

2 Corinthians Chapter 2

1. But I determined this within myself, that I would not come again to you in sorrow.

A. But I determined this within myself,

1. determined- Gr. *krino*- *to decide*

a. Paul did not say the Spirit told him not to come again to Corinth. He just decided not to go because of the previously painful visit.

B. that I would not come again to you in sorrow.

1. come again

a. This is for a second visit after his first one.

b. Paul's original plan was to visit Corinth twice [coming the first time to Corinth from Ephesus and then back down again to Corinth from Macedonia] before he headed to Jerusalem. However, he only made it once. Apparently, this first visit did not go very well and Paul did not want a repeat of this by going a second time to Corinth as he had previously planned.

2. sorrow- Gr. *lupe*- *sorrow, pain, grief, annoyance, affliction*

a. "Come again in sorrow" shows he had sorrow in his previous visit and did not want to have an encore.

2. For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me?

A. For if I make you sorrowful,

1. make sorrowful- Gr. *lupeo*

B. then who is he who makes me glad but the one who is made sorrowful by me?

1. makes glad- Gr. *euphraino*- *to be of a good mind, glad, happy*

a. This shows Paul needed encouragement as much as the Corinthians did.

b. A minister and the people he ministers to should refresh, exhort and comfort one another. [Rom. 1:12](#)

3. And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is *the joy* of you all.

A. And I wrote this very thing to you,

1. **wrote-** Gr. **grapho**

a. Paul is referring to his first epistle to the Corinthians.

[1Co 16:7](#)

B. lest,

C. when I came,

1. **came-** Gr. **erchomai**

D. I should have sorrow over those from whom I ought to have joy,

1. **sorrow-** Gr. **lupe**

2. **joy-** Gr. **chairō**

E. having confidence in you all that my joy is the joy of you all

1. **confidence-** Gr. **peitho-** *persuasion*

a. We should expect the best in other Christians, not the worst.

2. **joy is the joy of your all**

a. Paul is saying he was confident that they all shared the same joy and desired the same thing from their mutual relationship.

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

A. For out of much affliction and anguish of heart I wrote to you,

1. **affliction-** Gr. **thlipsis-** *pressure*

2. **anguish-** Gr. **sunoche-** *constraint, narrowness*

3. **heart-** Gr. **kardia**

4. **wrote-** Gr. **graphe**

a. In writing 1 Corinthians, Paul brought strong correction on various matters. He had no joy in writing that letter rather it had caused him great pain of heart.

B. with many tears,

1. **tears-** Gr. **dakru**

a. Tears are the physical leaking of one's heart.

b. This shows Paul's true heart for the Corinthians. This hopefully would lead them to repentance and acceptance of correction for their own good.

C. not that you should be grieved,

1. **grieved-** Gr. **lupeo**

D. but that you might know the love which I have so abundantly for you

1. **know-** Gr. **ginosko-** *to know progressively by experience or by relationship*

a. The Corinthians did not fully know Paul's true heart towards them. This is why some had accused him of wrong and false motives.

2. **love-** Gr. **agape**

3. **abundantly-** Gr. **perissoteros**

a. This should be the heart of every pastor and Christian minister. If this is not the motive for ministry then the children of God will be abused and taken advantage of and not built up.

5. But if anyone has caused grief, he has not grieved me, but all of you to some extent—not to be too severe.

A. But if anyone has caused grief,

1. **grief-** Gr. **lupe**

B. he has not grieved me,

1. Have not grieved me only.

C. but all of you to some extent

1. **some extent-** Gr. **apo meros-** *from a part*

a. *A part of them had acknowledged the apostle, [2Co 1:14](#); and here, a part of them had given him cause of grief; and therefore he immediately adds, that I may not overcharge you all; as only a part of you has put me to pain, (viz. the transgressor, and those who had taken his part), it would be unreasonable that I should load you all, [επιβαρω παντας υμας](#), with the blame which attaches to that party alone. -Clarke Commentary*

b. Paul might also be saying here that the man who had committed adultery had not grieved him only, but in part all of the Corinthians as well. [1Co 5:1-5](#)

D. not to be too severe

1. **severe-** Gr. **epibareo-** *to put a burden upon, to load*

6. This punishment which *was inflicted* by the majority *is* sufficient for such a man,

A. punishment- Gr. **epitimia-** *the estimate fixed by a judge upon a wrong, a judicial infliction*

1. This was the punishment of ostracization and ex-communication.

B. **majority**- Gr. **pleion**- *greater in quantity*

1. This shows not everyone at Corinth was in favor of censuring the man who was committing adultery with his step-mother.

2. When Paul wrote 1 Corinthians, the majority of the Corinthians apparently had no problem with this man's sin. After Paul's letter the majority of the church denounced this man's deed and ex-communicated him from the church.

C. **sufficient**- Gr. **hikanos**

D. **man**- Gr. **toioutos**- *such a one*

1. Such a person that has repented of his sin.

7. **so that, on the contrary, you *ought* rather to forgive and comfort *him*, lest perhaps such a one be swallowed up with too much sorrow.**

A. **so that,**

B. **on the contrary,**

C. **you ought rather to forgive and comfort him,**

1. **forgive**- Gr. **charizomai**- *to show one's self gracious, kind, benevolent*

a. Forgiveness is founded upon grace. The gospel offers unmerited favor and forgiveness.

2. **comfort**- Gr. **parakaleo**- *to encourage, exhort*

D. **lest perhaps such a one be swallowed up with too much sorrow.**

1. **swallowed up**- Gr. **katapino**- *to drink down, swallow*

a. There is the danger of having no sorrow over sin, but also the danger of having too much of it. The Holy Spirit and the fellowship of the saints helps us stay in balance.

2. **sorrow**- Gr. **lupe**

8. **Therefore I urge you to reaffirm *your* love to him.**

A. **urge**- Gr. **parakaleo**- *exhort*

B. **reaffirm**- Gr. **kuroo**- *to confirm publicly or solemnly, to ratify*

1. This means to confirm him again to the public assembly from whence he was ex-communicated.

2. It is clear by this the man repented of his sin.

C. **love**- Gr. **agape**

1. This is the love of God through His people.

9. For to this end I also wrote, that I might put you to the test, whether you are obedient in all things.

A. For to this end I also wrote,

1. **end-** Gr. **touto-** *this*

2. **wrote-** Gr. **graphe**

B. that I might put you to the test,

1. **put you to the test-** Gr. **dokime-** *test for genuineness and greater use*

a. This Greek word talks about a test that determines what is genuine and for greater usability afterwards.

b. This church was now able to be used by God in a greater way by coming out of this test positively.

C. whether you are obedient in all things

1. **obedient-** Gr. **hupekoos-** *to be under hearing, hearken*

a. If the Corinthians had not been obedient in this matter, there would be no ground for Paul to work with them further.

10. Now whom you forgive anything, I also *forgive*. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ,

A. Now whom you forgive anything,

1. **forgive-** Gr. **charizomai-** *to bestow grace, to be gracious, to graciously pardon*

B. I also forgive

1. As the church's chief overseer.

C. For if indeed I have forgiven anything,

1. It appears Paul had already forgiven the offending party before the Corinthians did. Paul knew the importance of forgiveness and the dangers of unforgiveness.

D. I have forgiven that one for your sakes in the presence of Christ

1. **for your sakes**

a. As explained in the next verse, this was so that Satan would not get an advantage or foot-hold due to unforgiveness.

2. **presence-** Gr. **prosopon-** *presence, in the sight of*

a. Our sins were forgiven by and on behalf of Christ, so we have no right to withhold forgiveness from others. [Eph 4:32](#)

11. lest Satan should take advantage of us; for we are not ignorant of his devices.

A. lest Satan should take advantage of us,

1. **Satan-** Gr. **satanas-** *the adversary, opponent, enemy*

a. This was the name Lucifer received after he fell from being one of God's cherubs.

2. **take advantage-** Gr. **pleonekteo-** *to have more than another; to take advantage of; to overreach, make gain of, get the better of*

a. Satan will take territory in our lives through unforgiveness.

b. Receiving forgiveness through faith in the blood of Jesus shuts the door on Satan. This is true of receiving forgiveness for ourselves but also forgiving others. We tend to be either lenient on ourselves and unforgiving of others, or lenient on others and unforgiving of ourselves. We need to receive for ourselves and give forgiveness to others equally.

B. for we are not ignorant of his devices

1. **ignorant-** Gr. **agnoeo**

a. Ignorance is not bliss! With God we are to be very knowledgeable. With Satan we are told to be not ignorant. We need to put much more attention upon God than Satan, however, we are not to be ignorant concerning him and his ways.

2. **devices-** Gr. **noema-** *a conception of the mind, thought, purpose, device*

a. The plan of the enemy is to accuse, condemn, and separate people from each other and from God. [Rom. 8:33-35](#)

12. Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened to me by the Lord,

A. Furthermore,

1. Another reason he did not immediately come to Corinth was because God opened a door in Troas to preach.

B. when I came to Troas to preach Christ's gospel,

1. **Troas**- means *penetrated*

a. Troas was the city Paul was in when he had his Macedonia call by a vision in the night. It was in this city that he received revelation of a door elsewhere being opened to him, but now a door to Troas itself had opened.

b. *Paul now resumes the subject of his change in plans where he left off in verse 4. He had not gone to Corinth as he previously announced he would. The previous verses explained that his failure to visit Corinth was to avoid doing so in a harsh spirit of rebuke. In verses 12 through 17, Paul tells exactly what did happen to him at this important point in his ministry. As mentioned before, Paul left Ephesus and journeyed to Troas in hopes of meeting Titus there and receiving news from Corinth. When he got to Troas, some wonderful door of opportunity opened out before him by the Lord for preaching Christ's gospel.* -Believers Bible Commentary

c. Paul now "penetrated" Troas with the gospel.

d. Troas was where Paul preached late into the night and a young man fell asleep in an upper window and fell out and died. Paul went down and raised him from the dead. The rule is if you kill someone with your long-winded preaching, you have to raise them from the dead!

2. **preach**- not in Greek- *omit*

3. **gospel**- Gr. **euaggelion**- *the good news, glad message*

C. and a door was opened to me by the Lord

1. **door**- Gr. **thura**

a. This is symbolic for a divine season for fruitful endeavors for the kingdom.

2. **opened**- Gr. **anoigo**

a. This door undoubtedly opened by the Lord because of the knocking of intercessory prayer or hearts crying out to God for understanding of him.

3. Lord- Gr. kurios

- a. The Lord opens doors that no one can shut and closes doors that no one can open.

13. I had no rest in my spirit, because I did not find Titus my brother; but taking my leave of them, I departed for Macedonia.

A. I had no rest in my spirit,

1. rest- Gr. **anesis-** *a loosening, relaxing*

- a. Paul was tense because he was awaiting word from Titus about the state of Corinth after his first letter was delivered.
- b. Titus would reach Paul in Macedonia with news about the church and he would then relax somewhat hearing that the church responded favorably to his letter.

2. spirit- Gr. **pneuma**

B. because I did not find Titus my brother,

1. find- Gr. **heurisko**

2. Titus- means *nurse*

- a. Paul sent Titus to sick and terminally ill places and he nursed them to health. Such places were Corinth and the island of Crete.
- b. Paul had sent Titus to Corinth and was awaiting word back from there to see how his first letter to them was received.

3. my brother

- a. Before Titus was Paul's servant, he was his brother. Paul maintained a "family first" model of ministry. Ex. [Phil. 2:25](#)

C. but taking my leave of them,

1. taking my leave- Gr. **apotassomai-** *to separate oneself from*

- a. This word reveals that he left with some difficulty of heart.

D. I departed for Macedonia

1. departed- Gr. **exerchomai-** *to go out*

2. Macedonia

- a. The region of Philippi and Thessalonica.

14. Now thanks *be* to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place.

A. Now thanks be to God who always leads us in triumph in Christ,

1. **thanks-** Gr. **eucharisteo-** *to give good grace*

a. Thanksgiving is the return of processed grace back to God from the heart.

b. Notice, thanksgiving precedes victory. [1 Cor. 15:57](#)

Thanksgiving is a chief way to express faith which leads to victory. This is the victory that overcomes the world- even our faith! [1 John 5:4](#)

2. **always**

a. This is God's promise if we will trust Him and speak His Word.

3. **leads us in triumph-** Gr. **triambeuo-** *lead in triumph, of conquered enemies*

a. *“In a Triumph the procession of the victorious general marched through the streets of Rome to the Capitol . . . First came the state officials and the senate. Then came the trumpeters. Then were carried the spoils taken from the conquered land . . . Then came the pictures of the conquered land and models of conquered citadels and ships. There followed the white bull for sacrifice which would be made. Then there walked the captive princes, leaders and generals in chains, shortly to be flung into prison and in all probability almost immediately to be executed. Then came the lictors bearing their rods, followed by the musicians with their lyres; then the priests swinging their censers with the sweet-smelling incense burning in them. After that came the general himself . . . finally came the army wearing all their decorations and shouting lo triumphe! Their cry of triumph. As the procession moved through the streets, all decorated and garlanded, amid the cheering crowds, it made a tremendous day which might happen only once in a lifetime.” - (Barclay)*

b. We are the army that follows our general, the Lord Jesus.

4. **in Christ**

a. This is in Christ, not in the flesh. When we trust in Christ, we always end up in victory, even if for a while it does not look that way.

B. and through us diffuses the fragrance of His knowledge in every place.

1. through us

a. What God does in the earth today, He does through us His body, the church.

2. diffuses- Gr. **phaneroo-** *to make manifest*

a. If we, the body of Christ, do not make manifest the fragrance of God's knowledge in the earth, it will not be. The areas where darkness and idolatry rule are areas where we have not made inroads with the gospel.

3. fragrance- Gr. **osme**

a. This brings out the imagery of the Roman triumph parade in which the priests swing their censers of sweet-smelling incense burning in them.

4. knowledge- Gr. **gnosis**

a. This knowledge is revealed in the gospel.

5. place- Gr. **topos**

a. Wherever the gospel goes throughout the earth.

15. For we are to God the fragrance of Christ among those who are being saved and among those who are perishing.

A. fragrance- Gr. **euodia-** *smell, fragrant odor, aroma*

1. We are the fragrance of Christ to God. We are clothed in the righteousness of his Son. When we approach God based upon the name and righteousness of His Son, God smells the garments of His Son on us, like Isaac did when Jacob wore the garment of the firstborn. [Gen. 27:27](#)

2. The fragrance of Christ is sweet among those who are being saved, but odious among those who are perishing.

B. being saved- Gr. **sozo**

1. This is a present tense verb with a passive tense. The passive tense means that they are receiving salvation but not the cause of their

salvation.

2. Christians are being saved in their soul. Our spirit has been saved. Our body awaits salvation at the resurrection.

C. **perishing-** Gr. **apollumi-** *to perish, to be lost, ruined, destroyed*

1. This is a present tense verb with the middle tense. The middle tense implies that these people are doing this to themselves. They are playing a part in it. This is because they are rejecting Christ as Savior.

2. Unbelievers are perishing. This flies in the face of Universalists who teach that all people are saved and none will be lost.

3. This Greek word is used of body and soul being destroyed in hell.

[Matt. 10:28](#)

16. **To the one *we are* the aroma of death *leading* to death, and to the other the aroma of life *leading* to life. And who *is* sufficient for these things?**

A. **To the one we are the aroma of death leading to death,**

1. **aroma-** Gr. **osme**

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

a. *We are the occasion of deepening their condemnation, and of sinking them lower into ruin. The expression used here means literally, "to the one class we bear a death-conveying odor leading to their death" - a savor, a smell which, under the circumstances, is destructive to life, and which leads to death. - Barnes Commentary*

b. Unbelievers hearing our message are reminded of their own guilt and rightful condemnation before God. They are unwilling to come to Christ to have this reversed. Therefore, they either fight against us or try to ignore us so that the thought of final judgment is not contemplated.

3. **leading-** Gr. **eis-** *unto*

B. **and to the other the aroma of life leading to life.**

1. **life-** Gr. **zoe**

a. *To the saved, Christians **are the aroma of life leading to life**, but to the perishing, **the aroma of death leading to death**. We are what Phillips calls "the refreshing fragrance of life itself,"*

bringing life to those who believe, but the “deathly smell of doom” to those who refuse to believe. This twofold effect is beautifully illustrated in an incident in the OT. When the ark of God was captured by the Philistines, it caused death and destruction as long as it was among them ([1 Sam. 5](#)). But when it was brought back to the house of Obed-Edom, it brought blessing and prosperity for him and for his household ([2Sa 6:11](#)). -Believer's Bible Commentary

b. Christ is a blessing to those who repent and believe but a curse to those who reject Him. [1Pe 2:7](#); [1Pe 2:8](#)

C. And who is sufficient for these things?

1. **sufficient-** Gr. **hikanos-** *adequate, competent, qualified*

a. Paul when considering the fact that we as Christians have such an impact on others, he feels inadequate to fulfill this calling properly. He feels the weight of this responsibility we have been given.

b. We are not sufficient in ourselves, but our sufficiency is in God by which we are anointed by the enabling Holy Spirit. [2Co 3:5](#); [2Co 3:6](#)

17. For we are not, as so many, peddling the word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ.

A. For we are not,

1. Paul and his ministry team

B. as so many,

1. If there were many in Paul's day, then we have many more today. Just take a look at Christian television and you will see ample examples of this.

C. peddling the word of God,

1. **peddling-** Gr. **kapeleuo-** *a retailer, huckster. To treat as if for personal profit, a profiteer*

2. **word-** Gr. **logos**

a. Some twist God's Word to make it say what they want it to say for personal gain. [2Pe 2:3](#); [2Pe 3:16](#)

D. but as of sincerity,

1. **sincerity**- Gr. **eilikrineia**- *judged by the light*

a. This Greek word plays well with the Greek word for peddling. This Greek word means to judge by the light. Unscrupulous dealers would seal cracks in their earthen wares with wax. In the dark shops unsuspecting customers would not see them. However, a smart customer would take a pot out into the light first and look to see if there were any cracks covered in wax. It would be evident in the blazing sunlight. Likewise, a minister should have a ministry that can stand the examination of the light of full transparency. Paul had such a ministry.

E. but as from God,

1. Paul shared God's Word in proper context and for God's purposes. He had a pure ministry.

F. we speak in the sight of God in Christ

1. **speak**- Gr. **laleo**

2. **sight**- Gr. **katenopion**- *directly in front of*

a. It is important for every Christian teacher to keep in mind is that a constant observer and listener to every message they give is the Lord.