

SECOND CORINTHIANS

I. Destination. Same as 1 Cor.

II. Occasion. P visited Cor from Ephesus after wrote 1 Cor. Not recorded in Acts bec of deplorable nature of it. Visit is proved from 2 Cor. 12:14. Wrote letter and sent by Titus, 2:4; 7:8; 12:18. Anxious to see him, 2:12-13, and somewhat relieved tho there was still trouble.

Second reason for letter was Judaisers. Coming mentioned in 3:1. They accused P of (1) change and vacillation in plans, 1:16-18; (2) criticized his speech and appearance, 10:10; 11:15; (3) denied his apostleship, 11:5; 12:11ff.

III. Date and place of writing.

1 Cor shortly before departure from Eph. 2 Cor not long after. 57 A.D. Acts 20:1. Prob from Philippi; surely from Macedonia.

IV. Characteristics.

1. Most personal of all, 11:23-33.

2. Written to include suits in Achaia bec they concrd with collection and also Jud may have gone there.

3. Has more to do with church activity. 1 Cor what church should be; 2 Cor what do.

4. Hard to analyze bec not methodical. His feelings oscillate bet extremes of satisfaction and indignation, explanation, defense, protestation, appeal, reproach, invective, threatening, with a vein of subduing pathos blended with the most subtle irony.

I. Introduction and Explanation, 1:1-2:13.

A. Salutation, 1:1-2.

Tim associated bec with P. Not co-author, cf. 10:1.

B. Thanksgiving, 1:3-11.

1. For the God who comforts, 3-7.

Father of mercies (pity) and God of comfort (parakaleo, call to one's side). Source. Method. Vs 5. We suffer when any member of body of X does. Result, 7. Consolation.

2. For the God who delivers, 8-10.

Specific case. Some difficulty P in. Cf. Rom. 16:4; Acts 20:1 (hasty departure). He would have died if left alone. Despaired of life. God delivers. Background of 10 is physical death but applies to 3 tenses of eternal sal.

C. Explanation, 1:12-2:13.

1. Change in plans, 2:12-2:4.

His purpose was steadfast but would not come in sorrow. Steadfastness seen in vs 17 (lightness is levity); 17-24. P wasn't a yes and no man (yea and nay) but steadfast in purpose. Would not come in sorrow, ie. until trouble put away.

2. Change in punishment, 2:5-13.

Refers to man of 1 Cor 5. He evidently repented so they were to forgive, 7, love him and prove it, 8, ward off Satan, 11.

II. MINISTRATION, 2:14-7:16.

A. Its Triumph, 2:14-17.

1. Its center. X, 14.

2. Its condition, 14. be lead as captive in triumphal proces.

3. Its consequence. Savor of life and death. P was sufficient, 16.

4. Its contrast, 17. Corrupt-peddle and put best fruit on top. We speak in sight of God.

3. Ambassadorship, 5:14-21.

- a. The Man, 14-17. He is constrained (means held together to the task, Acts 7:57). He is consecrated, 15-16, to a risen X (even tho knew him after flesh). He is created, 17. Bec old things (Judaism) passed away and new ones replaced. Connect this with 16 (conceiving of X as merely after flesh is old; res X is new). Become new is perfect (become so to stay).

b. The Message, 18-21.

Ministry of reconciliation. World has been reconciled, we preach it, but to be effective it has to be received. It is because of vs 21.

G. Its Conduct, ~~6:1-18~~ 6:1-18.7.1

1. Paradoxical, 6:1-10.

Theme is vs 3,4a (negative and positive). Distresses are tight places.

vs. 5. Stripes--blows, wounds. Tumults--instabilities from political disturbances. Watchings--sleeplessness. Insomnia.

Vs 6. Love not hypocritical.

Vs 7. Right hand for offense; left for defense.

Vs 8. P's enemies called him a deceiver. Yet He was true.

Vs 9. Unknown--ignored as 3:2.

Vs 10--contrast bet material and spiritual.

2. Separated, 6:11-18.7.1

- a. Evidence of Cor's not being separated, 11-13. P held nothing back in speaking to them and his heart was enlarged, Matt. 12:34. But even tho no restraint in P (12a) his enemies had caused Cor to be tightened up with respect to their affection. He wanted them to be as he was, 13.

b. The way to be separated, 14-17a. Principle of church separating from world--within church principles of discipline apply. Marriage, business etc. included. P gives 5 examples. Fellowship is partnership in 14. Communion is having in common (metoche, and koinonia). Concord in 15 is symphony. Part is portion in 15. Agreement in 16 is approved by putting together the votes.

c. Result of separation, 17b-18. Knowing Fatherhood of God.

H. Its Comfort, 7:2-16.

1. In the people of God, 7:2-6. Here it is coming of Titus with gnews. Vs 5 before Vs 4 chronologically.
2. In the work of God, 7:7-16. Bec of repentance of Cor. Note steps. He made them sorry with a letter, 8 and he doesn't regret it (metamelomai) tho he did at first. This sorrow worked repentance (metanoeo, change of mind). This repentance or change of mind was not regretted, 10 (note margin)1. This brot a clearing in the matter, 11. This proved P's concern for them, 12, and brot comfort to him, 13, and confidence, 14-16.

III. SOLICITATION, 8:1-9:15.

The Collection

Central passage. Tithing in Matt 23:23; Lk 11:42; Heb. 7:5,6,8,9(2x)

A. Principles of giving, 8:1-6.

Example.

1. It is a bestowed grace, 1,6.
2. It is not related to poverty of affliction, 2.
3. It is not asked for, 3-4a. (P certainly let the need be known and the emergency of the saints' situation in Jer, but he did not plead bec of their poverty. Nevertheless, they begged him to have a part).
4. It is a form of communion or fellowship and ministering (diakonia). Note how fellowship is demonstrated in this way in NT and diakonhad to do with material.
5. It is to be preceded by dedication of self, 5.
6. It is stimulated by ministers, 6.

Exactly what part did Titus play? In informing, begging, collecting or what?

B. Purpose of giving, 8:7-15; 9:6-15.

1. To promote maturity in Xn experience, 7.
2. To prove love, 8.
3. To follow X's example, 9.
4. To fulfill a promise, 10-11.
5. to Show willingness, 12.
6. To share burdens, 13-15.
7. To receive materially, 9:6-10. Vs 7--grudgingly--as out of sorrow or of necessity, as pulling teeth, but hilariously which is from propitious, satisfied.
8. To glorify God, 11-15.
Unspeakable--not able to be described.

C. Policies in giving, 8:16-24; 9:5.

1. Supervision, 8:16-24.
It should be by several. It should be carefully done. Vs 21--"It is not enough for one's financial accounts to be honourable as God sees them but they should be so kept that men can understand them also." ATR. It should be by qualified ones (proved in past, 22, and desirous of glory of God).
2. Appreciation, 9:1-5.
A sincere compliment is OK in giving. Cite examples of thank you letters.

IV. VINDICATION, 10:1-13:10.

A. His authority, 10:1-18.

1. Appealing to the church, 1-6. On basis of meekness and gentleness of X, 1. Gentleness means sweet reasonableness--not pressing for rights. Was accused of being carnal, 2. Walking acc to flesh and in flesh different. P wars against Satanic forces only. This involves getting rid of all opposition to the knowledge of God (esp His will for Cor). Reasonings and highest perch of audacity. Intellectual liberty is vs 5b. This will P use in their case when they become obedient, vs 6. Disobedience here is parakoe (hearing amiss--need for knowledge).
2. Answering the critics, 7-11.
Outward appearance isn't everything--look deeper, vs 7. P had plenty of authority even if he didn't have outward appearance, 8. Vs 10--weighty and powerful means severe and violent (uncomplimentary). P may have had eye trouble or some other physical thorn in the flesh. His speech was of no account (lit). Not like Apollos. P says in 11--be warned, what I say in letters I'll do in person.
3. Appraising the claims, 12-18.
Judaizers put selves up as standard of orthodoxy and therefore always measure up to own claims. P doesn't. P founded ch at Cor and his measure of boasting extended rightfully to them. Lord's approval most important, 18. Prov 27:2 is quote in 17.

B. His Apostleship, 11:1-12:10.

1. His conduct, 11:1-15. Jealous for them and simplicity of X. P exemplified it by being simple in speech but full of knowledge, 6. Is it sin to have made tents so could preach X freely. Judaizers are false apostles. Transforming is by putting on diff outward appearances. Veneer.
2. His sufferings, 11:16-33.
Real sarcasm and irony in 16-21. They tolerated all kinds but the real thing. Extra-Biblical source says P in prison 7 times. Bible records 5 (only 1 before 2 Cor). 39 stripes for fear of miscounting, Deut 25:1-3. Beating with rods forbidden to Roman, 1 record in Acts (16:23). Stoned at Lystra. No record of shipwreck (Acts 27 later). How much is left out in Acts. In addition the anxiety for the churches. 33 shows how humiliating the experience was for P to remember.

3. His vision, 12:1-10.

The fact of the vision, 1-2. Speaks of it impersonally. Maybe at Lystra.
The condition, 3. If disembodied didn't miss. If in body didn't hinder. 3rd
heaven is Paradise, abode of God.

Revelation of the vision, 4.

Result of vision, 6-10. Thorn in flesh. Word means stake but not here. Physical
malady prob. Satan was agent yet under God's control and for His glory.

Sickness in God's will. Ultimate result is manifestation of grace, strength,
power of X. Vs 11--strong bec weakness brings fresh supply of power of X.

/ rest upon--fix a tent upon.

C. His admonitions, 12:11-13:10.

1. Basis, 12-18. His apostleship. Confirmed by signs, 12; confirmed by his giving
gospel freely, 13-18.

2. Content, 19-13:10. Set things right before I come. Motive is their edification.

Conclusion, 13:11-14.

Exhortation, 11-12. Holy kiss. Men kissed men and women women. Like synagogas where
separated.

Salutation, 13. One of proofs for Trinity.

Benediction, 14. Acts 20:1-3 seems to show that Judaizers had disappeared.

Think of stir the reading of this epistle in the church would
have made. But it did the work.