

II CORINTHIANS

Book note for 2 Corinthians

This is THE book for the Christian ministry. It is generally claimed that Acts is the book of the ministry, but Acts only dealt only with the ministry of the Apostles while God was dealing with Israel. 2 Corinthians deals with the personal aspects of the Christian ministry worldwide as it related to the brethren, the churches, the enemies of the gospel (ch. 11), and the true witness for Jesus Christ and his Christian responses to this treatment (2 Cor. 2:14; 12:9-10; 4:17). Probably written about A.D. 58 or 60, it has 13 chapters, and 6,092 words.

Chapter note for 2 Corinthians 1

3 The apostle encourageth them against troubles, by the comforts and deliverances which God had given him, as in all his afflictions, 8 so particularly in his late danger in Asia. 12 And calling both his own conscience and their's to witness of his sincere manner of preaching the immutable truth of the gospel, 15 he excuseth his not coming to them, as proceeding not of lightness, but of his lenity towards them.

“This is the minister’s book. It is the book for the Christian ministry.” -- Dr. Wm. T. Brunner at BJU, 1950.

2 Cor 1:1

Corinth = ornament; a reference to the apostolic gifts which accompanied Paul’s ministry there (1 Cor. 12, 14).

2 Cor 1:6

“We” is Paul and Timothy (v. 1). Note, “your consolation” instead of “our,” v. 8 v.f.

“Salvation” here is used in the sense of 1 Tim. 2:15 and 1 Cor. 5:5, which is not a reference to going to heaven.

2 Cor 1:10

We were delivered in the past, at the cross (Heb. 10:10, 14), where we were saved from the penalty of sin. The Christian is being delivered daily from the power of sin. At the rapture we will be delivered from the presence of sin, a future sanctification: 1 Thes. 5:23.

2 Cor 1:13

Paul knew he was writing scripture.

2 Cor 1:14

“In part” means that before the second coming of Christ, they have given Paul and his companions credit for their conversion (cf. 3:1-3). A full credit will be given at the judgment seat of Christ, according to Paul in 1 Thes. 2:19.

2 Cor 1:16

Ac. 19:21; 1 Cor. 16:5-7. Our stops are ordered by the Lord just as much as are our steps (Php. 1:12-13).

2 Cor 1:17

With v. 18: i.e., “Did I change my mind from yes to no or maybe in order to please everyone? No, I didn’t say ‘yes’ and ‘no’ at the same time about the same subject. My ‘yes’ means ‘yes’ (Jas. 5:12), and my ‘no’ means ‘no’.”

2 Cor 1:18

I.e., pleasing both sides, talking out of both sides of his mouth.

2 Cor 1:19

Silvanus is the same as Silas of Ac. 15:22, 27; 1 Thes. 1:1; and 1 Pet. 5:12.

2 Cor 1:21

Stablish signifies that the Lord is actively involved in keeping us stable, as opposed to establish which means only that one is founded on stable ground but then left to the elements.

The anointing of the holy Spirit is permanent (1 Jn. 2:27), for it is the sealing of the Spirit (v. 22) which Ephesians 4 says is permanent.

2 Cor 1:23

I.e., “The reason I didn’t come was not that I changed my mind, but in order to spare you some grief (cf. 12:20-21).

Chapter note for 2 Corinthians 2

1 Having shewed the reason why he came not to them, 6 he requireth them to forgive and to comfort that excommunicated person, 10 even as himself also upon his true repentance had forgiven him: 12 declaring withal why he departeth from Troas to Macedonia, 14 and the happy success which God gave to his preaching in all places.

2 Cor 2:1

See 12:20 where idea is expanded “with heaviness.”

2 Cor 2:2

Regarding the matters of this verse through verse 4 refers to 1 Cor. 5:1-2.

2 Cor 2:5

I.e., the adulterer grieved the Corinthians more than he grieved Paul, for if he'd really grieved Paul, he would have put a load on them that they couldn't handle (overcharge you).

2 Cor 2:6

1 Cor. 5. Verses 6-11 types the restoration of a sinning brother who has been “churched” (ostracized) and the allowed to come back on the basis of confession (1 Jn. 1:9, q.v.) and repentance.

2 Cor 2:10

Effectively Christians are in Christ's stead. The pope is not in Christ's stead. See Jn. 20:22-23.

New versions have you forgiving someone “in Christ's presence.” In so doing they strike out the doctrinal material found in Ac. 13:39-40 and Jn. 20:23. The fact that he is always present (Eph. 1:22-23; Ac. 17:27-28; Psa. 139:7-8) never occurs to these “Evangelicals.” In order to take every Christian's priestly (1 Pet. 2:5) power from him, as given to him by Jesus Christ (Jn. 20:23; Lu. 24:33), the NIV says “I have forgiven *in the sight of Christ*”; which means absolutely nothing at all.

Observe the remarkable placement of Satan's “devices” (v. 11) right where Satan took a hold of the scribes of the ASV, NASV, RSV, NRSV, and NIV and duped them into lying about sound doctrine.

2 Cor 2:11

Device = A plan or scheme, especially a malign one. The ignorance is overcome by taking on the whole armour (Eph. 6:11 v.f.) of God through the reading of the scriptures.

One advantage is afforded by Mat. 6:15, when one will not forgive another.

2 Cor 2:12

Ac. 20:6. Note the use of the word door in the New Testament in relation to the ministry (Col. 4:3; 1 Cor. 16:9; Ac. 14:27; Rev. 3:7-8). The “open doors” are opportunities to preach the gospel. The “keeper of the keys” (Rev. 3) also has the keys to the doors of Death and Hell (Rev. 1:18), which means that the Pope lies when he says he has them.

2 Cor 2:13

First mention of Titus. 2 Cor. 7:6, 13-14; 8:6, 16, 23; 12:18; Gal. 2:1, 3; 2 Tim. 4:10; Titus 1:4.

2 Cor 2:14

Re. “which” vs. who, see note to 1 Cor. 15:57.

One of the greatest promises in the Bible for a Christian (cf. Rom. 8:37).

[Fm. BBB 8/01, p. 17] The “saviour” is not only the taste of a thing but the smell: note Gen. 8:12. The things of the flesh stink: breath, sweat, spit, feces, urine, wax, pus, etc. These are not “the things of the Spirit” (Rom. 8:5; Gal. 5:16-17). Our lives, if lived like Paul's, should send up a wretched stink in the nostrils of the flesh and the world. It should be like the stench arising from the bull burned “outside the camp” in Heb. 13:11-12 and Ex. 29:14. But the same odor comes up to our Saviour as a “sweet smelling sacrifice”; exactly as Christ's crucifixion was accepted by God (cf. Isa. 53:10-12).

The passage [though v. 16] is an absolute condemnation of twenty-first century Christianity in America where every “Christian celebrity” is splitting his britches to stay in good with the world system by not offending them in their speech or ministry. It is this cowardice that causes the replacement of the Holy Bible in all major colleges,

universities, and seminaries with fictional myths like “the original autographs,” outright lies like “THE Greek text,” and 100-2,000 “variant readings” that create nothing but total confusion in the Body of Christ.

Galatians 1:10 is the other side of the coin. Only one side of this coin is promoted by higher Christian education; the omissions are 2 Cor. 11:13, 4:2; Gal. 2:6; Jas. 4:4; Lu. 16:15; 1 Jn. 2:15-17; Jn. 12:42-43; Rom. 16:8, and twenty more just like them.

As though sensing the outcome of verses 15 and 16--the real Christians begin the stink of a dead man in the nostrils of the “global community” in which they live--Paul purposely pens a conclusion to this comparison which had been neatly erased by every “up-dated” version since 1880 (v. 17). [End BBB]

2 Cor 2:15

Gen. 8:21.

2 Cor 2:16

Ex. 12:33.

2 Cor 2:17

I.e., many corrupt but few are sincere. New versions say “peddle” instead of “corrupt.” They know that this verse is aimed at them. These men sit in judgment of the Holy Bible and the “soldiers of the cross” who went outside the camp (Heb. 13:10-15) to bear Christ’s reproach.

Jer. 23:36.

Chapter note for 2 Corinthians 3

1 Lest their false teachers should charge him with vain glory, he sheweth the faith and graces of the Corinthians to be a sufficient commendation of his ministry. 6 Whereupon entering a comparison between the ministers of the law and of the gospel, 12 he proveth that his ministry is so far the more excellent, as the gospel of life and liberty is more glorious than the law of condemnation.

2 Cor 3:1

5:12; 10:12-18.

2 Cor 3:3

QV error: fleshly should be fleshy.

The ten commandments were tables of stone -- Ex. 34:1; Jer. 32:34; Eze. 11:19; 36:26.

Re. living epistles (compare living stones of Eph. 2:20-22 and 1 Pet. 2:5):

1. They are written on prepared material
2. bearing the expressions of the writer
3. bearing the signature of the writer
4. should be legible and readable
5. should be free of blots and smudges
6. can be known by the writer's handwriting

Not all of us are apostles, but all are epistles.

2 Cor 3:5

2:16.

2 Cor 3:6

Jn. 6:63.

The critics search after the "letter" (e.g., copyist errors) not the word (= Spirit).

2 Cor 3:7

Ex. 34:33. Talks of glory through v. 11. The NIV reverses the sense in v. 8 and vv. 15-16, saying Moses covered his face when he went in to speak to God and uncovered when he went out to speak to Israel.

2 Cor 3:8

V. 6. Also cf. v. 17.

2 Cor 3:10

The Sabbath was put away by God in Isa. 1:10-15 and Hos. 2:11. All Seventh Day Adventists misplace Isa. 56 into the Church Age where it is a reference to the Millennial sabbaths of Eze. 45-46, mentioned by Paul in Col. 2:16 (which has been altered in the NIV!) There are two gatherings of Gentiles to God (Ac. 15:14, 17): one is to his Son in this age and one is to his nation in the millennium (cf. Isa. 64-66).

2 Cor 3:13

Compare Isa. 25:7 which speaks of a covering over all people and a veil over the nations.

V. 7; Ex. 34:33.

-- **VEIL**

Vail in A.V.

2 Cor 3:14

Isa. 25:7.

2 Cor 3:15

Isa. 25:7. Cf. v. 13 and v. 7.

-- **VEIL**
Vail in A.V.

2 Cor 3:16

“It” = the Jews’ heart.

-- **VEIL**
Vail in A.V.

2 Cor 3:17

“That Spirit” refers to the spirit in verse 8.

Psa. 119:45.

The word liberty stems from the Latin, *liber*, meaning book. This is the same spelling as the Latin for “liberty,” viz., *liber*. (The former is pronounced lee-ber while the latter is lie-ber.) Thus in English, as with the Old Latin whereby the pre-Reformation western world was evangelized, the two concepts of liberty and book were intimately tied together. We see it here, in this verse, since the Holy Ghost inspired the scriptures and indwells the Holy Bible (A.V. only, in English). So, where that Book is, there is freedom. Freedom exists only through living according to the word of God. This is liberty.

2 Cor 3:18

The first clause (to the comma) refers to the Bible. Note that a broken mirror gives a false image, you need a light to see your face in a mirror, you should start the day with a look in the mirror, a perfect mirror does not lie; a mirror reflects a live image; and a mirror does no good unless you look in it.

4:4; Rom. 8:29.

Chapter note for 2 Corinthians 4

1 He declareth how he hath used all sincerity and faithful diligence in preaching the gospel, 7 and how the troubles and persecutions which he daily endured for the same did redound to the praise of God's power, 12 to the benefit of the church, 16 and to the apostle's own eternal glory.

2 Cor 4:1

The first two verses are elaborated on in Rom. 12:17 and 2 Cor. 8:21. It amounts to an open life without trickery or guile (Ac. 20:18), where one is not concerned about one's reputation; to be genuine.

2 Cor 4:2

Re. craftiness: crafting fables such as evolution, salvation by works, and other mythologies such as not only the myths of the world but also such myths as "only the original autographs are inspired," "no translation can be inspired," "God has not preserved his words to this day," etc.

For inerrancy/preservation, note that this refers also to Paul's epistles as the word of God. This verse exemplifies how Laodicean Christians handle the word of God, namely the use of mystery of the originals, craftiness of secular scholarship, and deceiving people into thinking the scriptures are not available to the average man. One may also handle the word of God deceitfully by criticising it, be it higher criticism or lower criticism.

2 Cor 4:3

For gospel see note to Mat. 4:23.

2 Cor 4:4

Re. blinded: Isa. 6:9 v.f. Mat. 6:22-23; Mat. 13:14-15.

Re. god of this world: Jn. 12:31; 16:11; Eph. 6:12.

Re. image of God: Gen. 1:26; 2 Cor. 3:18.

Jesus is the image of God (Heb. 1:3; Col. 3:10). Adam was created in the image of God, but since his fall, no man was created or born in the image of God until the Lord Jesus Christ, the last Adam. When born again, one is born or made in the image of God (Col. 3:10).

The Jew says "If there's one thing we've learned it's not to bow to images."

Satan is a god, like the gods that did not create the universe (Jer. 10:11) but were called the sons of God.

2 Cor 4:6

He commanded it on the first day of creation, even so he commands it in the heart of a believer. Also see 2 Pet. 1:19.

2 Cor 4:10

Most new versions omit "the Lord," weakening the deity of Christ.

2 Cor 4:11

Alway is the passive accusative case. This indicates that we don't bring death upon ourselves. The thing that allows others to see Christ in us is how we take suffering and opposition and persecution. That is why the Church grows when persecuted, growing more and faster than when not persecuted. Our reckoning ourselves dead (Rom. 6:11) produces spiritual life in other Christians. Note vss. 12, 14, and 17. The same persecutions which work life in the converts also work for Paul (viz. "worketh for US" in v. 17) because of the truths written in vv. 16 and 18.

2 Cor 4:13

Psa. 116:10.

2 Cor 4:14

Mal. 4:2, which see also for geocentric import.

2 Cor 4:15

Redound = to have an effect or consequence; to contribute; to accrue.

2 Cor 4:18

Rom. 1:20.

This verse smashes the foundations of atheism, humanism, pragmatism, materialism, phenomenologists, existentialist, and New Agers because everything that can be seen (through eyes of flesh) is going to perish (2 Pet. 3; Rev. 20). The only permanent things are the things that are *invisible* now; particularly the Godhead (Rom. 1:20; Heb. 11:27). Also, the lake of fire and the White Throne judgment are not yet visible, as are the new heavens and new earth and the New Jerusalem.

Chapter note for 2 Corinthians 5

1 That in his assured hope of immortal glory, 9 and in expectance of it, and of the general judgment, he laboureth to keep a good conscience, 12 not that he may herein boast of himself, 14 but as one that, having received life from Christ, endeavoureth to live as a new creature in Christ only, 18 and by his ministry of reconciliation to reconcile others also in Christ to God.

2 Cor 5:1

Jn. 14:2; 2 Pet. 1:13.

2 Cor 5:2

Rom. 8:23.

2 Cor 5:3

Rev. 3:18.

2 Cor 5:4

1 Cor 15:36-38, 53-54.

The tabernacle is the body, as in 2 Pet. 1:13. It will be replaced by a house built of God (v. 1). The transition is immediate at death (Php. 1:21-23) and is preferable according to Paul (v. 8). This verse basically says “I don’t wish to die if that is all there is to it; but there is more to it. I get a new suit of clothes (“clothed upon”). God “wrought us” (v. 5) to that end: that mortality might be “swallowed up of life.” Cf. Rom. 8:29!

2 Cor 5:5

“Wrought” implies the helix of genetic code.

2 Cor 5:9

2 Tim. 2:15, wherefore we study.

2 Cor 5:10

Rom. 14:10; Heb. 10:30. This verse is the judgment of 1 Cor. 3:11-15 and Rom. 14:10, which is at the rapture. Five crowns are awarded:

An incorruptible, 1 Cor. 9:25;
of rejoicing, 1 Thes. 2:19-20;
of righteousness, 2 Tim. 4:8;
of life, Jas. 1:12;
and of glory, 1 Pet. 5:4.

2 Cor 5:11

The terror connected with the judgment seat of Christ relates to Paul’s request for Onesiphorus in 2 Tim. 1:18. Modern commentators claim Paul is warning unsaved sinners, not persuading Christians to live right. Thus we must take heed, as stated in 1 Co. 3:10, to avoid the blame for Hos. 4:6.

2 Cor 5:12

I.e., those who walk by sight and not by faith.

2 Cor 5:13

The foolishness of preaching is to God, sober living is for man. Likewise, the gospel is foolishness to the natural man but a sober fact for the believer.

2 Cor 5:14

Rom. 5:15.

2 Cor 5:15

Rom. 14:7.

2 Cor 5:17

The joy of the Lord has a perpetual newness to it and brings a newness and freshness to everything, which can only be expressed in this form, “are become new.”

New versions insist that the “creature” here should be “creation,” but a creation is not necessarily alive whereas a creature is alive. Gal. 6:15; Rom. 6:4.

2 Cor 5:18

We are reconciled to him, not vice-versa such as the other religions of the world believe.

Re. reconciliation: (1 Cor. 7:11, Eph. 2:16).

2 Cor 5:19

Contra limited atonement. Why would one have to beseech the elect (v. 20) to be reconciled to God when they have already been reconciled (this verse) through the atonement?

Re. reconciliation: (v. 18, v. 20)

2 Cor 5:20

The “we” are Paul and the apostles who are in Christ’s stead, that is, the representatives of Christ. Contra papacy (Jn. 20:22-23).

2 Cor 5:21

I.e., if the accuser would accuse the innocent of sin, his accusation carries no weight against those who claim the Innocent’s name. Note, too, that God made Christ “to be sin,” not just to “bear sins,” or “die for sins,” or “take away the sin of the world,” though that is the result of what happened. On Calvary, Jesus took the place of the serpent (Jn. 3:14, Gen. 3:1) and became a curse (Gal. 3:13) for sinners. He became the personification of sin.

Chapter note for 2 Corinthians 6

1 That he hath approved himself a faithful minister of Christ, both by his exhortations, 3 and by integrity of life, 4 and by patient enduring all kinds of afflictions and disgraces for the gospel. 10 Of which he speaketh the more boldly amongst them, because his heart is open to them, 13 and he expecteth the like affection from the again: 14 exhorting to flee the society and pollutions of idolaters, as being themselves temples of the living God.

2 Cor 6:2

This promise wasn't given to sinners but to Christ (Isa. 49:8). Here Paul applies it to believers, too, which is consistent with the close identification Jesus has with his believers (Ac. 9:5). This is an example of "free application of scripture." Likewise note the free application of Isa. 52:11, spoken to the nation Israel, to a Christian in 2 Cor. 6:17-18.

2 Cor 6:7

Eph. 6:13 v.f.

2 Cor 6:14

The straitening of v. 12 is caused by unequal yoke. Deu. 22:10.

2 Cor 6:16

Ex. 29:45-46.

2 Cor 6:17

Isa. 52:11, where it is applied to the Israel, here to the Christian. Paul wrote this knowing full well that no one gains salvation in this dispensation (Jn. 1:12) by acts of separation. (See note to Isa. 52:11 for more.)

2 Cor 6:18

Jer. 31:1, 9; Rev. 21:7. Another promise given to Israel applied to the Christian.

Chapter note for 2 Corinthians 7

1 He proceedeth in exhorting them to purity of life, 2 and to bear him like affection as he doth to them. 3 Whereof lest he might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their lovingkindness and obedience towards Titus, answerable to his former boastings of them.

2 Cor 7:1

1 Pet. 1:15.

Here Paul includes promises given to Israel (2 Cor. 6:17-18) among the promises given to the believers.

2 Cor 7:6

Titus refs. cf 2:13. Verse 13.

2 Cor 7:9

Two kinds of sorrow and two kinds of repentance are indicated in verses 9-10. The worldly manner is exemplified by Judas (Mat. 27:3), Pharaoh (Ex. 9:27), Balaam (Num. 22:34), where one sorrows for what one has *done*. The godly kind is exemplified by Job (Job 42:6) and Isaiah (Isa. 6:5) where one sorrows for what one *is*.

Re. damage: Paul says that we would have been damaged if our sorrow was worldly sorrow and not the real thing. E.g., the sorrow of getting caught in the act instead of sorrow for the act itself.

2 Cor 7:10

Eccl. 7:3.

2 Cor 7:13

Re. Titus see v. 7; v. 14.

Chapter note for 2 Corinthians 8

1 He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians, 7 by commendation of their former forwardness, 9 by the example of Christ, 14 and by the spiritual profit that shall redound to themselves thereby: 16 commending to them the integrity and willingness of Titus, and those other brethren, who upon his request, exhortation, and commendation, were purposely come t them for this business.

With reference to 1 Cor. 16.

2 Cor 8:1

Rom. 15:26.

2 Cor 8:2

9:11. An illustration of the widow's mite (Lu. 21:1-4).

2 Cor 8:6

Here (& in v. 7) giving is said to be a "grace." Compare 9:14-15 where grace is likened to salvation as a gift. The root word for grace, in English and Greek, is the same as for charity (1 Cor. 13:1 v.f., q.v.).

Re. Titus, see refs. to 2 Cor. 2:13.

2 Cor 8:8

Evidently there are times when he speaks by commandment.

2 Cor 8:9

From here comes the definition of grace repeated as "God's riches at Christ's expense."

2 Cor 8:12

This principle determines whether one is in the will of God or not at any point in one's life or ministry. God does not require of one what he knows is impossible, but he will test one to see if one is willing to try what one thinks is impossible. As long as the Christian is flexible in God's dealings--willing to do this or that or to go here or there--he is in the will of God. Refusing to be willing endangers one of being out of the will of God.

2 Cor 8:15

Ex. 16:18. Another example of free application where a promise to Israel is applied to the Christian.

2 Cor 8:16

Re. Titus, cf. vs. 6 & vs. 23.

2 Cor 8:18

Not Titus, cf. v. 23.

2 Cor 8:19

In 4:2 we are told to avoid dishonesty and to do all things openly. Here and in v. 21 we have an example of that in terms of giving. They will not collect without someone to check it.

2 Cor 8:23

V. 16.

Chapter note for 2 Corinthians 9

1 He yieldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand. 6 And he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing seed, 10 which shall return a great increase to them, 13 and occasion a great sacrifice of thanksgivings unto God.

2 Cor 9:1

This chapter is an example of what happens when a Christian really gives:

1. You get back more than you give (v. 6)
2. You become a personal blessing to the person you give to (v. 12)
3. You supply their need, and they attribute it to answered prayer (vv. 11, 14), so they thank God for you.
4. God gets the praise for answered prayer (vv. 11-12, 15).

2 Cor 9:7

Christian tithing falls in this category. The verse says that God loves some Christians more than others, and that it is based on giving.

2 Cor 9:8

An implied promise, stemming from the previous verse, says that God will give us sufficiency to every good work.

2 Cor 9:9

The promise of v. 8 is tied to giving to the poor via this promise to Israel applied to the Christian. These works constitute the Christian's righteousness, even as Jesus himself devoted his works to the poor, both fiscally and spiritually poor. See Isa. 66:2-3.

2 Cor 9:12

Giving leads to thanksgiving unto God.

2 Cor 9:13

Giving leads to the glorification of God.

2 Cor 9:14

Giving leads men to pray for you.

Chapter note for 2 Corinthians 10

1 Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spiritual might and authority, with which he is armed against all adversary powers, 7 assuring them that at his coming he will be found as mighty in word, as he is now in writing being absent: 12 and withal taxing them for reaching out themselves beyond their compass, and vaunting themselves into other men's labours.

2 Cor 10:2

He is hoping he will not have to get “rough” with them (c.f. vv. 8 and 11).

2 Cor 10:3

We war in the spirit using the word of God (Heb. 4:12).

2 Cor 10:4

This is the only verse that keeps many from becoming revolutionaries, training others for guerilla warfare.

2 Cor 10:5

With Prov. 16:3 and Rom. 6:11 this verse provides the only cure for a dirty mind of a pornographic imagination.

2 Cor 10:6

I.e., be ready to be an activist. In the context the verse refers to those who saw the business of 1 Cor. 5:1-6 and resisted doing what should have been done, that is resisted “churching” the sinner.

2 Cor 10:12

A great cure-all for most Christian ailments. It goes with Rom. 14:12 and settles 90% of the problems Christians encounter. The measure is Jesus and keeping our eyes upon Jesus (Heb. 12:2) will be the hardest thing we ever have to do in our Christian lives. Prov. 30:12 comments on this for our present Laodicean age. Compare v. 18 below.

For more on “the number” see 1 Tim. 5:9.

2 Cor 10:13

To reach unto the reader today requires preservation.

Through v. 16: no Christian should build on another man’s work without giving credit to that man, and no man should take credit for another’s work (v. 16). Cf. 1 Cor. 3:8.

Chapter note for 2 Corinthians 11

1 Out of his jealousy over the Corinthians, who seemed to make more account of the false apostles than of him, he entereth into a forced commendation of himself, 5 of his equality with the chief apostles, 7 of his preaching the gospel to them freely, and without any their charge, 13 shewing that he was not inferior to those deceitful workers in any legal prerogative, 23 and in the service of Christ, and in all kind of sufferings for his ministry, far superior.

2 Cor 11:2

At least two kinds of jealousy exist. One is godly (Ex. 20:5) and that is the kind given in the Song of Solomon. It is proper; “the rage of man” (Prov. 6:34) is not.

The Church is here said to be “espoused” to Christ, chaste, unmarried, and a virgin. The wedding has yet to take place. Paul writes in Eph. 5:30 that she is already “bone of his bone,” and “flesh of his flesh” that is, she is already part of his body. The “relationship” is the relationship of the first “marriage” on earth; Eve was never engaged to Adam, but the Church has been engaged for about 1970 years. There is no marriage for the Body of Christ till Rev. 19:7 (see Psa. 45).

2 Cor 11:3

The subtle “Bible teacher,” see note to Gen. 3:1.

Note the simplicity in Christ. There are no complicated rules for maintaining one’s salvation. One cannot earn it; it is freely given. That is the definition of grace. Even the faith is Christ’s, not our own. It can’t get any simpler than that. Still, there are those who want to institute a set of impossible-to-keep rules as if our works were not as “filthy rags” (Isa. 64:6) in the eyes of God. We don’t need the subtlety of scholars to tell us what God meant to see but didn’t have the wits to say clearly in the first place. They cast doubt upon the very words of Scripture, even as Satan did for Eve, tempting us to rely on them as authoritative in all matters of faith and practice, denying the authority of this book that God used to evangelize the world.

The following is taken and quoted from Peter Ruckman: An interesting fact: the context is “a chaste virgin to Christ.” Did the serpent, Satan, seduce Eve to beget Cain? See 1 Jn. 3:12; Jn. 8:41, 44; and Gen. 3:15. Note especially that Satan couldn’t murder anyone: God gave Satan the “power of death” (Heb. 2:14). Cain was the first murderer. He appeared after Satan had been promised a seed, and Eve’s comment (Gen. 4:1) on Cain’s birth showed her deception (see 1 Tim. 2:14-15), for she thought it was the “other” seed God had mentioned (Gen. 3:15).

Note the word “beguiled” (v. 3) coupled with sexual chastity (v. 2, “chaste virgin”). The Catholic Church taught for many years that Satan and Eve did have a “relationship.” ...

“With not enough details [on the seduction of Eve] given in Genesis 3 to settle this matter, doctrinally, there are two other things about the passage. One is Satan’s connection with a *tree* (Eze. 31:3, 8-15), ... and the matter of oral insemination is the other. Whatever Eve took in her mouth affected her circulatory system, and ‘the life of the flesh is in the blood.’ Lipstick has marked this path (see Prov. 30:20) for better than four millennia.”

It is places like this in the Bible ... where a modern Bible teacher or “head of the School of Religion” of “militant defender of the faith” simply faints: he collapses. -- Ruckman, B.B.B. Nov. 2001, p. 12.

2 Cor 11:4

Note the “others” here: another Jesus, another gospel (Gal. 1:6-7), and another spirit (Holy Ghost). It seems reasonable that there then also be other apostles, other ministers, and other angels (cf. vv. 13-15). Then, another church, another Bible, another bride of Christ, and another Christ (cf. Lu. 2:26 and Ac. 4:26), and another God (2 Cor. 4:4). In order to be “like the most high” (Isa. 14), Satan would have to have a Bible, a pastor, a Bible teacher, a Bible version, church members, “sacraments,” music, prayers, worship, followers, disciples, ministers, soulwinning efforts, and holy days with holy places. He has them. He also has the healers (Rev. 16:14) and apostolic signs (2 Thes. 2:9).

2 Cor 11:6

Paul’s rude speech is called “contemptible” by his enemies (10:10). He apparently appeared ignorant and unlearned (Acts 4:13), or worse. This was the “chiefest” of apostles (2 Cor. 2:11) and he warned his hearers against “good words and fair speeches” (Rom. 16:18) because such speech is designed to deceive and mislead and destroy its hearers (Prov. 26:25; 20:19; 29:5).

-- **THOROUGHLY**

Should be “thoroughly”, not thoroughly. Thoroughly means that the “effect” is from the outside in and may be only temporary. “Throughly” means eternal, from the inside out and permanent.

2 Cor 11:13

The false apostles here would profit from the occasion (v. 12) that Paul sponged off the church (or even made merchandise of it through his ministry). They transform themselves by works. 2 Pet. 2:1-2.

2 Cor 11:14

This indicates that Satan’s ministers are “godly men” correcting God’s word, among other things. They also preach works, which determines their just end.

Note the two attributes of Jesus Christ that are usurped by Satan: “the light of the world” and the “angel of the Lord” (Acts 27:23; Gal. 4:14). Other usurped attributes are Satan is a god, a lion, a serpent, like an angel, quotes Scripture, is called a “Christ” has a bride who is a city (Rev. 17), and is a “prince” (cf. Isa. 9:6 and John 14:30).

2 Cor 11:21

In other words, Paul is saying “It is a reproach for me to admit this, but we are too weak to do that.” -- PR

2 Cor 11:23

Paul’s license to preach was his bruises.

Chapter note for 2 Corinthians 12

1 For commending of his apostleship, though he might glory of his wonderful revelations, 9 yet he rather chooseth to glory of his infirmities, 11 blaming them for forcing him to this vain boasting. 14 He promiseth to come to them again: but yet altogether in the affection of a father, 20 although he feareth he shall to his grief find many offenders and publick disorders there.

2 Cor 12:2

Although it is commonly said that this was experienced by Paul, it can't be Paul's experience. First, it would be deceptive to refer to himself in the third person. Second, "knew" is in the past tense. It should be "know" if it were Paul himself; "knew" implies the man is dead or moved on.

Geocentric import is that the third heaven is implicitly centered on the earth. Also see v. 4.

2 Cor 12:4

N.B., paradise's location in the New Testament. Paradise is not restricted to the Old Testament, where it was down (Lu. 23:43, which see for the word's definition). It is now "up," (Rev. 2:7).

Note, too, that the man's soul has to have a bodily shape: "heard," and "saw," v. 1, and the fact that he could not tell if he were in the body or not. This shows the soul has a body that can wear a robe (Rev. 6:11; 20:4). It has eyes (Lu. 16:23), a tongue (Lu. 16:24), and arms and legs.

2 Cor 12:7

Just what the thorn was is not mentioned. Though most men think it was weak eyesight or other physical ailment, it is not required by the text to be physical. It could be spiritual battle he had with the flesh, where Satan had some influence on that aspect of his life. The last clause suggests it was a point of pride. The nature of the "thorn" was deliberately not specified so to allow a maximum number of people to identify with the text since most people have a spiritual "thorn in the flesh." See v. 9.

2 Cor 12:9

Psa. 119:29. Also see v. 10.

Grace implies that the thorn in the flesh (v. 7) involves sin.

Note that Paul could not heal himself, contrary to the claims of the healing Charismatics today. (Also 2 Tim. 4:20.)

2 Cor 12:10

Contrary to what the Charismatics say, Paul could neither heal himself, nor Timothy, nor Trophimus (2 Tim. 4:20) once the acts of the Apostles (AD 33-60) was over. Though God can still heal from time to time, he no longer endows that gift to special people.

2 Cor 12:12

Mk. 16:17 v.f., esp. v. 20.

2 Cor 12:14

Pr. 19:14; 2 Cor. 13:1.

2 Cor 12:18

Re. Titus, see refs. in 2 Cor. 2:13.

2 Cor 12:21

Re. fornication, cf. note to Mat. 5:32.

Chapter note for 2 Corinthians 13

1 He threateneth severity, and the power of his apostleship against obstinate sinners. 5 And advising them to a trial of their faith, 7 and to a reformation of their sins before his coming, 11 he concludeth his epistle with a general exhortation and a prayer.

2 Cor 13:1

2:14.

2 Cor 13:5

Relates to the in-dwelling of the Holy Ghost, uniting us as the body of Christ, who identifies with us as one.

2 Cor 13:8

We are not allowed by God to do anything against the truth. We have to tell the truth and not serve any party; we must serve the Lord.

2 Cor 13:12

Phillips says: "Give each other a hearty handshake."

2 Cor 13:14

Mat. 28:19. Compare the benediction with that of Num. 6:24-26. The Father: "bless and keep thee," ("the love of God"); the Son: "bless and keep thee," ("the grace of the Lord Jesus Christ"); the Holy Ghost: "Give thee peace," ("the communion of the Holy Ghost").

The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.