufficiency (3:5)
- j. power (4:7, 6:7, 13:4)
- k. glory (4:15)
- l. building (5:1)
- m. temple (6:16)
- n. all things (5:18)
- o. righteousness (5:21)
- p. grace (6:1, 8:1, 9:14)
- q. ministers (6:4)
- r. fear (7:1)
- s. will (8:5)
- t. knowledge (10:5)
- u. gospel (11:7)
- v. love and peace (13:11)
- w. love (13:14)

# Chapter 1

1. What is the theme of this chapter?
  - a. The true pastor is faithful even through persecution.
2. What did Paul do for this church that the false apostles would not do?
  - a. He suffered for their sake just like Christ suffered for our sake and is our example.
3. What is the basis of our “standing” with God?
  - a. Faith
4. How does this differ from the teaching of the false apostles?
  - a. The false apostles taught keeping religious rules, which do not require faith to keep.
5. Why does God let us go through “tribulation”?
  - a. So that after we experience the comfort of God, we can then comfort others who go through similar experiences.
6. What measure of consolation do we get “in Christ”?
  - a. According to the measure of “suffering in Christ” that we experienced.
7. When Paul was threatened with death, what was his response and what should be our response when we are threatened with death for our witness for God?
  - a. Paul “trusted...in God which raiseth the dead”.
8. How was Paul helped during his tribulations?
  - a. By the prayers of God's people.
9. What reason does this chapter give for Paul delaying his return too this church?
  - a. “that to spare you I came not as yet unto Corinth”. He was giving people time to get right with God and stop their sin so that he did not have to correct them.
10. What does Paul mean by “For the Son of God, Jesus Christ...was not yea and nay, but in him was yea”?
  - a. God says what He means and means what he says. God does not change but is faithful to do as He says he will do.

## Chapter 2

1. What is the theme of this chapter?
  - a. End offenses with other saved people.
2. Why did some people think Paul was offended with the church?
  - a. Because of his first letter. However, he assured them that he was not offended but “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”.
3. What did Paul tell them about the man who had sinned and prompted the first letter to this church?
  - a. “Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him.”
4. Why did Paul tell them to forgive him and to restore him?
  - a. Because he truly repented which is the true goal of any church administered punishment.
5. What was the reason that Paul gave for writing his first letter?
  - a. “that I might know the proof of you, whether ye be obedient in all things”.
6. What does Paul say is the main reason to forgive and what is the potential consequence of refusing to forgive?
  - a. “Lest Satan should get an advantage of us: for we are not ignorant of his devices”. If we do not forgive those people who truly repented then “Satan should get an advantage of us”. An unforgiving heart is a “device” of Satan.
7. After Paul finishes dealing with the consequence of his first letter, he gives another reason for his delayed return. What is this other reason?
  - a. “when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord”.
8. Why did he leave there?
  - a. He “had no rest in my spirit, because I found not Titus”. He was worried about Titus and went looking for him and for others to help.
9. What is meant by “For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life”?
  - a. The same gospel brings “life” to people who receive it and “death” to those who refuse to believe. Each time someone rejects the truth it becomes harder for them to accept it in the future and they can eventually harden their heart to the point that they will never accept God's truth.
10. Why did Paul tell us this?
  - a. He gave the reason why (“For”) two sentences later when he wrote “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.” People who “corrupt the word of God” refuse to believe “the word of God” when it corrects them. The more they do so, the harder it is for them to accept correction.

## Chapter 3

1. What is the theme of this chapter?
  - a. There is more “glory” in a Christ-changed life than in keeping religious rules.
2. What did Paul say was his true “letter of commendation”?
  - a. “Ye are our epistle written in our hearts, known and read of all men: *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.*” Their personal Christ-caused changed life proved that Paul was a minister of God and God working in their lives, as a result of Paul’s preaching, was a better “commendation” than religious references written by men.
3. How did Paul get this power of God?
  - a. “Through Christ”. When we go “through” a barrier, we enter the way on one side of the barrier and come out on the other side of the barrier. Notice that Paul writes: “Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency *is* of God; Who also hath made us able ministers of the new testament”.
4. What does Paul say is the difference between the “letter” and the “spirit” and what does he mean by this saying?
  - a. “not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life”. The word “letter” is used symbolically for written religious laws, such as the 10 commandments (“not in tables of stone”). Also, “spirit” is used for our “spirit” which “the Spirit of the living God (tells us what to do) in fleshy tables of the heart”. We are told that keeping religious laws “killeth” (*keeps on keeping on killing our response to Christ*) while responding in our “spirit” to the “Spirit of the living God”) “giveth life” (*keeps on keeping on giving us God's life*).
5. What does our chapter tell us about the “glory” of the ‘10 commandments’ and the Mosaic Law?
  - a. They were “the ministration of death, written *and engraven in stone*” yet they were so “glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance”.
6. What does our chapter tell us happened to the “glory” of the ‘10 commandments’ and the Mosaic Law?
  - a. “which *glory was to be done away*”.
7. Why did God do this?
  - a. “For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.”
8. What does the Bible tell is the spiritual condition of all people trusting in the Old Testament and Mosaic Law?
  - a. “But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament...But even unto this day, when Moses is read, the vail is upon their heart.” People who trust in the Old Testament and Mosaic Law have a “vail upon their heart” which prevents them from seeing the spiritual truth of God’s Word because they are looking at the physical.
9. What does our chapter tell us is the cure for their condition?
  - a. “which *vail is done away in Christ...Nevertheless when it (their heart) shall turn to the Lord (in salvation), the vail shall be taken away*”. When they “call upon the name of the Lord” (Romans 10:13) then “the vail shall be taken away” and they can see the

spiritual truth. However, they do not understand that truth (“*which veil is done away*”) until they are “*in Christ*”, which means that they are spiritually maturing through their ongoing personal relationship that is “*in Christ*”.

10. How does our chapter tell us that we get “*glory*” when we are “*changed into the same image*” (“*of the Lord*”)?
  - a. “*by the Spirit of the Lord*”. As God's Holy “*Spirit*” makes us like “*the Lord*” we receive “*glory*”.

## Chapter 4

1. What is the theme of this chapter?
  - a. “Manifestation of the truth (so that we are) commending ourselves to every man's conscience in the sight of God”. That is: living a life in this flesh which “manifests” how Jesus teaches us to live so that “every man's conscience” has a witness from God about a changed life of the saved.
2. What is meant by “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”?
  - a. The first time that the Bible calls Him “Lord Jesus” was after the resurrection, which is after He physically died, as “Jesus” to pay for our sins and free us from the control of sin. Now, as “Lord Jesus”, He tells us how to live in the flesh “that the life also of Jesus might be made manifest in our body”. That is, our life in the flesh is to “manifest...the life of Jesus”, which was “in all points tempted like as we are, yet without sin” (Hebrews 4:5). Thus, our life in the flesh is to be one without sin.
3. How is our “gospel hid to them that are lost”?
  - a. The devil “blinded the minds of them which believe not” (lost and carnal saved) so that they can not see (“lest the light...should shine unto them”) the truth and blessing of a God changed life that is “in Christ” and comes only with spiritual maturity after our initial salvation.
4. What did Paul say that they preached and what was meant by that saying?
  - a. “For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.” They preached the spiritual maturity that all saved are to receive (“Christ Jesus”) and that we will be judged for obeying or disobeying (“our Lord”). What's more, they were “your servants for Jesus' sake”, which meant that they served by being an example of how this spiritual maturity caused us to live in this flesh without responding to the prompting of sin (“for Jesus' sake”).
5. How do people receive “the knowledge of the glory of God”?
  - a. When they see “the face of Jesus Christ” in our life.
6. Why did God choose to use men to show His truth?
  - a. “But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.” When people see things done in our life that we could not possibly do on our own, it becomes obvious that “the excellency of the power (is) of God, and not of us”.
7. Why does Paul say that true Christians are not defeated in spite of all the terrible circumstances that they live under?
  - a. “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”. They always keep in mind “the dying of the Lord Jesus” and the fact that His death removed the penalty of eternity in the “lake of fire” and all other legal consequences (“Lord Jesus”) of our sin. They also keep in mind that the reason why God did this was “the life also of Jesus might be made manifest in our body”. Therefore, they live a life in the flesh which removes sin from their life so that they will “manifest in (their) body...the life of Jesus”.
8. What “spirit of faith” are we to have?
  - a. “The same” as demonstrated by “the Lord Jesus”.
9. Why did God give us all that the Bible tells us about?
  - a. “For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.” We are to be thankful and cause others to be

thankful so that people give “glory to God” for all that he gives. God gives to us so that we can be thankful and allow God to give more to us. God wants us to let others know of this method so that they will also be thankful and give “glory to God” and, thereby, receive “grace” for themselves.

10. Why does our chapter say that we are to “look not at the things which are seen (the physical), but at the things which are not seen (the spiritual)?”
  - a. “For the things which are seen (the physical) *are* temporal” they do not last and “For we brought nothing into *this* world, and it is certain we can carry nothing out.” ( **1Timothy 6:7**). Since the physical will not last and we can not keep it even if it did last, we should concentrate on the eternal things which we can keep.

## Chapter 5

1. What is the theme of this chapter?
  - a. The main purpose for a saved person's life.
2. What is the main doctrinal item which is in this chapter which has much doctrinal error taught about it? Where else does the Bible tell us about this doctrinal item?
  - a. The "judgment seat of Christ" is here and in Romans 14.
3. What is the main doctrinal error taught by 'Good Godly Bible believing fundamental King James only preachers' and where does the Bible tell us that they are teaching error, besides this chapter?
  - a. They call "judgment" as "bema" and change the "judgment seat of Christ" into a reward ("Bema") seat even though the context literally says "that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord..." Only saved people who are already in Heaven will be at "judgment seat of Christ". Therefore, only some of the saved people who are in heaven can receive "the terror of the Lord". In addition, 1John 5:13 tells us that the same written Word of God which was used to tell us about salvation with eternal security ("that ye may know that ye have eternal life") also tells us that it is to be used for our spiritual growth ("and that ye may believe on the name of the Son of God") after our initial profession. Further, Romans 2 tells us 'Don't be a hypocrite' and these preachers regularly criticize others for using 'the Greek' to correct their Bible and then do the same.
4. Besides denying punishment being given at the "judgment seat of Christ", what other major doctrinal error is taught about the "judgment seat of Christ"?
  - a. That we will all receive the same reward, with the possible exception of a minor, one-time, recognition from God. The truth is that this is where our eternal position within the Kingdom of Christ and of God is determined along with all other eternal rewards?
5. What is the basis of the judgment at the "judgment seat of Christ", and how is it different from the judgment of salvation?
  - a. Our salvation is based upon our relationship. All "children of God" go to Heaven to live with God and all others (the children of the devil) go to the "lake of fire" to spend eternity with their "father". The "judgment seat of Christ" is only for "children of God" and it determines reward and/or punishment based upon works.
6. What is the actual main doctrine of this chapter and how does the "judgment seat of Christ" support the main doctrine?
  - a. The main doctrine is that saved people are to be (live) different from how they did before they were saved and different from how the lost people of the world live. The "judgment seat of Christ" is here to tell us that we will be judged, and receive reward and/or punishment, based upon how our life demonstrated to a lost world the changed life that all saved are supposed to display.
7. What is the main sentence which literally tells us this main theme?
  - a. "Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new."
8. Who are the true "ambassadors for Christ" and who were they sent to and what was God's message to the people that they were sent to?
  - a. Paul and the other preachers were the true "ambassadors for Christ" and they were sent to the saved people in church with the message of: "be ye reconciled to God".



That is: each and every saved person is to personally get back into peace with God by stopping their sinning and letting God accomplish His purpose through their life.

9. How do we know that we have been personally “reconciled to God”?
  - a. Our next (last) sentence tells us that God “hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him”. We will be “reconciled to God” only when our personal life is “made (to be) the righteousness of God in him (Christ Jesus)”.
10. What is the conclusion of our chapter?
  - a. Saved people need to have a life which shows that “the love of Christ constraineth us”. That is, “the love of Christ”, which brings personal spiritual maturity, keeps on keeping on making us to stop (“constraineth us”) sinning and living like the lost people.

## Chapter 6

1. What is the theme of this chapter?
  - a. We need to separate from the world on a personal basis and stay separate for our own good.
2. What is the first thing that Paul warns us to not do?
  - a. “ye receive not the grace of God in vain”
3. What is the concluding action that our chapter tells us to do?
  - a. “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*”
4. What blessing does God promise to give to us if we obey this command?
  - a. “I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty”
5. Our first sentence warned us to personally (“ye”) “receive not the grace of God in vain”. What are the two ways, found in the following sentences, whereby someone can “receive the grace of God in vain”?
  - a. “in the day of salvation have I succoured thee”. When God saves us, He helps (“succoured”) us to change our life to stop sinning. If we do not change and do not stop our sinning then God’s “salvation” was “in vain”.
  - b. “Giving no offence in any thing, that the ministry be not blamed: But in all *things* approving ourselves as the ministers of God...” If our life is not used by God to advance His kingdom, then God’s “salvation” was “in vain”.
6. There were some people at this church which thought Paul was upset because of them. What did Paul say was the true source of his concern?
  - a. “Ye are not straitened in us, but ye are straitened in your own bowels”. They were causing their own personal problems through disobedience. Paul was concerned that they did not understand why they had problems and he wanted them to know how to stop getting God’s punishment and how to replace it with God’s blessings.
7. What does Paul mean by “be ye also enlarged”?
  - a. Grow up spiritually. As children grow up physically, they are “enlarged”.
8. Paul says “Be ye not unequally yoked together with unbelievers” and follows this command with five questions which show us five ways that we can be “yoked together with unbelievers”. What are the five kinds of “unbelievers” that we are to be “not unequally yoked together with”?
  - a. People who live in “unrighteousness”.
  - b. People who live in “darkness” (are separated from their ongoing personal relationship with God, and His Word, which give us our spiritual “light”).
  - c. People who are serving a devil (“Belial”), as evidenced by vile actions within their life.
  - d. People who have nothing to do with God, and are an “infidel”.
  - e. People who are part of a false religion (“idols”).
9. Why does our Bible tell us to separate from these people?
  - a. “for ye are the temple of the living God”. Such people will pollute “the temple of the living God”.
10. What scriptural reference does Paul give to support this?

- a. He says, "I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people", which reference many verses including Zechariah 2:10-11 which literally says, "I will dwell in the midst of thee, saith the LORD".

## Chapter 7

1. What is the theme of this chapter?
  - a. The response of a godly Pastor to true repentance by God's people.
2. What does Paul tell us to do at the start of this chapter?
  - a. "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God". Basically: stop our sinning and let God work through our life so that others see us as "holy". Another way of saying this is that we must show evidence of true godly repentance.
3. What is the basis for his telling us this?
  - a. "Having therefore these promises, dearly beloved". The promises of the prior chapter are based upon our showing evidence of true godly repentance.
4. A lot of people claim that 'We have to say that we are sorry' in order to truly "repent". What does this chapter tell us is the difference between "the sorrow of the world" and "godly sorrow"?
  - a. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. 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." True "godly sorrow" causes people to change to be like God and others can see the change while "the sorrow of the world worketh death".
5. Why did Paul write his first letter to this church?
  - a. "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 primary focus of a pastor is always to represent God and not for any worldly considerations, not his own nor those of other people.
6. How was Titus "refreshed in his spirit" was reported by Paul?
  - a. Titus was "refreshed in his spirit" "by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me". The main thing that encourages a godly pastor is seeing God's people respond to the message from God.
7. Why did Paul write, "Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man"?
  - a. People will claim that it is wrong to correct someone or that Paul lied when he said that he loved them and then 'wrote that mean letter' or make many other untruthful claims based upon his actions taken out of context. In this chapter Paul gives them the context of his leading them to "godly repentance". He tells them his true motivation but must first remove the untruthful claims of his enemies.
8. What did Paul "boast" to Titus before sending him to this church?
  - a. That they were truly saved people who would prove their true salvation with "godly repentance".
9. What was the reaction by Titus upon finding that they truly were saved people who would respond in a godly manner?
  - a. "his (Titus) inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him".
10. What was Paul's reaction to their response?

- a. "I rejoice therefore that I have confidence in you in all *things*".

## Chapter 8

1. What is the theme of this chapter?
  - a. Back your mouth with your life.
2. In what particular way were they to prove their claims?
  - a. Financially.
3. Why did Paul use “the churches of Macedonia” to motivate these people?
  - a. They were the ‘poor dirt farmers’ while the people in Corinth were the ‘sophisticated rich city dwellers’. It would hurt their pride to have the ‘poor dirt farmers’ give more than they gave after they had bragged about what they would do to prove their love for God.
4. What did they ask Paul and other to help them do and how was this to be done?
  - a. They were “Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints”. They did this by sending money and by sending a member of their church to not only see to the delivery of the money but to also report back with the results and with any further ongoing need. This was not just a one-time help for others but an ongoing caring relationship.
5. How were they able to do what they did?
  - a. “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”. When we “gave our own selves to the Lord” and are willing to do anything that is “the will of God”, then He enables us to do what is “beyond our power”.
6. What is the Biblical basis for our giving to help other saved people?
  - a. “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.” True Biblical “Christians” are Christ-like. Any who will not “give and become poor”, like He did, prove that they are not true Biblical “Christians”.
7. What part of our chapter tells us to do what we bragged we would do?
  - a. “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.”
8. Why did Paul send men ahead of himself to this church?
  - a. So that they had time to prepare and do what they said and did not have to rush suddenly at the last minute.
9. Why does Paul tell them about the character of the men sent and why does he send more than one?
  - a. We have a responsibility to verify the claims of all people, including preachers. Paul tells this church why they should trust the men handling the money. He also sends more than one so that is no temptation to take the money and no possibility of liars to claim that the money was handled wrong. Finally, Paul did not personally handle the money because he was the one getting people to give and he wanted no chance of liars claiming that he wanted the money for himself.
10. What is Paul’s conclusion in this matter?
  - a. “Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.” This gives us the theme of our chapter which we said was ‘Back your mouth with your life.’

## Chapter 9

1. What is the theme of this chapter?
  - a. Sowing and reaping.
2. What are the Biblical reasons for giving (what goes beyond “bring in the tithe”)?
  - a. It “supplieth the want of the saints” (ongoing provision).
  - b. It “is abundant also by many thanksgivings unto God”.
  - c. It causes the receivers to “glorify God for your professed subjection into the gospel of Christ”.
  - d. It teaches the giver to make a “liberal distribution”.
  - e. It causes the receivers to “pray for” the provider.
  - f. It causes the receivers to “long after you for the exceeding grace of God in you”. That is, it causes them to continue to pray that “the exceeding grace of God” would remain in the giver.
3. What did the people in this church understand before they were asked to give and why is this important?
  - a. Paul starts out saying that they already understood the need for “the ministering to the saints”. Without this prior knowledge, the person asked to give will often believe that the preacher is asking for his own fleshly desires.
4. Why are we to tell saved people about what other saved people are doing for the Lord?
  - a. “your zeal hath provoked very many”. Many will find excuses when asked to serve the Lord but the honest ones will see that their excuses are not valid when they hear of others doing what they try to claim can not be done.
5. Why does Paul plan how to do this thing?
  - a. 1Corinthians 14:40 says, “Let all things be done decently and in order.” We need a plan in order to do things “in order” and a lack of a plan often causes things to fail.
6. What is the ‘Law of Sowing and Reaping’?
  - a. “He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully”.
7. What is the Biblical basis of giving?
  - a. “Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver”.
8. Why are the words “purposeth”, “not grudgingly”, “not...of necessity”, and “cheerful” included in 9:7?
  - a. God considers our attitude to be as important, if not more important, as our actions.
9. What is our promised result of giving?
  - a. “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”.
10. What are the two reasons, given by our chapter, for God rewarding giving?
  - a. “that ye (each and every one personally)...may abound to every good work”
  - b. “through us thanksgiving to God”.

## Chapter 10

1. What is the theme of this chapter?
  - a. “For not he that commendeth himself is approved, but whom the Lord commendeth”. We are to hold in high esteem those “whom the Lord commendeth” and hold in low esteem “he that commendeth himself”.
2. What do we need to understand before we can distinguish between these two types of people?
  - a. We need to understand the difference between walking “in the flesh” and walking “after the flesh”. Everyone walks “in the flesh” but godly people walk “after the Spirit” while worldly people walk “after the flesh”.
3. How do we avoid the error which Paul is dealing with here?
  - a. Don't judge things by “the outward appearance”.
4. How are we to “war after the Spirit”?
  - a. We are to be “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; And having in a readiness to revenge all disobedience, when your obedience is fulfilled”.
5. Why was Paul given authority? This is the same reason why God gives anyone authority.
  - a. “for edification, and not for your destruction”
6. What does Paul warn us is “not wise”?
  - a. “they measuring themselves by themselves, and comparing themselves among themselves, are not wise”.
7. What does Paul say that truly godly people “dare not” do when others are ‘putting them down’?
  - a. “we dare not make ourselves of the number, or compare ourselves with some that commend themselves”.
8. What should godly people use in order to present their credentials?
  - a. They are to claim authority “according to the measure of the rule which God hath distributed to us”. That is: they are only to claim authority in places where it is evident that God is working through their life.
9. What does our chapter tell us are “things without our measure”, which are things which we are not to claim as our own credentials (“measure”)?
  - a. “other men's labours”. There are many people who claim to be some kind of expert because they read what some “other man” said was in the Bible. We see this quite often with ‘experts’ on “prophecy” or on “doctrine”. We also see it with men who take over a work started by someone else.
10. What are we told is to be the basis of all of our “glory”?
  - a. “he that glorieth, let him glory in the Lord”.



## Chapter 11

1. What is the theme of this chapter?
  - a. Paul has greater worldly credentials than his critics have but he does not “boast” about them because they are the wrong standard to use when judging ministers of God.
2. What does Paul call the type of “boasting” that he provides in this chapter?
  - a. “folly”.
3. What was the main difference in the motives used by Paul and his team as compared to others who criticized his work and challenged his authority?
  - a. Paul shows them that his critics want the people of Corinth to support their physical lusts while Paul wanted to get them the blessings of God.
4. What was the complaint about money that some people here had and what was the true motivation for their complaint?
  - a. Some people in this church were upset because their pride was stepped on. Paul had been supported by “the brethren which came from Macedonia” when their church was a mission effort and Paul is bragging about how these poor people supported his mission effort. Instead of taking up the mission effort and helping to support Paul's work, these people got upset about the appearance of the rich having to be supported by the poor. They were considered to be rich and other rich people were insulting them for relying upon the poor. They were more concerned about their worldly image than they were about the work of God.
5. What was the result of their putting personal pride above the work of God?
  - a. Because of their wrong concern, they were taken in by “false apostles, deceitful workers” who gave them the 'right image' in the world but who, in truth, were “ministers of Satan” that only wanted their money.
6. What does Paul call a “godly jealousy”?
  - a. Being upset when they took what belonged only in their relationship to “Christ”, and gave it to another. They were to be like a “chaste virgin”, and keep the personal intimate relationship only with God. This relationship is symbolized by Paul's use of the phrase “I have espoused you to one husband” and matches the teaching of Ephesians 5.
7. How could they violate their “chaste virgin” spiritual status?
  - a. “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”. We violate our personal intimate relationship with God when we believe the doctrinal error taught about how we are to live in this flesh (“another Jesus”) or our spiritual relationship with God that is in our salvation and sanctification (“another spirit”) or believe any “gospel”, such as ‘ask Jesus to be your Saviour’, which denies our requirement to “call upon the name of the Lord” and agree to ongoing personal obedience.
8. What does Paul say about the ‘good speaker’ who makes doctrinal error when compared to a ‘rude speaker’ who truly knows their Bible?
  - a. Paul says “I suppose I was not a whit behind the very chiefest apostles. But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.” His authority was shown by his “knowledge” and by his demonstrated testimony (“thoroughly made manifest among you in all things”). The

people who judged by if the person was a 'good speaker' were led into doctrinal error.

9. What did Paul say that he would "glory" in?
  - a. "If I must needs glory, I will glory of the things which concern mine infirmities."
10. Why did Paul tell us about his sufferings?
  - a. To let us know that a true "minister of Christ" is often called upon to suffer in this life so that people can see that he experiences the same problems as other people, if not worse problems, and yet has a life which demonstrates that "we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us" (1:8-11). This shows us that Paul personally experienced what he said in the first chapter and what some people might have thought that he said in theory but never experienced.

## Chapter 12

1. What is the theme of this chapter?
  - a. A godly pastor does “all things for your edifying” and is willing to suffer in the flesh in order to do so.
2. Why does Paul tell us about his spiritual experiences?
  - a. To back his claim that “*for in nothing am I behind the very chiefest apostles, though I be nothing*”
  - b. To show that he has more spiritual authority than the “*false prophets*” who were trying to discredit him.
  - c. To show that his message was not something which he made up but that it came directly from “the Lord”.
3. Why did “the Lord” refuse to remove Paul’s “thorn in the flesh”?
  - a. So that he would rely on “the Lord’s grace” no matter what Paul was going through in this life.
  - b. So that Paul would “glory in my infirmities, that the power of Christ may rest upon me”. That is: so that what Paul told others was that he was able to deal with “my infirmities” only because “the power of Christ” was on him and not through his own power.
  - c. So that people would see that when he was personally physically “weak” then he was spiritually “strong” through “the power of Christ”.
4. What does Paul say was the true evidence of his authority which he provided when he was with them?
  - a. “Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.”
5. What does Paul say are the wrong signs of authority within the church, which were the signs provided by the “false apostles”?
  - a. They were “burdensome to you”. In 1Samuel 8 we are told how a “king” would be “burdensome to you”. The civil authorities have different signs of authority than the leaders of the church have. These “false apostles” were using signs of the civil authority to try and bring the world into the church.
6. Why does Paul say “being crafty, I caught you with guile”?
  - a. These people were prepared for Paul to try and take advantage of them in this world, which he did not do. He never did that but neither did he point out that he would not do so. However, while they were watching for Paul to take physical advantage, he ‘snuck’ in spiritual truths and “caught” them. His allowing them to be distracted by looking for the physical while he dealt in the spiritual is what he means by “being crafty, I caught you with guile”.
7. What does Paul point out to them about Titus?
  - a. Titus “walked...in the same spirit... in the same steps”. Paul is telling them that they can rely upon Titus to treat them the same Godly way as Paul did.
8. Why does Paul write: “Again, think ye that we excuse ourselves unto you?”
  - a. It is very easy for people to mistake an explanation as an excuse. Paul was not trying to justify his actions because he already made it clear that he did not need their approval because he had the approval from “the Lord”. We also see Paul explain this in the next sentence after this question, which is the answer to his question.
9. What is the main message of Paul writing: “we speak before God in Christ: but we do all things, dearly beloved, for your edifying”?

- a. The phrase “we speak before God” means: ‘We are standing as messengers from God’. The phrase “in Christ” means: ‘We are in proper relationship with God and have His approval for our message’. The colon means that the phrases on either side are equivalent. That is; they give the same message but express the message different ways. The “but” following the colon makes the two phrases polar opposites. Where the first phrase tells us that Paul and Titus were messengers from God to the people, the second phrase tell us how they represented the people to God so that the people would get the blessings from God. Thus, the direction of the message is opposite on each side of the colon. The phrase “we do all things, dearly beloved, for your edifying” means: ‘they were trying to get God’s blessings upon the people’.
10. How can we summarize Paul’s “fear” that he expressed in the last sentence of this chapter?
- a. He was afraid that a lot of the people would be acting in a way that would prevent them from getting God’s blessings in spite of all that Paul did to get them those blessings.

## Chapter 13

1. What is the theme of this chapter?
  - a. Provide proof that will be accepted in God's court that you personally are "in the faith".
2. What are saved people called who do not have currently have proof that they are personally "in the faith"?
  - a. "reprobates".
3. What does Paul warn that he will do to "reprobates"?
  - a. Her warns that he "will not spare" and that he will use the power of "Christ speaking in me".
4. What are we told is the result of "Christ" being resurrected?
  - a. "For though he was crucified through weakness, yet he liveth by the power of God". Resurrected life displays "the power of God".
5. How are we to prove that we live a resurrected life?
  - a. "For we also are weak in him, but we shall live with him by the power of God toward you". Resurrected life displays "the power of God".
6. How are we to "prove your own selves... whether ye be in the faith"? If we can not do so, but are saved, then what does our chapter tell us that we are?
  - a. We are to "Examine yourselves" and prove that "Jesus Christ is in you" by having "the power of God" change our life to be like Him. If this is not happening then our chapter tells us that we are "reprobates".
7. What does Paul mean when he writes "For we can do nothing against the truth, but for the truth"?
  - a. The phrase "we can do nothing against the truth" means that 'there is absolutely nothing which we can do to harm or change the truth'. The word "for" means 'here's why'. The prior sentence says "Now I pray to God that ye do no evil" and while people who "do evil" may want to change "the truth" so that it can not be a witness against them, they "can do nothing against the truth". Therefore, they must "do no evil" if they want to avoid punishment after judgment. What we can do "for the truth" is proclaim it so that people will obey it.
8. What does Paul say is the reason why God gives power to people within the church?
  - a. "the power which the Lord hath given me to edification, and not to destruction". All "power" within the church is to be used "to edification, and not to destruction" if possible. However, when people insist upon doing sin and leading others into sin then that "power" is to be used for the "destruction" in order to preserve others.
9. What is the final command of this epistle?
  - a. "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with an holy kiss."
10. What is the final blessing of this epistle?
  - a. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all".

# Questions for 2Corinthians

## Epistle Overview

1. What is the theme of this epistle?
  - a.
2. How does this epistle relate to the “Gospel of Christ”?
  - a.
3. What does Paul call the people in this church who teach doctrinal error?
  - a.
4. What was the basis that they used to claim to be an authority and that they claimed that Paul did not have the credentials of, thereby claiming that Paul was not a true authority?
  - a.
5. What did Paul say was the true measurement that we are to use?
  - a.
6. In particular, what specific testimony does Paul tell us to look for?
  - a.
7. Paul's accusers said that Paul delayed returning to this church because he did not care about them. Why did he really delay?
  - a.
8. What does our epistle tell us that God did “in Christ”?
  - a.
  - b.
9. What does our epistle tell us that God did / does?
  - a.
  - b.
  - c.
  - d.
  - e.
  - f.
  - g.
  - h.
  - i.
  - j.
  - k.
10. What does our epistle tell us about that belongs to God?
  - a.
  - b.
  - c.
  - d.
  - e.
  - f.
  - g.
  - h.
  - i.

- j.
- k.
- l.
- m.
- n.
- o.
- p.
- q.
- r.
- s.
- t.
- u.
- v.
- w.

## Chapter 1

1. What is the theme of this chapter?
  - a.
2. What did Paul do for this church that the false apostles would not do?
  - a.
3. What is the basis of our “standing” with God?
  - a.
4. How does this differ from the teaching of the false apostles?
  - a.
5. Why does God let us go through “tribulation”?
  - a.
6. What measure of consolation do we get “in Christ”?
  - a.
7. When Paul was threatened with death, what was his response and what should be our response when we are threatened with death for our witness for God?
  - a.
8. How was Paul helped during his tribulations?
  - a.
9. What reason does this chapter give for Paul delaying his return too this church?
  - a.
10. What does Paul mean by “For the Son of God, Jesus Christ...was not yea and nay, but in him was yea”?
  - a.

## Chapter 2

1. What is the theme of this chapter?
  - a.

2. Why did some people think Paul was offended with the church?
  - a.
3. What did Paul tell them about the man who had sinned and prompted the first letter to this church?
  - a.
4. Why did Paul tell them to forgive him and to restore him?
  - a.
5. What was the reason that Paul gave for writing his first letter?
  - a.
6. What does Paul say is the main reason to forgive and what is the potential consequence of refusing to forgive?
  - a.
7. After Paul finishes dealing with the consequence of his first letter, he gives another reason for his delayed return. What is this other reason?
  - a.
8. Why did he leave there?
  - a.
9. What is meant by “For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one *we are* the savour of death unto death; and to the other the savour of life unto life”?
  - a.
10. Why did Paul tell us this?
  - a.

## Chapter 3

1. What is the theme of this chapter?
  - a.
2. What did Paul say was his true “letter of commendation”?
  - a.
3. How did Paul get this power of God?
  - a.
4. What does Paul say is the difference between the “letter” and the “spirit” and what does he mean by this saying?
  - a.
5. What does our chapter tell us about the “glory” of the ‘10 commandments’ and the Mosaic Law?
  - a.
6. What does our chapter tell us happened to the “glory” of the ‘10 commandments’ and the Mosaic Law?
  - a.
7. Why did God do this?
  - a.
8. What does the Bible tell us is the spiritual condition of all people trusting in the Old Testament and Mosaic Law?
  - a.
9. What does our chapter tell us is the cure for their condition?
  - a.



10. How does our chapter tell us that we get “glory” when we are “changed into the same image” (“of the Lord”)?
  - a.

## Chapter 4

1. What is the theme of this chapter?
  - a.
2. What is meant by “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”?
  - a.
3. How is our “gospel hid to them that are lost”?
  - a.
4. What did Paul say that they preached and what was meant by that saying?
  - a.
5. How do people receive “the knowledge of the glory of God”?
  - a.
6. Why did God choose to use men to show His truth?
  - a.
7. Why does Paul say that true Christians are not defeated in spite of all of the terrible circumstances that they live under?
  - a.
8. What “spirit of faith” are we to have?
  - a.
9. Why did God give us all that the Bible tells us about?
  - a.
10. Why does our chapter say that we are to “look not at the things which are seen (the physical), but at the things which are not seen (the spiritual)”?
  - a.

## Chapter 5

1. What is the theme of this chapter?
  - a.
2. What is the main doctrinal item which is in this chapter which has much doctrinal error taught about it? Where else does the Bible tell us about this doctrinal item?
3. What is the main doctrinal error taught by ‘Good Godly Bible believing fundamental King James only preachers’ and where does the Bible tell us that they are teaching error, besides this chapter?
  - a.
4. Besides denying punishment being given at the “judgment seat of Christ”, what other major doctrinal error is taught about the “judgment seat of Christ”?
  - a.
5. What is the basis of the judgment at the “judgment seat of Christ”, and how is it different from the judgment of salvation?
  - a.
6. What is the actual main doctrine of this chapter and how does the “judgment seat of Christ” support the main doctrine?
  - a.

7. What is the main sentence which literally tells us this main theme?
  - a.
8. Who are the true “ambassadors for Christ” and who were they sent to and what was God’s message to the people that they were sent to?
  - a.
9. How do we know that we have been personally “reconciled to God”?
  - a.
10. What is the conclusion of our chapter?
  - a.

## Chapter 6

1. What is the theme of this chapter?
  - a.
2. What is the first thing that Paul warns us to not do?
3. What is the concluding action that our chapter tells us to do?
  - a.
4. What blessing does God promise to give to us if we obey this command?
  - a.
5. Our first sentence warned us to personally (“ye”) “receive not the grace of God in vain”. What are the two ways, found in the following sentences, whereby someone can “receive the grace of God in vain”?
  - a.
  - b.
6. There were some people at this church which thought Paul was upset because of them. What did Paul say was the true source of his concern?
  - a.
7. What does Paul mean by “be ye also enlarged”?
  - a.
8. Paul says “Be ye not unequally yoked together with unbelievers” and follows this command with five questions which show us five ways that we can be “yoked together with unbelievers”. What are the five kinds of “unbelievers” that we are to be “not unequally yoked together with”?
  - a.
  - b.
  - c.
  - d.
  - e.
9. Why does our Bible tell us to separate from these people?
  - a.
10. What scriptural reference does Paul give to support this?
  - a.

## Chapter 7

1. What is the theme of this chapter?
  - a.
2. What does Paul tell us to do at the start of this chapter?
  - a.
3. What is the basis for his telling us this?
  - a.
4. A lot of people claim that 'We have to say that we are sorry' in order to truly "repent". What does this chapter tell us is the difference between "the sorrow of the world" and "godly sorrow"?
  - a.
5. Why did Paul write his first letter to this church?
  - a.
6. How was Titus "refreshed in his spirit" was reported by Paul?
  - a.
7. Why did Paul write, "Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man"?
  - a.
8. What did Paul "boast" to Titus before sending him to this church?
  - a.
9. What was the reaction by Titus upon finding that they truly were saved people who would respond in a godly manner?
  - a.
10. What was Paul's reaction to their response?
  - a.

## Chapter 8

1. What is the theme of this chapter?
  - a.
2. In what particular way were they to prove their claims?
  - a.
3. Why did Paul use "the churches of Macedonia" to motivate these people?
  - a.
4. What did they ask Paul and other to help them do and how was this to be done?
  - a.
5. How were they able to do what they did?
  - a.
6. What is the Biblical basis for our giving to help other saved people?
  - a.

7. What part of our chapter tells us to do what we bragged we would do?
  - a.
8. Why did Paul send men ahead of himself to this church?
  - a.
9. Why does Paul tell them about the character of the men sent and why does he send more than one?
  - a.
10. What is Paul's conclusion in this matter?
  - a.

## Chapter 9

1. What is the theme of this chapter?
  - a.
2. What are the Biblical reasons for giving (what goes beyond "bring in the tithe")?
  - a.
  - b.
  - c.
  - d.
  - e.
  - f.
3. What did the people in this church understand before they were asked to give and why is this important?
  - a.
4. Why are we to tell saved people about what other saved people are doing for the Lord?
  - a.
5. Why does Paul plan how to do this thing?
  - a.
6. What is the 'Law of Sowing and Reaping'?
  - a.
7. What is the Biblical basis of giving?
  - a.
8. Why are the words "purposeth", "not grudgingly", "not...of necessity", and "cheerful" included in 9:7?
  - a.
9. What is our promised result of giving?
  - a.
10. What are the two reasons, given by our chapter, for God rewarding giving?
  - a.

## Chapter 10

1. What is the theme of this chapter?
  - a.

2. What do we need to understand before we can distinguish between these two types of people?
  - a.
3. How do we avoid the error which Paul is dealing with here?
  - a.
4. How are we to “war after the Spirit”?
  - a.
5. Why was Paul given authority? This is the same reason why God gives anyone authority.
  - a.
6. What does Paul warn us is “not wise”?
  - a.
7. What does Paul say that truly Godly people “dare not” do when others are ‘putting them down’?
  - a.
8. What should godly people use in order to present their credentials?
  - a.
9. What does our chapter tell us are “things without our measure”, which are things which we are not to claim as our own credentials (“measure”)?
  - a.
10. What are we told is to be the basis of all of our “glory”?
  - a.

## Chapter 11

1. What is the theme of this chapter?
  - a.
2. What does Paul call the type of “boasting” that he provides in this chapter?
  - a.
3. What was the main difference in the motives used by Paul and his team as compared to others who criticized his work and challenged his authority?
  - a.
4. What was the complaint about money that some people here had and what was the true motivation for their complaint?
  - a.
5. What was the result of their putting personal pride above the work of God?
  - a.
6. What does Paul call a “godly jealousy”?
  - a.
7. How could they violate their “chaste virgin” spiritual status?
  - a.
8. What does Paul say about the ‘good speaker’ who makes doctrinal error when compared to a ‘rude speaker’ who truly knows their Bible?
  - a.
9. What did Paul say that he would “glory” in?
  - a.
10. Why did Paul tell us about his sufferings?

a.

## Chapter 12

1. What is the theme of this chapter?
  - a.
2. Why does Paul tell us about his spiritual experiences?
  - a.
3. Why did “the Lord” refuse to remove Paul’s “thorn in the flesh”?
  - a.
4. What does Paul say was the true evidence of his authority which he provided when he was with them?
  - a.
5. What does Paul say are the wrong signs of authority within the church, which were the signs provided by the “false apostles”?
  - a.
6. Why does Paul say “being crafty, I caught you with guile”?
  - a.
7. What does Paul point out to them about Titus?
  - a.
8. Why does Paul write: “Again, think ye that we excuse ourselves unto you?”
  - a.
9. What is the main message of Paul writing: “we speak before God in Christ: but we do all things, dearly beloved, for your edifying”?
  - a.
10. How can we summarize Paul’s “fear” that he expressed in the last sentence of this chapter?
  - a.

## Chapter 13

1. What is the theme of this chapter?
  - a.
2. What are saved people called who do not have currently have proof that they are personally “in the faith”?
  - a.
3. What does Paul warn that he will do to “reprobates”?
  - a.
4. What are we told is the result of “Christ” being resurrected?
  - a.
5. How are we to prove that we live a resurrected life?

- a.
- 6. How are we to “[prove your own selves... whether ye be in the faith](#)”? If we can not do so, but are saved, then what does our chapter tell us that we are?
  - a.
- 7. What does Paul mean when he writes, “[For we can do nothing against the truth, but for the truth](#)”?
  - a.
- 8. What does Paul say is the reason why God gives power to people within the church?
  - a.
- 9. What is the final command of this epistle?
  - a.
- 10. What is the final blessing of this epistle?
  - a.



## Promises In 2Corinthians:

1. In [2Corinthians 1:1-2](#), grace and peace are offered to people who accept and obey the doctrine of this epistle.
2. In [2Corinthians 1:1-2](#), we read: "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". This means that if we are not willing to "comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God", then God has no reason to comfort us.
3. In [2Corinthians 1:5](#), we read: "as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ". This means that our own "consolation by Christ" is directly proportional to how much we are willing to have "the sufferings of Christ abound in us".
4. In [2Corinthians 1:7](#), we read: "as ye are partakers of the sufferings, so shall ye be also of the consolation". However, we must remain faithful during the "sufferings" if we wish to also receive the "consolation".
5. In [2Corinthians 2:10-11](#), we read that forgiving others who truly repent prevents "Satan from getting an advantage of us".
6. In [2Corinthians 5:2-4](#), we are promised a new spiritual body, which is immortal, when we get to Heaven.
7. In [2Corinthians 5:17](#), we read: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new". This means that this promise is a conditional position for saved people. Some saved people will "be in Christ" and some will not "be in Christ". Those saved who are not "in Christ" do not have the promises of this sentence ("old things are passed away; behold, all things are become new").
8. In [2Corinthians 5:18-19](#), we read: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 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". The word "reconcile" means "To conciliate anew; to call back into union and friendship the affections which have been alienated; to restore to friendship or favor after estrangement; as, to reconcile men or parties that have been at variance". When we sin, we become 'at variance with God' and we lose our 'union and friendship with God'. God "hath reconciled us to himself by Jesus Christ" when He initially saved us "by Jesus" and when He changed us to stop our sinning "Christ" and when God showed us how to live in the flesh using [the power of the Holy Spirit](#) "by Jesus". (Please also see the Doctrinal Study called: [What Did Jesus Do?](#)).
9. In [2Corinthians 6:17-18](#), we read: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty". Please see the note for this sentence, in the Book Study, for more details about this promise. In addition, [2Corinthians 7:1](#) adds the requirement to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God".
10. In [2Corinthians 7:6-7](#) and [2Corinthians 7:13](#), tell us that godly leaders are comforted, even in the midst of personal trials, by news of their people getting right with God.
11. In [2Corinthians 7:10](#), we read: "godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death". Thus, we read about two different results depending on the type of source of any "sorrow".
12. In [2Corinthians 8:1-3](#), tells us that when we "give ourselves selves to the Lord", we will receive "the grace of God" and that he will work through our lives to do things that are "beyond our power".
13. In [2Corinthians 8:7-8](#), we read that our willingness to give to support missions will be used by God "to prove the sincerity of your love".
14. In [2Corinthians 8:10](#), we read that it is "expedient for us" to do what we promised God and the church that we would do.
15. In [2Corinthians 9:6](#), we read 'The law of Sowing and Reaping'.
16. In [2Corinthians 9:7](#), we read that "God loveth a cheerful giver".

17. In [2Corinthians 9:8-11](#), we read that: "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things" and that God can "multiply your seed sown, and increase the fruits of your righteousness" and that God can make us "enriched in every thing to all bountifulness" when we are supporting missions and keeping our promises even when it causes us to suffer.
18. In [2Corinthians 9:12-14](#), we read that missionaries who receive our support will "glorify God for your professed subjection into the gospel of Christ", and it will be "abundant also by many thanksgivings unto God", and it will cause them to "pray for you", and it will cause them to "long after you for the exceeding grace of God in you".
19. [2Corinthians 13:11-14](#) give the final blessings of this epistle. Paul wishes them to receive these blessings but they must submit, and obey, the commandments of this epistle in order to receive these blessings.

## *Prophecies In 2Corinthians:*

1. In [2Corinthians 4:13-14](#), we read: "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you".
2. In [2Corinthians 11:15](#), we read: "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". This sentence is speaking about the ministers of Satan. However, it also applies to all followers of Satan and of "the doctrines of devils" ([1Timothy 4:1](#)). Basically, it prophesies that the "end" and their "judgment shall be according to their works". That is: destruction to all who support lies, especially lies which send others to hell.