

## 2 Corinthians Chapter 1

1. **Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, To the church of God which is at Corinth, with all the saints who are in all Achaia:**

**A. Paul-** Gr. **Paulos-** means *little*

1. Paul was originally named Saul after the first king of Israel. Saul was big in himself. Saul of Tarsus before he was saved was the same way until he met Jesus on the road to Damascus. He was knocked to the ground by the glory of Jesus. He was knocked down so hard the "S" fell off his name and a "P" was put on. He went from big in himself to small in himself so Jesus would be big in him.

**B. an apostle of Jesus Christ by the will of God,**

1. **apostle-** Gr. **apostolos-** *sent one with authority*

a. There are many "went ones" today in ministry, but not as many "sent ones".

b. There is a problem in the body of Christ. Many of those being sent by the Lord are going, and many of those not being sent by the Lord are going.

c. An apostle is one sent with authority and a message to share. Don't go before you get the message down.

2. **Jesus Christ**

a. This is the combination of His human name and Divine title. Jesus is the God-man. He needed to be both to bring us eternal redemption.

3. **will-** Gr. **thelema**

a. It is not important what you want or where you want to go. What does the Lord want and where as He sent you? Many are in places where God has not willed for them to be and doing things He has not willed for them to do. This is why their work is not blessed.

b. We know God's will for us by knowing His general will for us laid out in the Bible and His specific will for us individually by the Holy Spirit within us. The Holy Spirit will plant the two "p's" of divine guidance in us by His grace. The first "p" is passion.

This is the desire God gives us to do what He has called us to do. The second "p" is the peace. This is the timing for what God wants us to do. Some are following their call and desire but are not in God's timing.

**C. and Timothy our brother,**

1. **Timothy-** Gr. **timotheos-** means *one who honors God*

a. Timothy honored God by his faith. He honored Paul as spiritual father serving him faithfully.

2. **brother-** Gr. **adelphos-** *sharing the same womb*

a. Paul always followed the family first model of ministry. Before Timothy was his servant Paul saw him as a brother.

**D. to the church which is at Corinth,**

1. **church-** Gr. **ekklesia-** *called out ones*

a. There is a universal church and there are local churches in different locations. The universal church is comprised of those who have died in Christ and are living today on the earth. The body of Christ are those who are alive today on earth that Christ is operating through.

2. **Corinth-** means *satisfied or satiated*

a. In the early days of the church there was only one Christian church per city. It is sad the body of Christ is so fragmented today. We can have a multitude of different denominations in just one large city.

b. Some Christians live in satisfaction with the pleasures of this world.

**E. with all the saints who are in all Achaia**

1. **saints-** Gr. **hagios-** *holy ones*

a. Christians are called saints 60 times in the NT. This word means holy ones.

2. **Achaia-** means *trouble*

a. Some Christians are living in trouble right now. Those of Achaia- trouble, were known to bear more fruit than those in Corinth- satisfaction.

b. **Achaia** represented the southern part of Greece; whereas

*Macedonia, of which we shall also be reading in this Epistle, was the northern section of that same country.* -Believer's Bible Commentary

## **2. Grace to you and peace from God our Father and the Lord Jesus Christ.**

**A. Grace-** Gr. **charis-** *unmerited favor, divine influence upon the heart, graciously bestowed divine endowment or influence, a gracious provision*

1. Grace is not just unmerited favor but also the gracious provision and endowment of power, strength, and ability of God working in us to enable us to do what we can't do in the natural by ourselves.

**B. peace-** Gr. **eirene**

1. This phrase is used in most of the New Testament epistles. It is not just a pleasant greeting but a pronouncement of the resources they have been given by the Father and Jesus Christ to live out everything written in the letter.

**C. God our Father**

1. The fountain head of all grace and blessing.

**D. Lord Jesus Christ**

1. The means and channel by which this grace and blessing flows to us.

## **3. Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,**

**A. Blessed be the God and Father of our Lord Jesus Christ,**

**1. Blessed-** Gr. **eulogetos-** *inherently blessed, well-spoken of, worthy of praise*

- a. The Father and Jesus are extremely well-spoken of in heaven, but not always on the earth. As believers we should glorify and speak well of the Father and Jesus.
- b. Many find themselves complaining and being negative. When we do this, we fail to speak well of the Father and Jesus.
- c. Thanksgiving is key to blessing God. If we are not thankful this does not bless God.
- d. God must first be blessed in order to bless us with every

spiritual blessing. [Eph. 1:3](#) God is inherently blessed in His nature.

**2. God the Father**

**3. Lord Jesus Christ**

a. As God Jesus Christ is equally blessed with His Father.

**B. the Father of mercies and God of all comfort**

**1. Father-** Gr. **pater**

a. He is the source and fountain-head of all mercy and comfort.

b. God is the Father of mercies and comfort. As the only begotten Son Jesus must contain mercies and all comfort.

**2. mercies-** Gr. **oiktirmos-** *pity or compassion which one shows for the sufferings of others.*

a. God is merciful to us even if we have created our own problems.

b. Ex. David after he numbered Israel.

**3. comfort-** Gr. **paraklesis-** *consolation, comfort, solace; that which affords comfort or refreshment*

a. God is close to the broken-hearted.

b. God loves to comfort. [2Co 7:6](#) [Isa 51:3](#); [Isa 51:12](#); [Isa 61:2](#); [2Th 2:16](#); [2Th 2:17](#)

**4. who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God.**

**A. who comforts us in all our tribulation,**

**1. comforts-** Gr. **parakaleo-** *consolation, comfort, solace; that which affords comfort or refreshment*

a. This word is used three times in this verse. The Trinity is involved with comforting us. The Father is the Father of all comfort. Jesus said he would send another Comforter [which implies Jesus was a Comforter], and the Holy Spirit is called the Comforter.

**2. tribulation-** Gr. **thlipsis-** *crushing pressure from all sides*

**B. that we may be able to comfort those who are in any trouble,**

1. **able**- Gr. **dunamai**- *be capable, of power*

2. **trouble**- Gr. **thlipsis**

a. We are always to take what God gives us in grace vertically and take it horizontally to others as good stewards of the manifold grace of God. [1 Pet. 4:10](#)

**C. with the comfort with which we ourselves are comforted by God.**

1. **comfort**- Gr. **paraklesis**

2. **we ourselves are comforted**

a. We can't give out what we have not first received.

b. Some refuse to be comforted. [Gen. 37:35](#), [Ps. 77:2](#), [Jer. 31:15](#) This puts us in spiritual and natural jeopardy.

**5. For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too.**

**A. For as we share abundantly in Christ sufferings,**

1. **share abundantly**- Gr. **perriseuo**

a. Christ shares everything with us including His sufferings. This suffering is incurred as we stand as His body in the earth completing the mission given to Jesus. We are finishing everything that Jesus **BEGAN** to do and to teach. [Acts 1:1](#) As Jesus suffered persecution in what He began to do, so we incur the same persecution for continuing. it.

2. **sufferings**- Gr. **pathema**

a. Sharing in the sufferings of Christ is not sickness, disease, lack, or defeat. Jesus did not suffer these things until the cross where He redeemed us from them. This is the sufferings of persecution which Christ abundantly suffered and to which we will suffer if we serve Him in reaching those in the world.

**B. so through Christ we share abundantly in comfort too**

1. **comfort**- Gr. **paraklesis**

a. There is no amount of opposition that can overwhelm God's resources available for us if we come to Him and ask in faith.

b. Jesus is touched with the feeling of our weaknesses and

suffering and helps us. [Hebrews 4:15-16](#)

**6. Now if we are afflicted, *it is* for your consolation and salvation, which is effective for enduring the same sufferings which we also suffer. Or if we are comforted, *it is* for your consolation and salvation.**

**A. Now if we are afflicted,**

1. **afflicted-** Gr. **thlibo-** *to be put under crushing pressure from all sides*

a. This is a great way to look at our afflictions. Know that every trial the enemy has sent you is meant to be turned around by God into a testimony and ministry to others.

b. You need to get all the mileage out of every trial the enemy sends you and turn it around so that others can be ministered comfort and deliverance.

**B. it is for your consolation and salvation,**

1. **consolation-** Gr. **paraklesis**

a. Testimonies are to bring comfort and deliverance to others going to through similar situations.

2. **salvation-** Gr. **soteria-** *deliverance*

a. We can experience deliverance through the testimony of others who has been delivered out of the same situation we find ourselves in when we release our faith in God doing for us what He has done for others.

**C. which is effective for the enduring the same sufferings which we also suffer.**

1. **effective-** Gr. **energeo**

a. Our testimony of receiving God's comfort and deliverance in the midst of trials becomes effective when we share them with others. A good testimony is rooted in the truth and goodness of Jesus, not our problem.

2. **enduring-** Gr. **hupomone-** *to remain under*

3. **same sufferings-** Gr. **autos pathema**

4. **suffer-** Gr. **pascho**

**D. Or if we are comforted,**

**1. comforted- Gr. parakaleo**

a. A testimony should contain a specific trial but also how comfort and deliverance took place. The emphasis should be on the latter however.

**E. it is for your consolation and salvation**

**1. consolation- Gr. paraklesis**

**2. salvation- Gr. soterion**

a. Whatever we receive vertically from God, is intended to go horizontally towards blessing other people.

**7. And our hope for you *is* steadfast, because we know that as you are partakers of the sufferings, so also *you will partake* of the consolation.**

**A. And our hope for you is steadfast,**

**1. hope- Gr. elpis- *confident expectation of good***

**2. steadfast- Gr. bebaios- *stable, firm, sure***

**B. because we know that as you are partakers of the sufferings,**

**1. know- Gr. eido- *to know by perception***

a. Our hope and joy are grounded upon the firm foundation of what we know from the Word of God.

**2. partakers- Gr. kiononos- *to share or participate in***

**3. sufferings- Gr. pathema**

a. We should not count it a strange thing when we suffer persecution. This is being experienced by our brethren around the world. [1 Pet. 4:12](#), [1 Pet. 5:9](#)

**C. so also you will partake of the consolation**

**1. consolation- Gr. paraklesis**

**8. For we do not want you to be ignorant, brethren, of our trouble which came to us in Asia: that we were burdened beyond measure, above strength, so that we despaired even of life.**

**A. For we do not want you to be ignorant,**

**1. want- Gr. thelo**

**2. ignorant- Gr. agnoeo**

a. Whenever Paul uses this phrase it is because the people are ignorant of the subject he is introducing. It is not hard to believe that the Corinthians did not know of Paul's state after he left because they were so self-centered and only thought of themselves in most cases.

b. This is humility on the part of Paul. Many ministers do not want to show any weakness or any of their struggles with their congregation. They feel this might lessen their esteem in the eyes of the people. Paul did not worry about this. He wanted them to know the struggles he went through as teaching lessons. He even at different times asked for prayer for his current situations.

**B. brethren-** Gr. **adelphos**- *sharing the same womb*

1. Paul uses this term when he is bringing an exhortation or correction. Building a relationship goes a long way when bring an exhortation or correction to someone.

**C. of our trouble which came to us in Asia:**

1. **trouble-** Gr. **thlipsis**- *crushing pressure from all sides*

a. This was the time of persecution he faced in Ephesus.

2. **Asia-** means *orient*

**D. that we were burdened beyond measure,**

1. **burdened-** Gr. **bareo**- *to be under crushing weight*

2. **beyond measure-** Gr. **kata huperbole**

a. When burdens come on us too big for us to handle, the Lord will carry them and move on others to help us with them.

[Matt. 11:28, Gal. 6:2](#)

**E. above strength,**

1. **strength-** Gr. **dunamis**

a. This is above his natural human strength. When we reach the end of our resources we can tap into God's inexhaustible resources. [Isa 40:31](#)

**F. so that we despaired even of life**

1. **despaired-** Gr. **exaporeomai**- *to be utterly at loss, be utterly destitute of measures or resources, to renounce all hope, be in despair*



**2. life-** Gr. **zao**

a. Paul was fully thinking he would be martyred for Christ right there in Ephesus. However, the Lord delivered him.

**9. Yes, we had the sentence of death in ourselves, that we should not trust in ourselves but in God who raises the dead,**

A. **Yes-** Gr. **alla-** *but*

B. **we had the sentence of death in ourselves,**

1. **sentence-** Gr. **apokrima-** *answer, a judicial decision*

2. **death-** Gr. **thanatos**

a. *The word rendered "sentence" ([ἀπόκριμα](#) *apokrima*) means properly an answer, judicial response, or sentence; and is here synonymous with verdict. It means that Paul felt that he was condemned to die; that he felt as if he were under sentence of death and with no hope of acquittal; he was called to contemplate the hour of death as just before him. -Albert Barnes Commentary*

C. **that we should not trust in ourselves but in God who raises the dead**

1. **trust-** Gr. **peitho-** *persuasion, trust*

a. God often delivers us at the last moment. One of the main reasons for this is that we would put no trust in ourselves and what we can do or come up with ourselves. When we are delivered, when there is no natural hope, then the miracle obviously will be shown to be of God and to His glory.

b. You really do not know if God is your source until you have nothing but God to trust and rely on.

2. **raises-** Gr. **egeiro**

3. **dead-** Gr. **nekros**

a. This is figurative language. It says Abraham received Isaac raised up in a figure. [Heb. 11:19](#)

**10. who delivered us from so great a death, and does deliver us; in whom we trust that He will still deliver us,**

A. **who delivered us from so great a death,**

1. **delivered**- Gr. *rhuomai*- *to draw or snatch from danger, rescue, deliver*

a. We have been saved from so great a death when we were born again. Here, Paul brings out he was naturally saved from death in Ephesus.

2. **great**- Gr. *telikoutos*- *of so great a size, in bulk, such and so great*

3. **death**- Gr. *thanatos*

a. Spiritual death is so great a death. Here in context Paul is speaking of his experience in Ephesus, where it appeared he would be killed in a terrible way.

**B. and does deliver us;**

1. **deliver**

a. Here we see that we have the promise of deliverance right now!

b. We all have experienced past deliverance, but the question arises in our mind in our present distress, will he deliver us right now? YES! Now is the day of salvation. Now is the time of deliverance! [2 Cor. 6:2](#)

**C. in whom we trust that He will still deliver us**

1. **trust**- Gr. *elpizo*- *to have confident expectation*

2. **deliver**

a. Here we see the promise of future deliverance. [1Co 10:13](#), [2Ti 4:18](#)

b. God lives outside of time and the Creator of it. He provides deliverance past, present, and future throughout eternity!

**11. you also helping together in prayer for us, that thanks may be given by many persons on our behalf for the gift *granted* to us through many.**

**A. you also helping together in prayer for us,**

1. **helping together**- Gr. *sunupourgeo*- *cooperating, aiding, assisting*

a. If we are without resources to provide natural aid, we can still provide active assistance by prayer.

b. Many times the elderly don't have the physical or financial

wherewithal to provide significant help in the natural, but can add substantial aid in the spiritual by prayer.

c. When Jesus hands and feet were nailed to the cross, he was still productive through prayer.

2. **prayer**- Gr. **deesis**- *to make known one's particular need. In the NT, supplication or prayer for particular benefits, petition, definite requests*

**B. that thanks may be given by many persons on our behalf for the gift granted to us through many**

1. **thanks may be given**- Gr. **eucharisteo**- *to give good grace, render thanks*

a. Thanksgiving is giving good grace back to God. What does this mean? Thanksgiving is the by-product of received and processed grace in the heart that is returned back to God in form of thanks. This in turn increases your capacity to receive more grace.

b. We take in oxygen, and then we exhale the by-product of this received and processed oxygen, in the form of carbon dioxide. In the spiritual realm we take in grace, and the by-product after it is received and processed, is thanksgiving. Therefore, thanksgiving is the fruit and proof you are receiving and utilizing God's grace. If you aren't thankful grace is not being received and processed in your heart.

c. Thanksgiving will always cause us to triumph in Christ.

i. [2Co 2:14](#) **Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.**

ii. God does not automatically cause us to always triumph or make his savor of His knowledge spread everywhere. This is done through thanksgiving.

2. **many**- Gr. **polus**

a. Prayer can and does impact many people. You can pray for someone and see an answer to that prayer and then when it is given in testimony many will turn their attention to God and give Him thanks and praise. This will open up these people to

receive fresh grace from God.

3. **persons-** Gr. **prosopon**

4. **on our behalf-** Gr. **dia-** *through*

a. We should not only offer up intercessory prayer, but also intercessory thanksgiving in behalf of others.

5. **gift granted-** Gr. **charisma**

a. This is the deliverance granted by God. This shows that deliverance from God is a gift from God, not something we earn or deserve.

b. This gift is a lavish supply of God's Spirit- the Spirit of grace.

[Phil. 1:19](#)

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

**A. For our rejoicing is this,**

1. **rejoicing-** Gr. **kauchesis-** *boasting*

a. Boasting is not wrong as long as the boasting is rooted in what God has done.

b. Paul could not boast in himself, on his Christian life he lived. He merely allowed Christ to live through Him by faith. The supernatural fruit produced was God's doing and to His glory and praise.

**B. the testimony of our conscience,**

1. **testimony-** Gr. **marturion**

2. **conscience-** Gr. **suneidesis-** *to know jointly*

**C. that in simplicity and godly sincerity,**

1. **simplicity-** Gr. **haplotes-** *without folds or having duplicity, single, not having an ulterior or double motive*

a. This word means to not have any ulterior hidden motives for one's own self-interest.

2. **godly-** Gr. **theos**

a. Paul's lifestyle was a product of God living in and through him. It had God as its source.

**3. sincerity-** Gr. **hilikrineia**- *judged by the light*

a. In the ancient world, sellers of clay products would sell their wares in darkened shops. They would often cover cracks over with clear wax. In order to make sure the clay vessel did not have cracks you needed to take it outside and lift it up in the sun. Judging the product in the sunlight you could easily see any cracks that had been covered with wax.

b. Our lives should stand the inspection of the bright light of truth and full exposure. We should not have hidden secret hidden faults and unseen double motives.

**D. not with fleshly wisdom,**

**1. fleshly-**Gr. **sarkikos**

**2. wisdom-** Gr. **sophia**

a. There is a wisdom of this world, that is the polar opposite of God's wisdom. For instance, the world's wisdom is to hoard what you get so you can get rich. God's wisdom is to increase by giving to others.

**E. but by the grace of God,**

**1. grace-** Gr. **charis**- *unearned merit, empowering presence of God*

a. We are not called to live by will-power, but by Spirit power, by receiving the empowerment of God's grace.

**F. we had our conversation in the world,**

**1. conversation-** Gr. **anastrepho**

a. I like the KJV translation of this Greek word- "behaved". We need to learn to behave ourselves in this world by the grace of God.

b. This speaks of our horizontal relationships in the natural world. Our vertical relationship with God should have direct impact on our horizontal behavior in the world.

c. We need to take the grace and love of God we get vertically in our relationship with God and take it horizontal.

**2. world-** Gr. **kosmos**

**G. and more abundantly to you-ward**

**1. abundantly-** Gr. **perrisoteros**

a. Paul took extra precautions in Corinth to make sure his motives could not be misconstrued in any way. One way he did this was by not receiving any offerings from the Corinthians while he was with them. He worked with his own hands so he would not be accountable to anyone and remove any occasion for the accusation that he was there just for the money.

**13. For we are not writing any other things to you than what you read or understand. Now I trust you will understand, even to the end.**

**A. For we are not writing any other things to you than what you read or understand.**

**1. writing-** Gr. **grapho**

a. This means that Paul's letter was in congruence with the rest of the Word of God.

**2. read-** Gr. **anaginosko-** *to know thoroughly or fully*

a. This refers to the written Word of God

**3. understand-** Gr. **epiginosko-** *to come to know, to gain or receive full knowledge of, become fully acquainted with*

a. The reading of the Word of God will bring an understanding of God's nature, truth, and ways.

**B. Now I trust you will understand,**

**1. trust-** Gr. **elpis-** *confident expectation of good*

a. This shows a pastor or leader needs to expect that the people of God will receive, understand, and walk in the Word. So many pastors expect the worst in people. We need to expect the best and deal with the worst if it comes.

**2. understand-** Gr. **epiginosko**

a. The Corinthians had understood the truth and is wanting them to now stand in the truth. Our walk with God is never static. We can either grow in and build on what we understand or lose what we had understood and had.

b. This brings out the importance of continuing in the Word of God by reading it and studying it.

c. If we continue in the Word we are Jesus' disciples indeed. We must renew our discipleship card every single day.

**C. even to the end**

**1. end-** Gr. **telos**

- a. This is the end of their faith walk when they stood before the Lord face to face.

**14. (as also you have understood us in part), that we are your boast as you also are ours, in the day of the Lord Jesus.**

**A. as also you have understood us in part**

**1. understood-** Gr. **epiginosko-** *to know fully*

**2. in part-** Gr. **apo meros-** *by a part*

- a. Some in Corinth never fully got Paul. They did not really know what he was about or his true motives.
- b. By Paul's tone and response in this letter it appears that some in Corinth had questioned Paul's authority and motives for his ministry there.
- c. In ministry there will be people that just don't get you or have a wrong opinion about you. There will be people question your motives for what you do, teach, and decide. Ultimately, the only person whose opinion matters and will stand is the Lord's.

**B. that we are your boast as you also are ours,**

**1. boast-** Gr. **kauchema**

- a. Boasting is not wrong if it is rooted in what God has done.

**C. in the day of the Lord Jesus**

**1. day-** Gr. **hemera**

- a. This refers to the day of the coming of Christ for the church and the subsequent Judgment Seat of Christ.
- b. Notice, Paul says that they [he and his ministry team] would be the Corinthians boast **in the day of the Lord Jesus**. However, at the time of this writing he was not their boast. To some they treated him as an enemy.
- c. You don't stop serving people just because they don't fully appreciate it or you. One day they will show appreciation in heaven if they are saved.

**15. And in this confidence I intended to come to you before, that you might have a second benefit—**

**A. And in this confidence I intended to come to you before,**

1. **confidence-** Gr. **pepoithesis-** *of this persuasion*

2. **intended-** Gr. **boulomai-** *to resolve*

a. We often judge ourselves on our intentions, but people mainly judge you on your actions. Paul had intended to visit Corinth twice, but he only came once. He was being judged for this by the Corinthians.

3. **come-** Gr. **erchomai**

**B. that you might have a second benefit**

1. **second-** Gr. **deuteros**

a. Paul was referring to his previous plan to visit Corinth twice, once on his way to Macedonia and a second time coming from Macedonia, after he left Ephesus, so he could spend more time with them. However, he only ended up visiting them once for a short period of time. Some accused Paul of not keeping his word. Paul had never stated this was a plan in concrete.

2. **benefit-** Gr. **charis-** *favor, gift, endowment*

a. A traveling minister ought to be a benefit and impart grace to the people. A pastor should not have in a guest minister because the merely asked to come. It should be upon the Lord's leading and how beneficial the minister is to the people.

**16. to pass by way of you to Macedonia, to come again from Macedonia to you, and be helped by you on my way to Judea.**

**A. to pass by way of you to Macedonia,**

1. **pass by way-** Gr. **dierchomai-** *to come through*

2. **Macedonia**

a. The region where Philippi, Thessalonica, and Berea were.

**B. to come again from Macedonia to you,**

1. **come-** Gr. **erchomai**

2. **again**



a. This would be a second stop over in Corinth.

**C. and be helped by you on my way to Judea**

1. **helped on my way-** Gr. **propempeo-** *to set one forward, fit him out with the requisites for a journey*

a. Apparently, this hope was never realized. Paul mentioned that the only church that gave to him on a regular basis was the Philippian church.

**2. Judea**

a. Paul wanted to be in Jerusalem for Pentecost and also deliver the large offering he received from the churches under his apostleship to help the needy Jerusalem saints.

b. I believe this offering was also a pretext to go and minister to his Jewish brethren in Jerusalem since he had such a deep burden for them that they might be saved.

**17. Therefore, when I was planning this, did I do it lightly? Or the things I plan, do I plan according to the flesh, that with me there should be Yes, Yes, and No, No?**

**A. Therefore,**

**B. when I was planning this,**

1. **planning-** Gr. **bouleuo-** *to make a resolution*

a. A man's heart plans his way, but the Lord direct His steps.

[Prov. 16:9](#)

**C. did I do it lightly?**

1. **lightly-** Gr. **elaphira-** *lightness, fickleness*

**D. Or the things I plan,**

**E. do I plan according to the flesh,**

1. **flesh-** Gr. **sarx**

a. In other words, for selfish motives. The over-arching principle of the flesh is selfishness.

b. We will see in a few verses that Paul said the underlying reason he did not visit them again was because of wanting to spare them and give them time to repent. It was for their benefit not for any selfish reason on his part.

**F. that we me there should be yes, yes, no, no**

1. **yes-** Gr. **nai**

2. **no-** Gr. **ou**

a. This means to flip your yes to a no with little concern or reason. God does not flip-flop on us and Paul was not doing that either.

**18. But *as* God *is* faithful, our word to you was not Yes and No.**

**A. But as God is faithful,**

1. **faithful-** Gr. **pistos-** *credible, sure, certain, indubitable*

a. Paul is calling upon God as a faithful witness to what he is saying. God knows the truth and does not lie.

**B. our word to you was not Yes and No**

1. **word-** Gr. **logos**

a. Paul was good to his word. Paul never promised to come two times to them, but merely said that was his plan.

**19. For the Son of God, Jesus Christ, who was preached among you by us—by me, Silvanus, and Timothy—was not Yes and No, but in Him was Yes.**

**A. For the Son of God,**

1. **Son of God**

a. A divine title.

**B. Jesus Christ,**

1. His human and divine titles

**C. who was preached among you by us**

1. **preached-** Gr. **kerusso-** *to herald, announce*

a. Notice Christian preaching is centered around a person—Jesus Christ.

b. There is a lot of preaching in the body of Christ that is about many things, but Jesus is missing in it.

2. **among you**

a. The Corinthians

3. **by us**

a. Paul and his team.

D. **by me,**

1. Paul

E. **Silvanus-** means *of the woods. or woody*

1. Wood is a type of the flesh or what is natural.

2. The gospel is preached by both carnal and spiritual preachers. The meaning of his name does not imply that Silas was carnal by any means however.

3. Paul brings out in Philippians some preach Christ out of envy and selfish-ambition. This speaks of carnal preachers.

F. **and Timothy-** means *one who honors God*

G. **was not Yes and No,**

1. The ministry of Paul and his partners did not send mix signals.

2. Jesus is fixed and not changeable. [Heb 13:8](#)

H. **but in Him was Yes**

1. The New Covenant through Christ is rooted in positivity. The gospel is GOOD NEWS.

**20. For all the promises of God in Him *are* Yes, and in Him Amen, to the glory of God through us.**

A. **For all the promises of God in Him are Yes,**

1. **promises-** Gr. **epaggelia-** *to pronounce upon*

a. The Old Covenant was based upon commands to be performed. The New Covenant is based upon promises to be believed.

b. It is by the promises found in the New Covenant that we can partake of the divine nature. [2 Pet. 1:3](#)

2. **in Him**

a. There are no promises from God directly from Him to you. They are all in Christ and to Christ. By being in Christ you share them with Christ.

3. **Yes-** Gr. **nai**

a. They are always YES, because the promises are based upon perfect righteousness that Jesus obtained as us and for us. If

they were based upon our own performance, they would be a NO.

**B. and in Him Amen,**

1. **Amen-** Gr. **amen-** *so be it, it is so*

a. We need to add the “amen of faith”. We need to accept each promise with an amen which means it is so, so be it.

**C. to the glory of God through us**

1. **glory-** Gr. **doxa**

a. The promises are based upon Christ and His righteousness. When the promises are fulfilled in and to us by faith then the Lord gets the glory for it.

2. **through us**

a. We have a part to play in receiving the promises of God. They are not always automatic. We receive them by faith. When we do this bring glory to God.

**21. Now He who establishes us with you in Christ and has anointed us is God,**

**A. establishes-** Gr. **bebaioo-** *to make firm, establish, confirm, make sure*

1. God establishes us in Christ through His promises. We have a part to play however in being established in Christ. We need to add faith to God's promises. This will cause us to be established in Christ.

2. We are also established through revelation. [Rom 16:25](#)

**B. us with you**

1. The Corinthians and Paul are not better or separate from the other. We were one in Christ. We in turn are no better or worse than any other Christian. We are all one.

**C. in Christ-** means *the Anointed One*

**D. anointed-** Gr. **chrío**

1. We are anointed in the Anointed One. We are called Christians- *little christ's- anointed ones.*

2. We have an anointing from the Holy One. [1Jn 2:20](#)

**22. who also has sealed us and given us the Spirit in our hearts as a guarantee.**

**A. sealed-** Gr. **sphragizo-** *to set a seal upon, mark with a seal, for security, in*

*order to mark a person or a thing, in order to prove, confirm, or attest a thing, to confirm authenticate, place beyond doubt*

1. The seal of the Spirit is for spiritual protection, to mark us as being owned by God, and for authentication as being truly born of God beyond all doubt.

2. This seal makes sure our born-again spirit is not contaminated by sin after we have been born again.

3. *F.F. Bruce, in his commentary on Ephesians, gives us a good insight into Paul's usage here when he states, "An owner seals his property with his signet to mark it as his; if at a later time he comes to claim it and his right to it is questioned, his seal is sufficient evidence and puts an end to such questioning. So, the fact that believers are endowed with the Spirit is the token that they belong in a special sense to God...Other seals, literal or figurative (like circumcision, the seal of the covenant with Abraham), were affixed externally; the seal of the New Covenant is imprinted in the believing heart."*

4. *Not only can we look at this sealing as a proof of ownership, but it is also a means of preservation. In the same way that people seal fruit in jars with airtight seals to make preserves, so our born-again spirits have been sealed with the Holy Spirit to prevent contamination from the flesh. -Andrew Wommack Commentary*

**B. given-** Gr. **didomi**

1. The Spirit is a gift from God not what is earned or deserved by us. [Acts 2:38](#)

**C. Spirit-** Gr. **pneuma**

1. We are joined to the Lord and are one Spirit with Him. [1 Cor. 6:17](#)

**D. hearts-** Gr. **kardia**

1. This is our spiritual heart- our born-again spirit.

**E. guarantee-** Gr. **arrhabon-** *a pledge, earnest, deposit; guarantee*

1. The Holy Spirit is the down payment on us. He will return and redeem us fully at His second coming. [Eph 1:14](#)

**23. Moreover I call God as witness against my soul, that to spare you I came no more to Corinth.**

**A. Moreover I call God as witness against my soul,**

1. **call-** Gr. **kaleo**

2. **witness-** Gr. **martus**

a. You need to be really sure of yourself if you are going to call on God to be a witness over what is in your soul.

3. **soul-** Gr. **psuche**

a. This is the soulish part of the heart. Hidden selfish motives hide within the soulish part of our heart.

**B. that to spare you I came no more to Corinth**

1. **spare-** Gr. **pheidomai-** *to spare, in respect of hard dealing*

a. Paul wanted to give them some space to repent. Jesus does this as well. [Rev. 2:21](#)

b. *In this case, Paul wanted to make it clear that his decision to cancel his second visit to Corinth had been made out of consideration for the spiritual welfare of the Corinthians. He hadn't made the decision for selfish reasons, as his opponents had claimed ([2Co 1:17](#)). His motive had been to **spare** the Corinthians the sorrow that another visit would produce. Apparently, Paul wanted to give the Corinthians time to resolve some of the problems that had surfaced on his last visit. -Life Application Commentary*

c. Paul sent Titus instead of him coming personally. Titus was Paul's trouble shooter.

2. **came-** Gr. **erchomai**

3. **no more-** Gr. **ouketi-** *not yet*

**24. Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand.**

**A. Not that we have dominion over your faith,**

1. **dominion-** Gr. **kurieuo-** *to exercise lordship or rulership over*

a. Christian ministers are not to be lords over God's heritage, but examples to the flock. [1Pe 5:3](#)

2. **faith-** Gr. **pistis-** *firm persuasion*

a. Jesus is the Lord over our faith.

b. It is important as a Christian leader that you keep in mind people under your ministry are the Lord's sheep, not your sheep.

**B. but are fellow workers for your joy;**

**1. fellow workers- Gr. sunerges**

a. Christian ministers are fellow workers to promote the joy of the saints.

b. Great people in the world rule over others. If you are great in the Kingdom of God, you are a servant. This is what Paul is saying here. [Mat 20:25-28](#)

**2. joy- Gr. chara**

a. The only way the saints will find joy is when they are trusting Jesus and walking in faith. As a Christian leader we are to promote the faith walk of the believer and their dependence upon Jesus. Many Christian leaders promote dependence upon themselves instead of upon Jesus.

**C. for by faith you stand**

**1. faith- Gr. pistis**

a. Faith in the Lord Jesus.

**2. stand- Gr. histemi**