

# The Second Epistle of Saint Paul the Apostle To the Corinthians

## Chapter 1

The consolation of God in trouble. The love of Paul toward the Corinthians, and his reason for not going to them earlier.

Paul, an apostle of Jesus Christ by the will of God, and brother Timothy.

[**Achaia**: a Roman province, of which Corinth was the capital]

To the congregation of God which is at Corinth, with all the saints who are in all Achaia.\* <sup>2</sup>Grace be with you, and peace from God our father and from the Lord Jesus Christ.

\***Afflictions** or passions of Christ are such sufferings as Christ suffered.

<sup>3</sup>Blessed be God the father of our Lord Jesus Christ, the father of mercy and the God of all comfort. <sup>4</sup>He comforts us in all our tribulation, insomuch that we are able to comfort others who are troubled, in whatever tribulation it may be, with the same comfort that we ourselves are comforted with by God. <sup>5</sup>For as the afflictions\* of Christ abound in us, so also does our consolation abound by Christ.

<sup>6</sup>Whether we are troubled regarding your consolation and salvation, which salvation shows her power in that you suffer the same afflictions that we also suffer, or whether we are comforted regarding your consolation and salvation, <sup>7</sup>yet our hope is steadfast for you inasmuch as we know that as you have your part in afflictions, so may you be partakers of consolation.

<sup>8</sup>Brethren, I would not have you unaware of the trouble that happened to us in Asia. For we were grieved out of measure passing strength, so greatly that we despaired even of life. <sup>9</sup>Also, we received an answer of death in ourselves, and that because we should not put our trust in ourselves but in God who raises the dead to life again, <sup>10</sup>and who delivered us from so great a death, and does deliver. We trust in him that yet hereafter he will deliver, <sup>11</sup>by the help of your prayer for us, so that by reason of many deliverances thanks may be given by many on our account, for the grace given to us.

Ac 19:23

<sup>12</sup>Our rejoicing is this: the testimony of our conscience that in sincerity and godly purity, and not in fleshly wisdom but by the grace of God, we have conducted ourselves in the world, and most of all toward you. <sup>13</sup>We write no other things to you than what you read and also know. Yea, and I trust you will find us to the end <sup>14</sup>just as you have found us so far. For we are your pride and joy, even as you are ours in the day of the Lord Jesus. <sup>15</sup>And in this confidence I was minded the other time to have gone to you, that you might have had yet one pleasure more, <sup>16</sup>and to have passed by you on the way to Macedonia, and to have come again out of Macedonia to you, and to have been brought on my way toward Judea by you. <sup>17</sup>When I was thinking this way, did I take it lightly? Or do I think carnally those things which I think, so that with me it would be yes, yes,

and no, no?<sup>a</sup>

<sup>18</sup>God is faithful. For our preaching to you was not yes and no. <sup>19</sup>For God's son Jesus Christ, who was preached among you by us (that is to say, by me and Silvanus and Timothy) was not yes and no, but in him it was yes. <sup>20</sup>For all the promises\* of God in him are yes, and are in him Amen, to the praise of God through us. <sup>21</sup>For it is God who established us and you in Christ, and has anointed us; <sup>22</sup>who has also sealed us, and has given the pledge of the Spirit into our hearts.

\*All the promises of God are given us only for Christ's sake.

Verses 23 & 24 are in the next chapter in the MB.

## The Notes

Yes, yes, no, no (1:17) a) This is put here for unstableness, inconstancy, or feigning or frivolous words.

## Chapter 2

He explains the reason for his absence. He exhorts them to forgive the man who was fallen, and to receive him back with love.

<sup>1:23</sup>I call God as witness to my soul that it was to favour you that I did not go any more to Corinth. <sup>24</sup>Not that we are lords over your faith, but helpers of your joy. <sup>2:1</sup>For by faith you stand. But I determined this in myself: that I would not come again to you in heaviness. <sup>2</sup>For if I make you sorrowful, who is it that should make me glad but the same who are made sorrowful by me? <sup>3</sup>And I wrote this same epistle to you lest, if I went, I should be made sad by those in whom I ought to rejoice. Certainly I have this confidence in you all: that my joy is the joy of you all.

<sup>4</sup>For in great affliction and anguish of heart I wrote to you, with many tears – not to make you sorrowful, but so that you might perceive the love which I have most specially for you. <sup>5</sup>But if a man has caused sorrow, he has not made me sorrowful but in part (lest I overburden you all). <sup>6</sup>It is enough for the same man that he was rebuked by many, so that now, on the other hand, you ought to forgive him and comfort him, <sup>7</sup>lest he be swallowed up with too much heaviness. <sup>8</sup>And so I exhort you, that love may have the power over him.

1Co c5

<sup>9</sup>For this reason also I wrote: to know the proof of you, whether you would be obedient in all things.

<sup>10</sup>Whoever you forgive for anything, I also forgive. And if I forgive a person anything, I forgive it for your sakes, in the place of Christ, <sup>11</sup>lest Satan get the advantage of us. For his thoughts are not unknown to us.

<sup>12</sup>When I had come to Troas for the sake of Christ's gospel (and a great door was opened to me by the Lord), <sup>13</sup>I had no rest in my spirit because I did not find Titus my brother. So I took my leave of them, and went away into Macedonia – <sup>14</sup>thanks be to God, who always gives us the victory in Christ, and opens the savour of the knowledge of him through us in every place. <sup>15</sup>For we are for God the sweet savour of Christ, both

Ac 16:8-10

among those who are saved and also among those who are perishing. <sup>16</sup>To the one we are the savour of death unto death, and to the other we are the savour of life unto life.

And who is fit for these things? <sup>17</sup>For we are not as many are, who tamper with the word of God. But it is out of pureness, and by the power of God, and in the sight of God, that we speak in Christ.

### Chapter 3

Paul praises the preaching of the gospel, or ministration of the Spirit, above the preaching of the law, which he calls the ministering of condemnation.

We begin to praise ourselves again. Do we, like some others, need epistles of recommendation to you? or letters of recommendation from you? <sup>2</sup>You are our epistle written in our hearts, which is understood and read by all people <sup>3</sup>in that you are known to be the epistle of Christ through our work, written not with ink, but with the spirit of the living God, and not in tablets of stone, but in fleshly tablets of the heart.

Jer 31:33  
Eze 36:25-27  
Heb 8:10;  
10:16.

<sup>4</sup>We have such trust in God through Christ. <sup>5</sup>It is not that we are sufficient in and of ourselves to think anything, as it were, by ourselves. But our ability comes from God, <sup>6</sup>who has made us able to minister the new testament – not of the letter, but of the Spirit. For the letter kills, but the Spirit gives life.<sup>a</sup>

<sup>7</sup>If the ministration of death through the letters figured in stones was glorious, such that the children of Israel could not behold the face of Moses for the glory of his countenance, which glory nevertheless is put away, <sup>8</sup>why should the ministration of the Spirit not be much more glorious? <sup>9</sup>For if the ministering of condemnation is glorious, much more does the ministration of righteousness exceed it in glory. <sup>10</sup>For no doubt that which was there glorified is not once glorified in relation to this exceeding glory.\* <sup>11</sup>So then, if that which is done away with was glorious, much more will that which remains be glorious.

Ex 34:30

[In the scriptures the giving of the law, which was glorified at Mt Sinai, is **not once glorified** in relation to the giving of the Spirit, which was prophesied, and its superiority explained, at Jer 31:31-34]

<sup>12</sup>Seeing then that we have such trust, we speak boldly. <sup>13</sup>We do not do as Moses, who put a veil over his face so that the children of Israel would not see the purpose served by that which is put away. <sup>14</sup>But their minds were blinded. For until this day, the same covering remains unremoved in the old testament when they read it, which in Christ is put away. <sup>15</sup>Even to this day, when Moses is read, the veil hangs before their hearts. <sup>16</sup>Nevertheless, when they turn to the Lord, the veil is taken away.

<sup>17</sup>The Lord without question is a spirit. And where the spirit of the Lord is, there is liberty.\* <sup>18</sup>And we all behold the glory of the Lord with his face unveiled, and are changed into the same likeness, from glory to glory, by the very spirit of the Lord.

\***Liberty**: the heart is no longer in bondage but understands the use of all things, and understands that love is the end and the fulfilling of all laws.

## The Notes

The letter kills  
(3:6)

a) *The letter* here, and at Romans 2:27 and in divers other places of the scripture, means the law of the old testament. *The Spirit* means the gospel, or new testament. The law finds us guilty, and on this finding condemns us; therefore the apostle says rightly that it kills. But the gospel, which pronounces us righteous by Christ and tells us that by him we are justified from all things from which we could not be justified by the law (Acts 13:39), does therefore bring life.

As for the teaching that ‘the letter’ means the literal sense and ‘the spirit’ means the spiritual sense, no Christian of understanding could accept this. For the words *letter, ministration of death, ministering of condemnation* and *that which is put away*, all signify one and the same thing. And the words *Spirit, ministration of the Spirit, ministration of righteousness* and *that which remains*, are their very opposites. Now, words meaning one thing must have one interpretation. But from some of the first group no literal sense could be understood, and from some of the second, no spiritual sense; ergo not from ‘letter’ or ‘spirit’ either. It follows therefore that ‘the letter’ is all one with the first group of words, and ‘the Spirit’ with the second.

## Chapter 4

A true preacher is diligent. He does not corrupt the word of God. He does not preach himself, but seeks the honour of Christ – yea, though it be at risk of life.

The god of this world has  
blinded people’s minds.

Therefore seeing that we have such an office, fully as mercy has come on us, we faint not, <sup>2</sup>but have cast from us the cloaks of improbity, and do not walk in craftiness. Neither do we corrupt the word of God, but walk in open truth, and appeal to every man's conscience in the sight of God. <sup>3</sup>If our gospel remains hidden, it is hidden to those who are lost, <sup>4</sup>in whom the god of this world<sup>a</sup> has blinded the minds of those who do not believe, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

<sup>5</sup>For we preach not ourselves, but Christ Jesus to be the Lord, and ourselves your servants for Jesus’ sake. <sup>6</sup>For it is God who commanded the light to shine out of darkness, which has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.<sup>b</sup>

Treasure in earthen vessels.

<sup>7</sup>But we have this treasure in earthen vessels so that the surpassing power of it can be seen to be of God, and not of us. <sup>8</sup>We are troubled on every side, yet we are not without means. We are in poverty, but not utterly bereft. <sup>9</sup>We are persecuted, but are not forsaken. We are cast down, nevertheless we do not perish. <sup>10</sup>And we always bear in our bodies the dying of the Lord Jesus so that the life of Jesus can be shown in our bodies. <sup>11</sup>For we who live are always delivered to death for Jesus’ sake, so that the life also of Jesus may be seen in our mortal flesh. <sup>12</sup>So then, death works in us, and life in you.

Ph’p 1:20,21

<sup>13</sup>Seeing then that we have the same spirit of faith as it is written, I

believed and therefore I have spoken, we also believe and therefore speak. Ps 116:10  
<sup>14</sup>For we know that he who raised up the Lord Jesus will raise us up also by the means of Jesus, and will set us with you. <sup>15</sup>For I do all things for your sakes, so that the plenteous grace, through thanks given by many, may redound to the praise of God. 1Co c15

<sup>16</sup>And so we are not wearied. Though our outward man perish,<sup>c</sup> yet the inward man is renewed day by day. <sup>17</sup>For our exceeding tribulation, which is momentary and light, prepares an exceeding and an eternal weight of glory for us. <sup>18</sup>Meanwhile, we look not on the things which are seen, but on the things which are not seen. For things which are seen are temporal, but things which are not seen are eternal.

### The Notes

The god of this world  
(4:4)

a) Satan is God's servant, and can do no more than what God appoints him to do. Nevertheless, Christ calls him the prince of this world (Joh 14:30), and the apostle Paul calls him the god of this world, because the world commonly forsakes the true god and serves him. For whomever we serve, him we make our god, much as Paul says the belly is the god of those who are earthly-minded and serve their own belly (Ph'p 3:19). [And see Ro 6:16.]

In the face of Jesus Christ  
(4:6)

b) This is to say, in the knowledge of Jesus Christ, and not in the face of Moses, which is the knowledge of the law. For by Christ we come to the knowledge of God (M't 11:27; Joh 1:1-4, 6:32-58).

The outward man  
(4:16)

c) What Paul calls here the outward man he sometimes calls the old man, and sometimes the flesh. What is meant by 'the flesh' you will find in the prologue to the Romans.

### Chapter 5

The reward for suffering trouble. The desire for eternal things.

We know surely that if our earthly abode, the tabernacle we now dwell in, were destroyed, we have a building ordained by God: a habitation not made with hands, but eternal in heaven. <sup>2</sup>And for this we sigh, desiring to be clothed with our dwelling which is from heaven – <sup>3</sup>if yet we be found clothed, and not naked. <sup>4</sup>For as long as we are in this tabernacle, we sigh and are grieved. For we would not be unclothed, but would be clothed upon, so that mortality may be swallowed up by life.

Isa 61:10  
M't 22:11  
Rev 16:15

<sup>5</sup>He who has ordained us for this thing is God, the very same who has given to us the surety of the Spirit. <sup>6</sup>Therefore we are always of good cheer. And we know well that as long as we are at home in the body, we are away from our home with God. <sup>7</sup>For we walk in faith, and not by sight. <sup>8</sup>Nevertheless, we are of good comfort – and yet would rather be away from the body and home with the Lord.

Ph'p 1:23

<sup>9</sup>And so whether we are at home or away from home, we strive to

please him. <sup>10</sup>For we must all appear before the judgment seat of Christ, so that every person may receive the works of his body according to what he has done, whether it be good or bad. <sup>11</sup>Seeing then that we know that the Lord is to be feared, we deal well with people.<sup>a</sup> For we are known well enough to God.

Ro 2:16;  
14:10,12.  
Eph 6:8

I trust also that we are known to you. <sup>12</sup>We are not praising ourselves again to you, but give you a reason to have confidence in us, so that you may have something to answer to those who put confidence in the face and not in the heart. <sup>13</sup>For if we are too fervent, it is for God that we are too fervent. If we are sober, for your sake we are sober. <sup>14</sup>For the love of Christ constrains us, because we judge thus: that if one is dead for all, then all are dead; <sup>15</sup>and that he died for all so that those who live would not henceforth live for themselves, but for him who died for them and rose again.\* <sup>16</sup>So from here on in, we know no man after the flesh, insomuch that though we have known Christ after the flesh, from now on we know him this way no more. <sup>17</sup>Therefore if any person is in Christ, he is a new creature. Old things have passed away. Behold, all things are become new.

\*Christ's servants seek Christ's will, and live not at their own pleasure, but at his.

<sup>18</sup>Nevertheless all things are of God, who has reconciled us to himself by Jesus Christ, and has given to us the office to preach the atonement. <sup>19</sup>For God was in Christ and made reconciliation between the world and himself, and did not count people's sins against them. And he has committed to us the preaching of the atonement. <sup>20</sup>Now then we are messengers in the place of Christ, even as if God called you near through us. So we entreat you in Christ's stead: be reconciled with God. <sup>21</sup>For he has made him who knew no sin to be sin for us,<sup>b</sup> so that we by means of him may be that righteousness which is accepted before God.

It is the office of the apostles to preach the atonement, which is between God and man in Christ.

### The Notes

Deal well with people (5:11)

a) That is, we do not play the tyrant with cursings and excommunications, nor use violence maliciously among the people, but fear God, and entreat the people lovingly in order to draw them to Christ. [Tyndale>We give all diligence that no one is hurt or led astray by us or by our example.]

To be sin for us (5:21)

b) This means, to be the sacrifice for our sins. 'Sin' in the scripture is sometimes taken as the sacrifice for sin, as at Ho 4:8 (the priests eat the sins of the people) and Ro 8:3 (by sin he punished sin in the flesh).

### Chapter 6

An exhortation to receive the word of God with thankfulness and amendment of life. The diligence of Paul in the gospel, and how he warns them to avoid the company of the heathen.

We as helpers therefore exhort you, do not receive the grace of God in 2Co 1:24

\*In vain such that the word sown in your heart be fruitless, to your greater condemnation.

vain.\* <sup>2</sup>For he says: I have heard you in a time accepted, and in the day of salvation I have provided for you.

Isa 49:8

Behold, now is that well-accepted time. Behold, now is the day of salvation.

<sup>3</sup>Let us give no person occasion to fall, so that in our service no fault may be found. <sup>4</sup>But in all things let us behave ourselves as the servants of God, in much patience: in afflictions, in hardship, in anguish, <sup>5</sup>in stripes, in prison, in strife, in labour, in sleeplessness, in hunger; <sup>6</sup>in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in love unfeigned, <sup>7</sup>in the words of truth, in the power of God, with the armour\* of righteousness on the right hand and on the left – <sup>8</sup>in honour and dishonour, in bad report and good report; as deceivers and yet true, <sup>9</sup>as unknown and yet known, as dying, and behold, we live yet; as chastened and not killed, <sup>10</sup>as sorrowing and yet always merry, as poor and yet making many rich, as having nothing and yet possessing all things.

1Co c4

\*Armour of righteousness: the word of God with hope, love, fear, etc., which Paul calls the armour of light at Romans 13:12.

<sup>11</sup>O ye Corinthians, our mouth is open unto you. Our heart is made large. <sup>12</sup>You are not shut away in us, but are shut away in your own bowels.\* <sup>13</sup>I promise you like reward with me as to my children. So set yourselves free, <sup>14</sup>and bear not a stranger's yoke with the unbelievers. For what fellowship has righteousness with unrighteousness? What partnership does light have with darkness? <sup>15</sup>What concord has Christ with Belial? Or what can the believer have in common with an infidel? <sup>16</sup>How can the temple of God agree with images? And you are the temple of that living God, as God said: I will dwell among them and walk among them, and will be their God, and they shall be my people. <sup>17</sup>Therefore: Come out from among them, and separate yourselves (says the Lord), and touch no unclean thing, and I will receive you <sup>18</sup>and will be a father to you, and you will be my sons and daughters, says the Lord Almighty.

Eze 37:26,27  
Lev c26  
Isa 52:11

\*That is, the restraint is in your own feelings.

### Chapter 7

He exhorts them to receive the promises of God thankfully. The Corinthians are commended for their obedience and for their love to Paul.

Seeing that we have such promises, dearly beloved, let us cleanse ourselves from every defilement of the flesh and spirit, and grow up to full holiness in the fear of God. <sup>2</sup>Understand us: we have harmed no one, we have corrupted no one, we have defrauded no one. <sup>3</sup>I am not saying this to condemn you, for I have told you already that you are in our hearts, to die and live with you. <sup>4</sup>I make much of you and rejoice greatly in you.

I am filled with comfort and am exceedingly joyous in all our tribulations. <sup>5</sup>For when we had come into Macedonia, we had no rest in our flesh, but we were troubled on every side. Outwardly was conflict, inwardly was fear. <sup>6</sup>But God, who comforts the abject, comforted us at the coming of Titus – <sup>7</sup>and not only with his coming, but also with the

consolation with which he was comforted by you. For he told us of your desire, your mourning, your fervent mind toward me, so that now I rejoice the more.<sup>8</sup> So though I made you sorrowful with a letter, I do not regret it – though I did have regrets. For I realize that my letter made you sorrowful, though it was only for a season.<sup>9</sup> But now I am happy: not that you were sorrowful, but that you so sorrowed that you repented. For your sorrow was godly, so that in nothing were you hurt by us.<sup>10</sup> For godly sorrow works repentance to salvation, not to be regretted, while worldly sorrow works death.

<sup>11</sup>Behold what diligence this godly sorrow that you felt has wrought in you. Yea, it caused you to clear yourselves: it led to indignation, it led to fear, it led to desire, it led to a fervent mind, it led to punishment. For in every point you have shown yourselves to be clear in that matter.<sup>12</sup> So if I wrote to you, I did it not for the sake of him who did the injury, neither for the sake of him who was injured, but so that the good will that we have toward you in the sight of God might appear to you.<sup>13</sup> Therefore we are comforted because you are comforted.

Yea, and we rejoiced much more for the joy that Titus had, because he was refreshed in his spirit by you all.<sup>14</sup> I am therefore not sorry now that I boasted to him about you. For just as all the things that I preached to you are true, so is our boasting to Titus also found true.<sup>15</sup> And now his affection for you is greater when he remembers the obedience of every one of you, how with fear and trembling you received him.<sup>16</sup> I rejoice that I can be reassured about you in every point.

## Chapter 8

He reminds them to support the poor saints in Jerusalem and gives the example of the Macedonians. He sends Titus ahead.

Now I tell you, brethren, of the grace of God that is given in the congregations of Macedonia,<sup>2</sup> that the greatness of their joy is in that they are tried with great tribulation. And moreover, though they were very poor, yet they have given very liberally, and that in sincerity.<sup>3</sup> For to the best of their ability (I am witness), yea and beyond their ability, they were willing of their own accord,<sup>4</sup> and insisted that we take their gift and let them be partakers with others in ministering to the saints.<sup>5</sup> And this they did not as we looked for, but gave their own selves first to the Lord, and after to us by the will of God.<sup>6</sup> So we could not but desire Titus to accomplish the same work of grace among you too, fully as he had begun.

<sup>7</sup>Now therefore, as you are rich in all respects – in faith, in word, in knowledge, in all ferventness, and in love which you have to us – so also see to it that you contribute generously to this gift.<sup>8</sup> I say this not as commanding, but, because others are so fervent, therefore I prove your love, whether it be perfect or no.<sup>9</sup> You know the generosity of our Lord

Jesus Christ, who, though he was rich, yet for your sakes became poor so that you, through his poverty, could be made rich.

<sup>10</sup>And I give counsel in the matter, because to do this is proper for you, who began not only to do but also to will, a year ago. <sup>11</sup>Now therefore, follow through – so that just as there was in you a ready intent, so also you make good on it out of what you have. <sup>12</sup>For if there is first a willing heart, it is accepted according to what a person has, and not according to what he doesn't have.

<sup>13</sup>My idea is not that others be set at ease and you be burdened, <sup>14</sup>but, so that there is equality now at this time, that your abundance may relieve their lack, and that their abundance might hereafter\* supply your lack, so that there may be equality <sup>15</sup>agreeing to that which is written: He who gathered much had nothing over, and he who gathered little had no lack.

[*Hereafter* is added to v14 to avoid anachronism, following Coverdale's 1535 NT]

Ex 16:18

<sup>16</sup>Thanks be to God, who put in the heart of Titus the same good will toward you. <sup>17</sup>For he accepted the request; yea rather he was so well willing, that of his own accord he is going to you. <sup>18</sup>And we are sending with Titus that brother whose praise is in the gospel throughout all the congregations. <sup>19</sup>And not only this, he has also been chosen by the congregations to be a colleague with us in our journey concerning this gift that is ministered by us for the praise of the Lord, and to stir up your ready heart. <sup>20</sup>For we want to guard against anyone finding fault with us in this large distribution that we are attending to, <sup>21</sup>and therefore provide for things to be beyond reproach not in the sight of God only, but also in the sight of men. <sup>22</sup>In addition, we are sending with them a brother of ours whom we have often found eager to help in many things, but now much more eager.

The great hope that I have in you has caused me to do this – <sup>23</sup>partly for the sake of Titus, who is my fellow and helper concerning you, and partly because of others who are our brethren and the messengers of the congregations, and the glory of Christ. <sup>2</sup>So show them the proof of your love and of our boasting about you, so that the congregations may see it.

## Chapter 9

In this chapter he continues as in the previous, encouraging them to help the poor brethren in Jerusalem. He explains more why he sent Titus ahead.

Of the ministering to the saints, it is more than I need do to write to you, <sup>2</sup>for I know your readiness of heart – of which I boast to the Macedonians, saying that Achaia was prepared a year ago, and that your ferventness has inspired many. <sup>3</sup>Nevertheless, I have sent these brethren lest our claims about you should be in vain in this respect, and so that you (as I have said) may prepare yourselves – <sup>4</sup>lest perhaps, if some Macedonians come with me and find you unprepared, the boast I made in this matter should be an embarrassment to us, not to mention to you. <sup>5</sup>So I thought it necessary to

exhort the brethren to go to you beforehand, to prepare the good blessing that you promised earlier, so it could be ready – so that it is a blessing and not a defrauding. <sup>6</sup>Remember, he who sows little will reap little, and he who sows much will reap much. <sup>7</sup>And let every person do as he has purposed in his heart, not grudgingly or under constraint. For God loves a cheerful giver.

Pr 11:25  
Ec'cus 35:10

<sup>8</sup>God is able to make you rich in all grace so that you, in all things having sufficient to the utmost, may abound in all good works. <sup>9</sup>As it is written: He who dispersed abroad and has given to the poor, his righteousness remains forever.

Ps 112:9

<sup>10</sup>Now may he who furnishes seed to the sower and ministers bread for food multiply your seed, and increase the fruits of your righteousness, <sup>11</sup>so that in everything you may be made rich in all generosity, which raises through us thanksgiving to God. <sup>12</sup>For the work of this ministration not only supplies the need of the saints, but is also fruitful in that, for this worthy ministering, thanks may be given to God by many, <sup>13</sup>who praise God for the constancy of your profession of the gospel of Christ and for your generosity in distributing to them and to all people. <sup>14</sup>And in their prayers to God for you they long after you, for the abundant grace of God given to you. <sup>15</sup>Thanks be to God for his indescribable gift.

Isa 55:10

## Chapter 10

He refers to the false apostles, and defends his authority and calling.

I Paul myself beseech you, by the meekness and softness of Christ – I who when I am present among you am of no reputation, but am bold toward you when absent. <sup>2</sup>I beseech you so that I do not need to be bold when I am present (with that same confidence with which I am supposed to be bold) toward some who consider us as if we walked carnally. <sup>3</sup>However, though we walk encompassed with the flesh, we do not war after the flesh. <sup>4</sup>For the weapons of our warfare are not carnal things, but things mighty in God to cast down strongholds. <sup>5</sup>With these we overthrow imaginations and every high thing that exalts itself against the knowledge of God, and bring into captivity all understanding to the obedience of Christ, <sup>6</sup>and are ready to take vengeance on all disobedience when your obedience might come to an end. <sup>7</sup>Do you look on things after the outward appearance?

If anyone trusts in himself that he belongs to Christ, let him also consider that as he is Christ's, so also we are Christ's. <sup>8</sup>And if I were to claim somewhat more for myself, of the authority which the Lord has given us – to build you up, and not to bring you down – it would not be to my discredit. <sup>9</sup>I say this lest I seem as if I went about to make you afraid with letters. <sup>10</sup>For the epistles (says he) are stern and strong, but his bodily presence is weak, and his speech is poor. <sup>11</sup>Let such a man think of

it this way: that as we are in words by letters when we are absent, such are we in deeds when we are present.

<sup>12</sup>For we cannot find it in our hearts to make ourselves of their number, nor to compare ourselves with those who praise themselves – nevertheless, while they measure themselves by themselves and compare themselves with themselves, they understand nothing.

<sup>13</sup>But we will not boast unduly, but according to the measure of the work that God has assigned to us: a work that reaches even to you. <sup>14</sup>For we are not overrating ourselves as if we had not reached you, because we did reach you with the gospel of Christ. <sup>15</sup>And we do not claim undue credit for other men's labours. Yea and we hope, when your faith is increased among you, to be magnified according to our work more largely, <sup>16</sup>and to preach the gospel in those regions which are beyond you – and not to boast of that which is prepared already by another man's work. <sup>17</sup>But let him who boasts, boast in the Lord.\* <sup>18</sup>For he who praises himself is not accepted, but he whom the Lord praises.

Eph 4:11

Ro 15:20

\*Let everyone rejoice in that Christ died for him, and not in the holiness of his own works.

## Chapter 11

Paul (with reluctance) commends himself, and defends his authority against the false prophets.

Would that you could suffer me a little in my foolishness; yea, and I ask you to bear with me. <sup>2</sup>For I am jealous over you with godly jealousy. For I espoused you to one man, to make you a chaste virgin for Christ.\* <sup>3</sup>But I fear that as the serpent beguiled Eve through his subtlety, so your minds might be corrupted from the purity that is in Christ. <sup>4</sup>For if he who comes preaches another Jesus than him whom we preached, or if you receive another spirit than that which you have received, or another gospel than that which you have received, you might right well be content.

\*We are married to Christ, and not to the preacher.

<sup>5</sup>I suppose that I was not behind the chief apostles. <sup>6</sup>Though I am poor in speaking, yet I am not so in knowledge. In any case, among you we are known to the utmost, who we are in all things. <sup>7</sup>Did I sin because I humbled myself so that you could be exalted, and because I preached to you the gospel of God free? <sup>8</sup>I robbed other congregations, and took support from them in order to serve you. <sup>9</sup>And when I was present with you and was in need, I was a burden to no one: that which was lacking to me, the brethren who came from Macedonia supplied. In all things I maintained myself so that I would not be burdensome to you. And I will continue so to keep myself.\* <sup>10</sup>If the truth of Christ is in me, this claim will not be taken from me in the regions of Achaia. <sup>11</sup>Why? Because I do not love you? God knows. <sup>12</sup>Nevertheless, what I do I will continue doing, so as to cut away occasion from those who desire occasion to seem like us in the things they claim.

[Paul will not ask for support: not to deprive the Corinthians of the joy of providing for him, but to distinguish himself from covetous false apostles, and to set a precedent that should discourage such men]

2Co 12:14

<sup>13</sup>For these false apostles are deceitful workers, and fashion themselves to be like the apostles of Christ. <sup>14</sup>And no wonder, for Satan

himself is changed into the fashion of an angel of light. <sup>15</sup>Therefore it is no great thing if his servants fashion themselves as though they were the servants of righteousness – whose end shall be according to their deeds.

<sup>16</sup>I say again, lest anyone think that I am foolish, or else even now take me as a fool because I may boast a little: <sup>17</sup>what I am saying I do not say after the ways of the Lord, but, as it were, foolishly, since we have now come to boasting. <sup>18</sup>Seeing that many boast after the flesh, I will boast also. <sup>19</sup>For you oblige fools gladly, because you yourselves are wise. <sup>20</sup>For you oblige even if a man brings you into bondage,\* if a man devours, if a man takes, if a man exalts himself, if a man strikes you on the face. <sup>21</sup>I am speaking by way of rebuke. As if we were weak!

\*Too much meekness and obedience in not acceptable in the kingdom of God, but all must be according to knowledge. [The Corinthians show weakness by humbling themselves to false apostles]

However, on any point a man dares to presume (I speak foolishly), I dare to presume also. <sup>22</sup>They are Hebrews; so am I. They are Israelites; so am I. They are the seed of Abraham; so am I. <sup>23</sup>They are the servants of Christ (I speak as a fool); I am more so: in labours more great, in stripes above measure, in prison more frequently, in death often. <sup>24</sup>Five times from the Jews I received every time forty stripes less one. <sup>25</sup>Three times I was beaten with rods. I was once stoned. I suffered shipwreck three times. Night and day I have been in the deep of the sea, <sup>26</sup>often journeying: in danger from waters, in danger from robbers, in danger from my own nation, in danger among the heathen. I have been in danger in cities, in danger in wilderness, in danger in the sea, in danger among false brethren; <sup>27</sup>in toil and trouble, in sleeplessness often, in hunger and in thirst – often going without food or drink, in cold and in nakedness. <sup>28</sup>And besides the things which outwardly happen to me, I am daily concerned and do care for all the congregations. <sup>29</sup>Who is sick and I am not sick? Who is hurt in the faith and my heart does not burn? <sup>30</sup>If I must boast, I will boast of my infirmities.

Acts cc 14,  
16, 27.

Verses 11:31-33 are in the next chapter in the MB.

## Chapter 12

Paul describes being taken up into the third heaven and hearing words not to be spoken of.

<sup>11:31</sup>The God and father of our Lord Jesus Christ, who is blessed forevermore, knows that I am not lying. <sup>32</sup>In the city of Damascus, the governor of the people under king Aretas laid watch in the city of the Damascenes and wanted to capture me. <sup>33</sup>But at a window I was let down in a basket through the wall, and so escaped his hands.

Ac 9:23-25

No doubt it is not seemly for me to go on about myself. Nevertheless, I will come to visions and revelations of the Lord. <sup>2</sup>I know a man in Christ about fourteen years ago (if he was in the body I cannot tell, or if he was out of the body I cannot tell, God knows) who was taken up into the third heaven. <sup>3</sup>And I know that the same man (whether in the body or out of the body I cannot tell, God knows) <sup>4</sup>was taken up into paradise, and heard words not to be spoken, which no man can utter. <sup>5</sup>Of this man I will boast.

Ac 9:1-7

Of myself I will not boast, unless it be of my infirmities. <sup>6</sup>And yet if I chose to boast, I would not be a fool, because I would be speaking the truth. Nevertheless I refrain, lest anyone should think of me above what he sees me to be or hears of me.

<sup>7</sup>And lest I be exalted unduly because of the greatness of the revelations, there was given to me unquietness of the flesh, the messenger of Satan to buffet me<sup>a</sup> – because I should not be exalted unduly. <sup>8</sup>As for this thing, I besought the Lord three times to put it from me. <sup>9</sup>And he said to me, My grace is sufficient for you, for my strength is made perfect through weakness.

Very gladly therefore will I rest in my weakness, so that the strength of Christ may dwell in me. <sup>10</sup>Therefore I am content in infirmity, in reproach, in need, in persecution, in anguish, for Christ's sake. For when I am weak, then I am strong.

<sup>11</sup>I am made a fool in going on about myself. You have compelled me: I ought to have been commended by you. For in nothing was I inferior to the chief apostles. Though I am nothing, <sup>12</sup>yet the signs of an apostle were wrought among you in all patience, with miracles and wonders and works of power.\*<sup>13</sup>For in what were you less favoured than other congregations? – unless it is in that I was not burdensome to you. Forgive me this wrong done to you! <sup>14</sup>And now the third time I am ready to come to you, and still I will not impose upon you. For I seek not yours, but you. Also, the children ought not to lay up for the fathers and mothers, but the fathers and mothers for the children. <sup>15</sup>I will very gladly bestow, and will be bestowed, for your souls – though the more I love you, the less I am loved in return.

<sup>16</sup>But, granted that I did not burden you, nevertheless I was crafty and took you with guile? <sup>17</sup>Did I make any gain from you by any of those whom I sent to you? <sup>18</sup>I asked Titus, and with him I sent a brother. Did Titus cheat you of anything? Did we not walk in the same spirit? Did we not walk in like steps?<sup>19</sup>Then again, do you think that we are justifying ourselves to you? We speak in Christ in the sight of God.

But we do all things, dearly beloveds, for your edifying. <sup>20</sup>For I fear it may happen that, when I get there, I will not find you as I would like; and you will find me as I would not want. I fear to find among you debate, resentment, anger, competition, backbiting, whispering, swelling, and discord. <sup>21</sup>I fear that, when I come again, God may bring me low among you, and I may be constrained to bewail many of those who sinned before and have not repented of the uncleanness, fornication, and wantonness which they have committed.

### The Notes

Unquietness of the flesh  
(12:7)

a) Unquietness of the flesh is here the forceful withstanding and gainsaying, and even the persecuting, of evil men who continually troubled Paul and argued against his preaching. This was the minister of Satan which, as if with buffeting, vexed him.

2Co 11:9

His adversaries, who with their evil speaking and contrary teaching disquieted and tormented him, tearing down as quickly as he built up, were the very thorn and unquietness of the flesh from which he prayed the Lord to be delivered. [Ed: Others say the problem was a physical disfigurement or ailment. God knows. But that it was lust ('concupiscence,' Geneva Bible), and is related to Paul's lament at Ro 7:19, must be wrong; is Paul's cry in Romans not like Isaiah's at Isa 6:5? And see Jer 17:9 and Ps 51:3.]

### Chapter 13

He promises to come to them, and exhorts them to get themselves in order so that he may find them perfect and in harmony.

Now I am coming for a third time to you. In the mouth of two or three witnesses, every matter shall be established. <sup>2</sup>I warned you before and I warn you now, and as I said when I was present with you the second time, so I write now when absent, to those who in time past have sinned and to all others: if I come again, I will not spare, <sup>3</sup>seeing that you seek proof of Christ who speaks in me – who among you is not weak, but is mighty in you. <sup>4</sup>And indeed, though it came of weakness that he was crucified, yet he lives through the power of God. And we no doubt are weak in him; but we will live with him by the might of God among you.

De 19:15  
M't 18:16  
Joh 8:17

<sup>5</sup>Prove yourselves, whether you are in the faith or not. Examine your own selves. Can you not tell your own selves that Jesus Christ is in you? – unless you are castaways. <sup>6</sup>I trust you know that we are not castaways.

Heb 10:16

<sup>7</sup>I desire before God that you do no evil: not that we should appear commendable, but that you should do what is right. And let us be counted as uncommendable persons.

<sup>8</sup>We can do nothing against the truth, only for the truth. <sup>9</sup>We are glad when we are weak and you strong. This also we wish for: even that you were perfect. <sup>10</sup>Therefore I write these things when absent, lest when I am present I must use sharpness according to the power which the Lord has given me – to build up, and not to tear down.

<sup>11</sup>Finally, brethren, fare ye well. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace will be with you.

<sup>12</sup>Greet one another with a holy kiss. <sup>13</sup>All the saints greet you. <sup>14</sup>May the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. Amen.

The end of the second epistle to the Corinthians.  
Sent from Philippi, a city in  
Macedonia, by Titus  
and Lucas