

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE
 1 1] **CORINTHIANS.** [1 15

WRITER. The Apostle Paul (1. 1).

Date. A.D. 60; probably from Philippi, after the events of Acts 19. 23-20. 1-3.

Theme. The Epistle discloses the touching state of the great apostle at this time. It was one of physical weakness, weariness, and pain. But his spiritual burdens were greater. These were of two kinds—solicitude for the maintenance of the churches in grace as against the law-teachers, and anguish of heart over the distrust felt toward him by Jews and Jewish Christians. The chilling doctrines of the legalizers were accompanied by detraction, and by denial of his apostleship.

It is evident that the really dangerous sect in Corinth was that which said, "and I of Christ" (1 Cor. 1. 12). They rejected the new revelation through Paul of the doctrines of grace; grounding themselves, probably, on the kingdom teachings of our Lord as "a minister of the circumcision" (Rom. 15. 8); seemingly oblivious that a new dispensation had been introduced by Christ's death. This made necessary a defence of the origin and extent of Paul's apostolic authority.

The Epistle is in three parts: I. Paul's principles of action, 1. 1-7. 16. II. The collection for the poor saints at Jerusalem, 8. 1-9. 15. III. Paul's defence of his apostolic authority, 10. 1-13. 14.

CHAPTER 1.

Part I. Paul's principles of action (2 Cor. 1. 1-7. 16).

(1) The explanation.

PAUL, an apostle of Jesus Christ by the will of God, and ^aTimothy our brother, unto the church of God which is at Corinth, with all the ^bsaints which are in all Achaia: 2 Grace ^{be} to you and peace from God our Father, and ^{from} the Lord Jesus Christ.

3 Blessed ^{be} God, even the Father of our Lord Jesus Christ, the Father of ^dmercies, and the God of all ^ccomfort;

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

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

6 And whether we be afflicted, ^{it} is for your consolation and ^ssalvation, which is ^heffectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, ^{it} is for your consolation and salvation.

7 And our hope of you ^{is} stedfast, knowing, that ⁱas ye are partakers of the sufferings, so ^{shall} ye ^{be} also of the consolation.

A.D. 60.

a the brother Timothy.
 b Churches (local). 2 Cor. 8.1,18,19,23, 24. (Acts 2. 41; Phil.1.1.)
 c the God and Father.
 d compassions.
 e encouragement.
 f encourages; and so also where "comfort," etc., occurs in following verses.
 g Rom.1.16, note.
 h Or, wrought.
 i Rom.8.17.
 j Acts 19.23.
 k Jer.17.5,7.
 l Psa.34.19,22.
 m hope.
 n Assurance.
 Eph.1.13.
 (Isa.32.17; Jude 1.)
 o Acts 24.16.
 p Grace (imparted).
 2 Cor.4.15.
 (Rom.6.1; 2 Pet.3.18.)
 q kosmos (Mt.4.8) = mankind.
 r 1 Cor.1.8, note.

8 For we would not, brethren, have you ignorant of ^{your} trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life:

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

10 Who delivered us from so great a ^ldeath, and doth deliver: in whom we ^mtrust that he will yet ⁿdeliver us;

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

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

13 For we write none other things unto you, than what ye read or acknowledge; and I ^mtrust ye shall acknowledge even to the end;

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

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

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought ^aon my way toward Judæa.

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

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

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

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

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

22 Who hath also sealed us, and given the earnest of the ^fSpirit in our hearts.

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

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

CHAPTER 2.

The explanation, continued.

BUT I determined this with myself, that I would not come again to you in ^gheaviness.

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

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

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

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

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

7 So that contrariwise ye *ought* rather to ⁱforgive *him*, and comfort *him*, lest perhaps such a one should

A.D. 60.

a Acts 21.5.

b *Flesh.* vs.12, 17; 2 Cor.5.10. (John 1.13; Jude 23.)

c Acts 8.37.

d Rom.15.8,9.

e 1 John 2.20.

f *Holy Spirit.* 2 Cor.3.3,6, 8,17,18. (Mt. 1.18; Acts 2.4.)

g 2 Cor.13.10.

h Or, *censure.*

i 1 Cor.5.4,5.

j *show grace and encouragement.*

k *Forgiveness.* vs.7-10; Eph.4.32. (Lev.4.20; Mt.26.28.)

l *Satan.* 2 Cor.11.3, 14. (Gen.3.1; Rev.20.10.)

m *Gospel.* 2 Cor.4.3,4. (Gen.12.1-3; Rev.14.6.)

n *leadeth us in triumph.*

o Rom.1.16, *note.*

p *are perishing.*

q *Life (eternal).* 2 Cor.4.10-12. (Mt.7.14; Rev.22.19.)

r *make a trade of.*

s *Holy Spirit.* vs.3,6,8,17, 18; 2 Cor.4.13. (Mt.1.18; Acts 2.4.)

t Ex.24.12.

u Jer.31.33; Ezk.11.19.

be swallowed up with overmuch sorrow.

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

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

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

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

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

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

(2) *The ministry* (to 6. 10):
(a) *triumphant.*

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

15 For we are unto God a sweet savour of Christ, in them that are ^osaved, and in them that ^pperish:

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

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

CHAPTER 3.

The ministry: (b) accredited.

DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

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

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

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

5 Not that we are sufficient of ourselves; but our sufficiency is of God;

The ministry: (c) spiritual and glorious—not legal.

6 Who also hath made us ^aable ministers of the new testament; not of the letter, but of the spirit; ^bfor the letter killeth, but the spirit giveth life.

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

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

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

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

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

12 Seeing then that we have such hope, we use great ^fplainness of speech.

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

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

15 But even unto this day, when Moses is read, ⁱthe veil is upon their heart.

16 Nevertheless when ^jit shall turn to the ^kLord, the veil shall be taken away.

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

18 But we all, with ^lopen face beholding as in a glass the glory of the ^mLord, are ⁿchanged into the same image from glory to glory, even as by the Spirit of the Lord.

CHAPTER 4.

The ministry: (d) honest.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not;

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a sufficient as ministers of the new covenant.

b See Rom. 7. 6, note.

c began with glory.

d Rom. 3. 21, note.

e surpassing glory.

f Or, boldness.

g Ex. 34. 33.

h annulled.

i Psa. 69. 22, 23; Isa. 6. 9, 10.

j i.e. the heart.

k Jehovah. Ex. 34. 34.

l unveiled.

m Jehovah, Ex. 16. 7.

n transformed.

o Gospel. vs. 3, 4; 2 Cor. 8. 18. (Gen. 12. 1-3; Rev. 14. 6.)

p veiled.

q John 12. 31.

r i.e. age.

s radiance of the gospel of the glory.

t bondmen.

u Lit. putting to death. i.e. crucifixion. v. 11; 1 Cor. 15. 31.

v Life (eternal). vs. 10-12; 2 Cor. 5. 4. (Mt. 7. 14; Rev. 22. 19.)

w Holy Spirit. 2 Cor. 5. 5. (Mt. 1. 18; Acts 2. 4.)

x Psa. 116. 10.

y Grace (imparted). 2 Cor. 6. 1-3. (Rom. 6. 1; 2 Pet. 3. 18.)

(Because the truth taught is commended by the life.)

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

(Because not self but Christ Jesus as Lord is preached.)

3 But if our ^ogospel be ^phid, it is hid to them that are lost:

4 In whom ^qthe god of this ^rworld hath blinded the minds of them which believe not, lest the ^slight of the glorious gospel of Christ, who is the image of God, should shine unto them.

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

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

(Because the power is of God alone. Cf. 1 Cor. 2. 1-5.)

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

The ministry: (e) suffering.

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

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

10 Always bearing about in the body the ^vdying of the Lord Jesus, that the ^wlife also of Jesus might be made manifest in our body.

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

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

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

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

15 For all things *are* for your sakes, that the ^zabundant grace

might through the thanksgiving of many redound to the glory of God.

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

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

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

CHAPTER 5.

(Why death itself has no terrors for the servant of the Lord.)

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

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

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

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

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

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

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

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

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

10 For we must all appear before the judgment seat of Christ;

A.D. 60.

a Psa.84.7.

b Rom.8.18.

c Heb.11.1.

d Or, tent-house.

e Life (eternal).

f Gal.2.

g Mt.7.14;

h Rev.22.19.)

i Holy Spirit.

j 2 Cor.6.6.

k (Mt.1.18;

l Acts 2.4.)

m Faith. Gal.

n 2.16,20.

o (Gen.3.20;

p Heb.11.39.)

q Death

r (physical).

s vs.1-8; Phil.

t 1.21-23.

u (Gen.3.19;

v Heb.9.27.)

w Gr. are ambitious.

x j well pleasing to.

y k be manifested.

z l Judgments

(the seven).

aa vs.8-10;

ab Gal.3.13.

ac (2 Sam.7.14;

ad Rev.22.12.)

ae m hope.

af n Law (of

ag Christ).

ah vs.13,14;

ai 2 Cor.10.5.

aj (Gal.6.2;

ak 2 John 5.)

al o no longer.

am p Flesh.

an 2 Cor.7.1.

ao (John 1.13;

ap Jude 23.)

aq q know we

ar him so no

as more.

at r creation.

au s Reconciliation.

av vs.18,19,20.

aw See

ax Eph.2.16.

ay t kosmos (Mt.

az 4.8) = mankind.

ba u Imputation.

bb Gal.3.6.

bc (Lev.25.50;

bd Jas.2.23.)

be v Sin. Rom.3.

bf 23, note.

bg w Sacrifice (of

bh Christ).

bi vs.14,18,19,21;

bj Gal.3.10-14.

bk (Gen.4.4;

bl Heb.10.18.)

that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

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

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

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

The ministry: (f) motive and object.

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

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

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

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

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

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

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

21 For he hath made him to be

¹ The judgment of the believer's works, not sins, is in question here. These have been atoned for, and are "remembered no more forever" (Heb. 10. 17); but every work must come into judgment (Mt. 12. 36; Rom. 14. 10; Gal. 6. 7; Eph. 6. 8; Col. 3. 24, 25). The result is "reward" or "loss" (of the reward), "but he himself shall be saved" (1 Cor. 3. 11-15). This judgment occurs at the return of Christ (Mt. 16. 27; Lk. 14. 14; 1 Cor. 4. 5; 2 Tim. 4. 8; Rev. 22. 12). See other judgments, John 12. 31, note; 1 Cor. 11. 31, note; Mt. 25. 32, note; Ezk. 20. 37, note; Jude 6, note; Rev. 20. 12, note.

^asin for us, who knew no sin; that we might ^bbe made the ^crighteousness of God in him.

CHAPTER 6.

The ministry: (g) summary.

WE then as ^dworkers together with him, beseech you also that ye receive not the ^egrace of God in vain.

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

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

4 But in all ^hthings ^happroving ourselves as the ⁱministers of God, in much patience, in afflictions, in necessities, in distresses,

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

6 By pureness, by knowledge, by longsuffering, by kindness, by the ^jHoly Ghost, by love unfeigned,

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

8 By honour and dishonour, by evil report and good report: ^las deceivers, and yet true;

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

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

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^a *Sin. Rom.3.23, note.*

^b *become.*

^c *Rom.3.22, note.*

^d *fellow-workmen.*

^e *Grace (imparted).*

^f *2 Cor.8.1,6,7,19. (Rom.6.1: 2 Pet.3.18.)*

^g *Isa.49.8.*

^h *Rom.1.16, note.*

ⁱ *commend-ing.*

^j *1 Cor.4.1.*

^k *Holy Spirit. 2 Cor.12.18. (Mt.1.18; Acts 2.4.)*

^l *1 John 3.7, note.*

^m *John 7.12.*

ⁿ *Psa.84.11.*

^o *Deut.7.2, 3; 1 Cor.7.39.*

^p *Rom.10.10, note.*

^q *Sin. Rom.3.23, note.*

^r *unbeliever.*

^s *Gr. naos, the sanctuary itself.*

^t *Lev.26.11,12.*

^u *Isa.52.11.*

^v *Separation. vs.14-17. (Gen.12.1.)*

^w *Jer.31.9; Rev.21.7.*

^x *Flesh. 2 Cor.10.2,3,4. (John 1.13; Jude 23.)*

^y *Mt.5.48, note.*

(3) *The appeal to separation and cleansing (2 Cor. 6. 11-7. 1).*

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged. 12 Ye are not straitened in us, but ye are straitened in your own bowels.

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

14 Be ye not ^uunequally yoked together with unbelievers: for what fellowship hath ^vrighteousness with ^wunrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an ^xinfidel?

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

17 ^zWherefore ^zcome out from among them, and be ye ^zseparate, saith the Lord, and touch not the unclean ^zthing; and I will receive you,

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

CHAPTER 7.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the ^wflesh and spirit, ^xperfecting holiness in the fear of God.

(4) *The heart of Paul (vs. 2-16.)*

2 Receive us; we have wronged

¹ Separation, Summary: (1) Separation in Scripture is twofold: "from" whatever is contrary to the mind of God; and "unto" God Himself. The underlying principle is that in a moral universe it is impossible for God to fully bless and use His children who are in compromise or complicity with evil. The unequal yoke is anything which unites a child of God and an unbeliever in a common purpose (Deut. 22. 10). (2) Separation from evil implies (a) separation in desire, motive, and act, from the world, in the ethically bad sense of this present world-system (see Rev. 13. 8, note); and (b) separation from believers, especially false teachers, who are "vessels unto dishonour" (2 Tim. 2. 20, 21; 2 John 9-11). (3) Separation is not from *contact* with evil in the world or the church, but from complicity with and conformity to it (John 17. 15; 2 Cor. 6. 14-18; Gal. 6. 1). (4) The reward of separation is the full manifestation of the divine fatherhood (2 Cor. 6. 17, 18); un hindered communion and worship (see Heb. 13. 13-15), and fruitful service (2 Tim. 2. 21), as world-conformity involves the loss of these, though not of salvation. Here, as in all else, Christ is the model. He was "holy, harmless, undefiled, and separate from sinners" (Heb. 7. 26), and yet in such contact with them for their salvation that the Pharisees, who illustrate the mechanical and ascetic conception of separation (Mt. 3. 7, note), judged Him as having lost His Nazarite character (Lk. 7. 39). Cf. 1 Cor. 9. 19-23; 10. 27.

no man, we have corrupted no man, we have defrauded no man.

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

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

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

6 Nevertheless God, that ^acomforteth those that are cast down, comforted us by the coming of Titus:

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

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

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

10 For godly ^dsorrow worketh repentance to ^esalvation ^fnot to be repented of: but the sorrow of the ^gworld worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* ^hclearing 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.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his

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^a *encourage-eth*; so in v.7.

^b *regret*.

^c *Repentance*. vs.9,10; 2 Cor.12.21. (Mt.3.2; Acts 17.30.)

^d Psa.32.10.

^e Rom.1.16, note.

^f *never to be regretted*.

^g *kosmos* = world-system. Gal.6.14. (John 7.7; Rev.13.3.)

^h Eph.5.11.

ⁱ Neh.8.10,12.

^j [to give effect to] the grace and fellowship of the service to the saints.

^k Rom.12.1.

^l 1 Cor.15.10.

cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

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

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

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

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

CHAPTER 8.

Part II. The collection for the poor (2 Cor. 8. 1-9. 15).

(1) *The example of Macedonia.*

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

2 How that in a great trial of affliction the ¹abundance of their joy and their deep poverty abounded unto the riches of their liberality.

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

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

5 And *this they did*, not as we hoped, ³but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same ⁴grace also.

(2) *The exhortation.*

7 Therefore as ye abound in

¹ In 2 Cor. 8., 9., the apostle sums up the Christian doctrine of giving. It may be thus summarized: (1) It is a "grace," i.e. a disposition created by the Spirit (8. 7). (2) In contrast with the law, which imposed giving as a divine requirement, Christian giving is voluntary, and a test of sincerity and love (8. 8-12; 9. 1, 2, 5, 7). (3) The privilege is universal, belonging, according to ability, to rich and poor (8. 1-3, 12-15. Cf. 1 Cor. 16. 1, 2). (4) Giving is to be proportioned to income (8. 12-14. Cf. 1 Cor. 16. 2). The O.T. proportion was the tithe, a proportion which antedates the law (Gen. 14. 20). (5) The rewards of Christian giving are (a) joy (8. 2); (b) increased ability to give in proportion to that which has been already given (9. 7-11); (c) increased thankfulness to God (9. 12); (d) God and the gospel glorified (9. 13, 14).

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

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

9 For ye know the ^bgrace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became ^cpoor, that ye through his poverty might be ^drich.

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

11 Now therefore ^eperform the doing of *it*; that as *there* was a readiness to will, so *there may be* a ^fperformance also out of that which ye have.

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

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

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

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

(3) *The messengers.*

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

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

18 And we have sent with him the brother, whose praise *is* in the ^lgospel throughout all the churches;

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

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

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

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many

A.D. 60.

a 2 Cor.9.7.

b Grace (in salv.) Gal.1.3-15. (Rom.3.24; John 1.17.)

c Lk.9.58; Phil.2.6,7.

d Rev.3.18.

e complete.

f completion.

g vs.10-12; 2 Cor.8.1.

h Ex.16.18.

i full of zeal.

j Phil.2.26.

k Gospel. 2 Cor.9.13. (Gen.12.1-3; Rev.14.6.)

l Grace (imparted). vs.1,6,7,19; 2 Cor.9.8,14. (Rom.6.1; 2 Pet.3.18.)

m for a witness of our readiness.

n 1 Pet.2.12.

o Churches (local). vs.1,18,19,23,24; 2 Cor.11.8,28. (Acts 2.41; Phil.1.1.)

p 2 Cor.8.4.

q 1 Thes.4.9,10.

r Or, which hath been so much spoken of before.

s with blessings.

t Psa.112.9.

u vs.9,10. See 1 John 3.7, note.

things, but now much more diligently, upon the great confidence which *I have* in you.

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

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

CHAPTER 9.

FOR as touching the ^wministering to the saints, it is ^xsuperfluous for me to write to you:

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

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

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

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

(4) *The encouragement: God loves a cheerful giver; if we give, he will give.*

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

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

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

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

10 Now he that ministereth seed to the sower both minister bread ^{ae}for your food, and multiply your

seed sown, and increase the fruits of your righteousness;)

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

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

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

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

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

CHAPTER 10.

Part III. The vindication of Paul's apostleship (2 Cor. 10. 1-13. 14). (Cf. Gal. 1. 11-2. 14).

(1) *The divine authentication.*

NOW I Paul myself ^cbeseech you by the meekness and gentleness of Christ, who in ^dpresence *am* base among you, but being absent *am* bold toward you:

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

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

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

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

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

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

8 For though I should boast somewhat more of our ^l authority, which the Lord hath given us for ^m medication, and not for your ⁿ destruction, I should not be ashamed:

A.D. 60.

a Gospel.
2 Cor. 10. 14, 16. (Gen. 12. 1-3; Rev. 14. 6.)

b Grace (*imparted*). vs. 8, 14; 2 Cor. 12. 9. (Rom. 6. 1; 2 Pet. 3. 18.)

c Rom. 12. 1.

d v. 10.

e 1 Cor. 4. 21.

f Flesh. vs. 3, 4; 2 Cor. 11. 18. (John 1. 13; Jude 23.)

g *fleshly*.

h *Overthrowing reasonings*.

i *leading captive every thought*.

j Law (of Christ). Eph. 5. 2. (Gal. 6. 2; 2 John 5.)

k John 7. 24; 1 Cor. 2. 3, 4.

l 2 Cor. 13. 2, 3.

m *building up*.

n *overthrow*.

o 2 Cor. 3. 1.

p Gospel. vs. 14, 16; 2 Cor. 11. 4, 7. (Gen. 12. 1-3; Rev. 14. 6.)

q Rom. 15. 20.

r *Jehovah*. Jer. 9. 24.

s *Bride* (of Christ). Eph. 5. 25-32. (John 3. 29; Rev. 19. 6-8.)

t *Church* (*true*). vs. 2, 3; Eph. 1. 22, 23. (Mt. 16. 18; Heb. 12. 23.)

u *Temptation*. vs. 3, 4; Gal. 4. 14. (Gen. 3. 1; Jas. 1. 2.)

v Gospel. vs. 4, 7; Gal. 1. 6-12. (Gen. 12. 1-3; Rev. 14. 6.)

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

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

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

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

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

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

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

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

17 But he that glorieth, let him glory in the ^rLord.

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

CHAPTER 11.

(2) *The godly jealousy.*

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

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

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

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or ^vanother gospel, which ye have

not accepted, ye might well bear with *him*.

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

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

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

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

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

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

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

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

(3) *The warning against false teachers.*

13 For such are ^efalse apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for ^fSatan himself ^gis transformed into an angel of light.

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

(4) *The enforced boasting* (to 12. 18).

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

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

18 Seeing that many glory after the ^jflesh, I will glory also.

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

20 For ye suffer, ^kif a man bring you into bondage, ^lif a man devour you, ^mif a man take of you, ⁿif a

A.D. 60.

^a a simple person in speech.

^b Sin. Rom. 3. 23, note.

^c Gospel. vs. 4. 7; Gal. 1. 6-12. (Gen. 12. 1-3; Rev. 14. 6.)

^d Gal. 6. 14.

^e Mt. 7. 15; Gal. 2. 4; 1 John 4. 1.

^f Satan. 2 Cor. 12. 7. (Gen. 3. 1; Rev. 20. 10.)

^g transformeth himself.

^h transform themselves.

ⁱ 1 John 3. 7, note.

^j Flesh. Gal. 3. 3. (John 1. 13; Jude 23.)

^k Gal. 2. 4; 4. 9.

^l Mt. 23. 14.

^m Rom. 16. 18.

ⁿ 1 Pet. 5. 3.

^o 2 Cor. 10. 10.

^p v. 5.

^q Deut. 25. 3.

^r Acts 16. 22.

^s Acts 14. 19.

^t Acts 27.

^u Acts 14. 5.

^v Gentiles.

^w Acts 20. 31.

^x Acts 15. 36.

^y Churches (local).

2 Cor. 12. 13. (Acts 2. 41; Phil. 1. 1.)

2 Cor. 12. 5, 9, 10.

^a Rom. 9. 5.

^b Acts 9. 24, 25.

^c know.

^d First heaven, of clouds; second, of stars; third, God's abode.

man exalt himself, if a man smite you on the face.

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

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

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

24 Of the Jews five times received I forty ^qstripes save one.

25 Thrice was I ^rbeaten with rods, once was I ^sstoned, thrice I suffered shipwreck, a ^tnight and a day I have been in the deep;

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

27 In weariness and painfulness, in ^wwatchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the ^xcare of all the ^ychurches.

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

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

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

32 In ^bDamascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

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

CHAPTER 12.

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

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

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

4 How that he was caught up into ^aparadise, and heard unspeakable words, which it is not ^blawful for a man to utter.

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

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

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a ^{1d}thorn in the flesh, the messenger of ^eSatan to buffet me, lest I should be exalted above measure.

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

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

10 Therefore I take pleasure in ⁱinfirmities, in reproaches, in necessities, in persecutions, in ^jdistresses for Christ's sake: for when I am weak, then am I strong.

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

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

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

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

A.D. 60.

^a See Lk.16. 23, *note* on *hades*.

^b *allowed to man*.

^c 2 Cor.11.30.

^d Ezk.28.24; Gal.4.14.

^e *Satan*. Eph.4.27. (Gen.3.1; Rev.20.10.)

^f *Grace (imparted)*. Gal.2.9. (Rom.6.1; 2 Pet.3.18.)

^g Mt.5.48, *note*.

^h Or, *weaknesses*.

ⁱ *straits*.

^j Lk.17.10; 1 Cor.3.7; Eph.3.8.

^k 1 Cor.9.2.

^l *Churches (local)*. Gal.1.2,13, 22. (Acts 2. 41; Phil.1.1.)

^m 1 Cor.10.33; 1 Thes.2.8.

ⁿ *your souls*.

^o *Holy Spirit*. 2 Cor.13.14. (Mt.1.18; Acts 2.4.)

^p 2 Cor.5.12.

^q 2 Cor.13.2,10; 1 Cor.4.21.

^r *Sin*. Rom.3. 23, *note*.

^s *Repentance*. 2 Tim.2.25. (Mt.3.2; Acts 17.30.)

^t Deut.19.15.

^u Phil.2.7,8.

^v 1 Pet.3.18.

^v 1 Cor.11.28; 1 John 3.20.

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

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

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

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

(5) *The warning.*

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

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

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

CHAPTER 13.

THIS is the third *time* I am coming to you. ^{ac}In the mouth of two or three witnesses shall every word be established.

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

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

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

5 ^{af}Examine yourselves, whether

¹ It has been conjectured that Paul's "thorn in the flesh" was chronic ophthalmia, inducing bodily weakness, and a repulsive appearance (Gal. 4. 15; 1 Cor. 2. 3, 4; 2 Cor. 10. 10). This cannot be positively known, and the reserve of Scripture is as sure a mark of inspiration as its revelations. Paul's particular "thorn" is not described that his consolations may avail for all to whom *any* thorn is given.

ye be in the faith; prove your own selves. ^aKnow ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I ^btrust that ye shall know that we are not reprobates.

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

8 ^cFor we can do nothing against the truth, but for the truth.

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

10 Therefore I write these things being absent, lest being present I

A.D. 60.

a Do ye not recognize yourselves that.

b i.e. hope.

c Prov.21.30.

d Perfecting. Mt.5.48, note.

e rejoice.

f perfected; cf.Mt.5.48, note.

g Rom.16.16.

h Holy Spirit. Gal.3.2,3,5, 14. (Mt.1.18; Acts 2.4.)

should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

(6) *Conclusion.*

11 Finally, brethren, ^efarewell. ^aBe ^fperfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 ^gGreet one another with an holy kiss.

13 All the saints salute you.

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