

Chapter 1 : Quick Study, 2 Corinthians | Let Me Clarify!

Let's Study 2 Corinthians is a commentary concerned with the ways in which the teaching of scripture can affect and transform our lives today. pp.

Now the mysteries are a unique term, we have the word used in Matthew 13, when Jesus spoke of the mysteries of the Kingdom, but that was a different setting. Remember what Paul has been talking about throughout these first three chapters. Well, he was a manager. He has to be a good, faithful steward of what belongs to you. The amazing thing is that Paul has given to every true believer an understanding of the mysteries. And within this wagon wheel are all the various mysteries that make up what I call this body of truth that Paul calls the dispensation of the Grace of God. So, Romans Chapter 11, verse And of course this the great chapter where Paul makes it so certain that God is not through with the Nation of Israel. Now here is one of the mysteries that was revealed to this apostle that no one else had ever dreamed of, and here it is: See the whole idea in Isaiah But kept in the mind of God a total secret was that He would go to the Gentiles without Israel. They rejected Him, and He displaced them from Jerusalem, and dispersed them into the nations of the world, and now He has gone to the Gentiles with the Gospel of the Grace of God. A mystery, a secret, kept in the mind of God, but now revealed. Now our next mystery is found in Romans All the Old Testament was by way of Israel. Now the next one is in I Corinthians chapter 2: We looked at this not very long ago. Israel could have known if they would have just simply studied their Old Testament, but Israel did not know. America has had the Gospel I Corinthians Almost everywhere you go there are copies of the Scriptures, yet how much of America today knows that we are approaching the end-times? The Lord is about to intervene in human history. It was a secret that had been kept in the mind of God until He revealed it to the Apostle Paul. Men had the gift of speaking forth the Word of God even though it was not yet in print. In all of the pagan religions of the world, what do they speak of when they speak of the very inner sanctum of that religion? The mysteries, the secret things that the common initiate I call them , never are aware of. If you ever have an opportunity to visit with missionaries from the still rather dark areas of the world where they are still in pagan practices, ask them if there is power in those pagan religions. Still means the same thing. Those things that have been kept secret in the mind of God. Here again is a truth that has never been revealed in Scripture. There is no hint of this in the Old Testament. Jesus never referred to it. The Rapture of the Church. That there will be a group of believers who will not die physically. Look how he explains it. Then Paul goes on to explain it further in the following verses. Some people get Matthew 24 confused with this secret, but Matthew 24 deals strictly with the nation of Israel, the Tribulation, and His Second Coming to the earth. Now the next mystery is in Ephesians Chapter 1. So some of these things come out in greater detail in his later prison epistles than they do in the first one, and this is very obvious. Romans and Corinthians were the pre-prison epistles. These are the revelations that Paul got early on, but when you get over here in Ephesians, Colossians and Timothy, this is toward the end of his writing career, and he has a greater revelation than he did back here. Never lose sight of that when you study Paul. His Mercy and Grace in saving lost sinners. The next mystery will be Ephesians 3: Israel never had a promise that they would be joint-heirs with Christ. Do you know what that means? All of this is just a summarization, this is certainly not detailed commentary as I would like to teach on these mysteries. Remember, he was talking earlier in this chapter that the Gentiles are going to be joint-heirs with Christ. But you and I, as Gentile believers, have this prospect that when we go into the eternal abode then we will be joint-heirs with Christ. Now in verse 9, Paul wanted this mystery to be seen by all believers, not just the spiritual, not just the pastors, or theologians, but everyone. Jesus never indicated that there would ever be this kind of a consort between Himself and Gentiles. He only talked about Himself and Israel. But this was kept secret in the mind of God until it was revealed to this man. Paul is now proclaiming something that had never been revealed before "that Gentiles as well as Jews can be saved by believing on the finished work of the Cross. Enter into this glorious relationship with Christ that makes us a joint-heir with Him, not for just this life but for all eternity. What a glorious prospect. Not some great doom, and judgment. But we have this assurance that this mystery is this fellowship that we as Gentiles are going to enjoy, and already do. The next

one is found in Colossians 1: Now Chapter 4, verses 2 and 3: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifest in the flesh:

Chapter 2 : Let's Study 2 Corinthians by Derek Prime () | Best Commentaries Reviews

The latest in the series of contemporary study guides designed to encourage ordinary Christians to read, understand and apply God's Word sets out the message of 'Paul's most autobiographical letter, in which he opens his heart more than in any other'.

P46 and B and "but" i. The UBS4 gives ""for" a "C" rating, meaning they can not decide. Often conjunctions are crucial in interpretation, but in this case the sense of the sentence defines the issue. He mentions several times how the Spirit had led his travel plans cf. The book of Acts does not record this second painful visit. His initial stay in Corinth is recorded in Acts See chart in Introduction, Date, E. It probably occurred between the writing of I and 2 Corinthians. I like the NJB translation of this verse, "for if I cause you distress I am causing distress to my only possible source of joy. Yet, he spoke the truth, as painful as it was. Like a good medical doctor, Paul knew sometimes pain is necessary for long term healing. Paul uses two subjunctive verbs in this sentence because sometimes people do not respond well to correction. God had created all humans with free will, which is both a precious and a dangerous thing. It holds the potential of joy and restoration or embitterment and continuing rebellion. See full note at 1: I believe the sense of the RSV and Phillips translation are probably best: Who is this "he" who caused trouble? There have been several suggestions. Someone had caused sorrow, both to Paul and to the entire church perfect active indicative and the consequences remained. Paul, when attacked, even cared for the attacker cf. The mention of "the majority" shows how Paul viewed church polity. He felt himself called as an Apostle to the Gentiles, but this did not remove the congregational aspect of responsibility to lead. Paul has a great balance in his letters between authoritative commands i. The NT has all three forms of polity: Acts 15 has all three levels involved in the ecclesiastical process. It is not an issue of which one is biblical; they all are. It is an issue of godly believers leading within biblical guidelines, not personal agendas! Church discipline is never vindictive, but always redemptive cf. Sin must be exposed, but also to be covered i. For "comfort" see full note at 1: NASB "might be overwhelmed by excessive sorrow" NKJV "be swallowed up with too much sorrow" NRSV "may not be overwhelmed by excessive sorrow" TEV "from becoming so sad as to give up completely" NJB "may be overwhelmed by the extent of his distress" The first phrase is literally "lest by more abundant grief such a one should be swallowed up. It is literally "to gulp down. Negatively it could mean to destroy cf. His choice of words reveal the depth of his feelings. It is possible it is metaphorical of the reality of something cf. Louw and Nida, p. It seems to have the connotation in the NT of "to test with a view toward approval. This was THE issue cf. There is a Greek manuscript variant related to "whether. As for the other options, They were pronounced alike. Many of the early Greek manuscripts were copied by one person reading a text and several others writing it down. Thus, variants such as this related to sound, are common. The UBS4 gives option 1 an "A" rating certain. In this context it means to graciously forgive or remit cf. Paul asks the majority to forgive in v. Paul reiterates his own personal forgiveness of the offender. He himself is able to do it because of his love for Christ. Paul calls him by several titles in 2 Corinthians. It is interesting to know that Satan tempts both by inclination to evil and by the perversion of the good. An inappropriate, unforgiving, angry, or prideful attitude on the part of the church could open the door for Satan to disrupt the fellowship. Often believers are ignorant i. Paul was apparently attacked by some at Corinth because his travel plans did not materialize. Paul tries to explain why. This phrase emphasizes the effective power of God through the redemptive accomplished ministry of the Messiah and the wooing of His Spirit for evangelism and Christian discipleship cf. See Special Topic at I Cor. Paul was continually worried perfect active indicative about Corinth cf. He left an open door in Troas because of his concern and fearfulness about the church at Corinth. Paul loved this factional, prideful church! Paul had not heard from him at the expected time and became very concerned. Titus is mentioned several times in 2 Corinthians cf. It is a digression of praise to God for Christ! The digression is so beautiful and so helpful that we thank God for it. And who is adequate for these things? He has destroyed all hostile powers cf. Believers follow Him, not as prisoners TEV, NEB, and REB translate this explicitly as "prisoners," but this goes against the obvious victory of the context, unless Paul is referring to his sufferings and

humiliations as an evangelist compared to the prisoners in a Roman parade , but as fellow soldiers! We are overcomers because of and through Him! Our victory is won, but we must choose to claim it and walk in it daily. To me option 2 is the focus, but option 3 is the implication. Evangelists are victorious, but there is a price to be paid cf. The term means to clearly display or make known. Paul was proud of his knowledge of God through Christ. Knowledge is not for personal glory, but for evangelism. As we are "always" i. The universal gospel of Christ is to be shared by His victorious followers in every place cf. Paul uses this little phrase "in every place" often cf. I wonder if it is not an allusion to Mal. Believers are accepted in Christ for the purpose of becoming like Christ and sharing His gospel. For the theological significance of "who are being saved. For the concept of "perishing" see the full theological discussion at I Cor. It is important how we live; others are watching cf. As I read this verse I think of how many times and places I have had the privilege of sharing the gospel. One never knows who is present or what they are going through! Some of my sermons are done well and some are real flops! We must be faithful to speak the gospel but our spiritual responsibility has limits! It is His world! Human logic or eloquence is not the crucial factor! The UBS4 gives option one a "B" rating almost certain. It was used in two ways: This would be the opposite of "peddling. Notice the parallel between "but as from sincerity" and "but as from God. Paul thanks God cf. It seems to be an idiomatic way of asserting the trustworthiness and truthfulness of the gospel. Each of us must walk in the light we have. You, the Bible, and the Holy Spirit are priority in interpretation. You must not relinquish this to a commentator. These discussion questions are provided to help you think through the major issues of this section of the book. They are meant to be thought-provoking, not definitive. Why does Paul discuss his travel plans so extensively? How many letters did Paul write to the Corinthian church?

Chapter 3 : 2 Corinthians - Reformation Study Bible - Bible Gateway

2 Corinthians - 'Paul's most autobiographical letter, in which he opens his heart more than in any other'-shows the 'privileges and pressures of pastoral work'. It also contains 'unique passages about perseverance under trials, the nature of Christian service, evangelism and giving.'

That reason was, that their minds had been so illuminated by that God who had commanded the light to shine out of darkness, that they had discerned the glory of the divine perfections shining in and through the Redeemer, and they therefore gave themselves. The doctrines which they preached they had not derived from people in any form. They had not been elaborated by human reasoning or science, nor had they been imparted by tradition. They had been communicated directly by the source of all light - the true God - who had shined into the hearts that were once benighted by sin. Having been thus illuminated, they had felt themselves bound to go and make known to others the truths which God had imparted to them. Who commanded the light - Genesis 1: God caused it to shine by his simple command. The passage in Genesis is adduced by Longinus as a striking instance of the sublime. See note, John 1: And the sense here is, that God had removed this ignorance, and poured a flood of light and truth on their minds. This passage teaches, therefore, the following important truths in regard to Christians - since it is as applicable to all Christians, as it was to the apostles: Indeed, the darkness which prevailed before the light was formed, was a most striking emblem of the darkness which exists in the mind of man before it is enlightened by revelation, and by the Holy Spirit. The tendency of man if left to himself is to plunge into deeper darkness, and to involve his mind more entirely in the obscurity of moral midnight. They are enabled to see things as they are. This fact is often taught in the Scriptures; see 1 John 2: They have different views of things from their fellow-men, and different from what they once had. They perceive a beauty in religion which others do not see, and a glory in truth, and in the Saviour, and in the promises of the gospel, which they did not see before they were converted. This does not mean: But it means that they have clear and consistent views; they look at things as they are; they perceive a beauty in religion and in the service of God which they did not before. They see a beauty in the Bible, and in the doctrines of the Bible, which they did not before, and which sinners do not see. The temperate man will see a beauty in temperance, and in an argument for temperance, which the drunkard will not; the benevolent man will see a beauty in benevolence which the churl will not: And especially will a man who is reformed from intemperance, impurity, dishonesty, and avarice, see a beauty in a virtuous life which he did not before see. There is indeed no immediate and direct enlargement of the intellect; but there is an effect on the heart which produces an appropriate and indirect effect on the understanding. It is at the same time true, that the practice of virtue, that a pure heart, and that the cultivation of piety all tend to regulate, strengthen, and expand the intellect, as the ways of vice and the indulgence of evil passions and propensities tend to enfeeble, paralyze, darken, and ruin the understanding; so that, other things being equal, the man of most decided virtue, and most calm and elevated piety, will be the man of the clearest and best regulated mind. His powers will be the most assiduously, carefully, and conscientiously cultivated and he will feel himself bound to make the most of them. The influence of piety in giving light to the mind is often strikingly manifested among unlettered and ignorant Christians. It often happens, as a matter of fact, that they have by far clearer, and more just and elevated views of truth than people of the most mighty intellects, and most highly cultivated by science and adorned with learning. He is the source of all light. He formed the light in the natural world; he gives all light and truth on all subjects to the understanding; and he imparts all correct views of truth to the heart. Light is not originated by man; and man on the subject of religion no more creates the light which beams upon his benighted mind than he created the light of the sun when it first shed its beams over the darkened earth. All this work lies beyond the proper province of man; and is all to be traced to the agency of God - the great fountain of light. It requires the exertion of the same Omnipotence; and the change is often as remarkable, and surprising. Nothing can be conceived to be more grand than the first creation of light - when by one word the whole solar system was in a blaze. And nothing in the moral world is more grand than when by a word God commands the light to beam on the soul of a benighted sinner. Night is at once changed to day; and all things

are seen in a blaze of glory. The works of God appear different; the Word of God appears different; and a new aspect of beauty is diffused over all things. If it be asked in what way God thus imparts light to the mind, we may reply: All spiritual and saving light to the minds of people has come through his revealed truth. Nor does the Spirit of God now give or reveal any light to the mind which is not to be found in the Word of God. They are then, by sickness, disappointment, and pain, made to see the folly and vanity of the things of this world, and to see the necessity of a better portion. It is directly by his agency that the heart becomes affected, and the mind enlightened. It is his province in the world to prepare the heart to receive the truth; to dispose the mind to attend to it: And whatever may be the means which may be used, it is still true that it is only by the Spirit of God that people are ever brought to see the truth clearly and brightly. The same Spirit that inspired the prophets and apostles also illuminates the minds of people now, removes the darkness from their minds, and enables them clearly to discover the truth as it is in Jesus. See the notes, 1 Corinthians 2: It is that Christians may behold the divine glory. The meaning is, that it is for the purpose of enlightening and instructing them concerning the knowledge of the glory of God - Bloomfield. In the face of Jesus Christ - That is, that they might obtain the knowledge of the divine glory as it shines in the face of Jesus Christ; or as it is reflected on the face, or the person of the Redeemer. There is undoubted allusion here to what is said of Moses 2 Corinthians 3: The sense here is, that in the face or the person of Jesus Christ the glory of God shone clearly, and the divinity appeared without a veil. The divine perfections, as it were, illuminated him, as the face of Moses was illuminated; or they shone forth through him, and were seen in him. The sense is not materially affected which ever translation is preferred. It is, that the divine perfections shone in and through the Redeemer. This refers doubtless to the following truths: And there is not, that we know of, one of the divine attributes or perfections which has not at some period, or in some form, been evinced by Jesus Christ. If it be the prerogative of God to be eternal, he was eternal; Isaiah 9: If it be the prerogative of God to be the creator, he was also the creator John 1: And as the wax bears the perfect image of the seal - perfect not only in the outline, and in the general resemblance, but in the filling up - in all the lines, and features, and letters on the seal, so it is with the Redeemer. There is not one of the divine perfections which has not the counterpart in him, and if the glory of the divine character is seen at all, it will be seen in and through him. Copyright Statement These files are public domain.

Chapter 4 : Best Commentary on 2 Corinthians | Best Commentaries Reviews

*Let's Study 2 Corinthians [Derek Prime] on www.nxgvision.com *FREE* shipping on qualifying offers. 2 Corinthians - 'Paul's most autobiographical letter, in which he opens his heart more than in any other' - shows the 'privileges and pressures of pastoral work'.*

In each there is the contrast between the high ideal to which the believer in Christ is called and the infinite debasement into which he may possibly sink. John characteristically presents the law of the spiritual life as a generalised fact of experience: In 2 Maccabees 1: The cognate verb is used of sexual impurity in Revelation Paul has in his thoughts here. The two thoughts--idolatry and impurity--were inextricably blended in his mind. He cannot close his eyes to the "hidden things of shame" that were their constant and inevitable accompaniments. But that contagion of impurity might spread to the inward parts. Mind and conscience might be defiled Titus 1: The literature of the Empire, as seen in Catullus and Martial and Juvenal, shows only too terribly what St. Paul meant by "filthiness of the spirit. Perfecting holiness in the fear of God. The word is the same as that mis-translated "terror" in 2Corinthians 5: Pulpit Commentary Verse 1. Perhaps the word is added to soften the sternness of the preceding admonition. Let us cleanse ourselves. Every Christian, even the best, has need of daily cleansing from his daily assuilingment John John 1 John 3: From all filthiness; rather, from all defilement. Sin leaves on the soul the moral stain of guilt, which was typified by the ceremonial defilements of the Levitical Law comp. The word used for "filth" in 1 Peter 3: Of the flesh and spirit. From everything which outwardly pollutes the body and inwardly the soul; the two being closely connected together, so that what defiles the flesh inevitably also defiles the soul, and what defiles the spirit degrades also the body. Uncleanness, for instance, a sin of the flesh, is almost invariably connected with pride and hate and cruelty, which degrade the soul. This is the goal and aim of the Christian, though in this life it cannot be finally attained Philippians 3: In the fear of God. There is, indeed, one kind of fear, a base and servile fear, which is cast out by perfect love; but the fear of reverential awe always remains in the true and wisely instructed Christian, who will never be guilty of the profane familiarity adopted by some ignorant sectarians, or speak of God "as though he were some one in the next street" Hebrews Matthew Henry Commentary 7: If we hope in God as our Father, we must seek to be holy as he is holy, and perfect as our Father in heaven. His grace, by the influences of his Spirit, alone can purify, but holiness should be the object of our constant prayers. If the ministers of the gospel are thought contemptible, there is danger lest the gospel itself be despised also; and though ministers must flatter none, yet they must be gentle towards all. Ministers may look for esteem and favour, when they can safely appeal to the people, that they have corrupted no man by false doctrines or flattering speeches; that they have defrauded no man; nor sought to promote their own interests so as to hurt any. It was affection to them made the apostle speak so freely to them, and caused him to glory of them, in all places, and upon all occasions.

Chapter 5 : 1 Corinthians - Part 2 - Les Feldick Bible Study

Banner of Truth, Paperback. Good. The cover bears a different picture than the one shown. The binding is a little smudged and bumped with creasing to the corners and hinges.

Chapter 6 : - Let's Study 2 Corinthians by Derek. Prime

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Chapter 7 : 2 Corinthians 11 NKJV - Concern for Their Faithfulness - Oh, - Bible Gateway

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Chapter 8 : Let's Study 2 Corinthians (Let's Study Series) Prime, Derek

Read 2 Corinthians 4 commentary using Matthew Henry Commentary on the Whole Bible (Complete). Study the bible online using commentary on 2 Corinthians 4 and more!

Chapter 9 : 2 Corinthians: Bible Study Commentary in simple English

To do it justice we are covering 2 Corinthians in 12 lessons. Yes, it's a long study, but the letter is of such value that it deserves full treatment. This study is presented as free, e-mail-delivered Bible study.