

tionaries and histories, as well as four lexicons, and they all represent the kiss to have been a form of salute between persons of both sexes, the custom dating back to ancient times. The instruction of the apostle, then, was not to start any new form of salutation, for that of the kiss was in existence centuries before he was born. The point is in the word *holy*, and it means for the salutation to be sincere and not hypocritical as was that of Judas.

Verse 21. Paul wrote some of his epistles with his own hand (Galatians 6: 11), others he dictated and then signed them to show that they were genuine.

Verse 22. *Anathema* means a curse, and it is pronounced upon a man who does not love Jesus. *Maranatha* is transferred into the King James Version without being translated. Thayer defines it, "our Lord cometh or will come." It denotes, therefore, that such a person will be accursed when the Lord comes. (See 2 Thessalonians 1: 7-9).

Verses 23, 24. Paul wishes that the grace (favor) of Jesus may be with the brethren at Corinth. As a secondary favor upon the church, the apostle assures it of his love for all in Christ Jesus. *Amen* is explained in the notes on Romans 16:24, volume 1 of the New Testament Commentary.

2 Corinthians 1

Verse 1. Much of this epistle will reflect the results of Paul's first letter to the church at Corinth. Because of the conditions in that church due to the habits of the Gentile citizens of the country, it will be well for the reader to reread the "general remarks" offered at the beginning of the first epistle. The apostleship of Paul was supported both by Jesus and his Father. With such a weighty endorsement, the epistle to the church should have the most respectful consideration from those to whom it is addressed. It was sent directly to the church in Corinth, which was the Roman capital of Greece, and the salutation included all the saints (disciples) in *Achaia*, the name the Romans gave to Greece. For comments on *Church of God*, see those on Romans 16: 16, in volume 1 of the New Testament Commentary, and those on 1 Corinthians 1: 2.

Verse 2. For comments on this verse, see 1 Corinthians 1: 3.

Verse 3. A father and son could not be the same individual, and God is declared to be the Father of Christ. This refutes a false teaching in the world that Jesus is "the very and eternal God." It also exposes another heresy known in religious circles by the name of "Jesus Only." God and Christ are one in purpose and goodness, but are two separate persons. Father and God of mercies and comfort simply means that all such blessings come from Him.

Verse 4. Paul regarded himself and all other Christians who were having persecutions for the sake of righteousness as "companions in tribulation" (Revelation 1: 9). The preceding verse says that all comfort comes from God, hence he is the One who enabled the apostle to pass his comfort on to others.

Verse 5. Jesus was in Heaven clothed with a spiritual body when Paul was writing this epistle, hence He could not literally undergo personal sufferings. But the church is His body in another spiritual sense and is subject to sufferings, and in that manner He may well be said to suffer with the faithful disciples. Besides this, Hebrews 4: 15 says that Christ can "be touched with the feelings of our infirmities," and in this sense He is also able to suffer with the saints. By the same token, the faithful disciples will share in the triumph of their Master over all trials and hardships experienced for the sake of righteousness.

Verse 6. The afflictions heaped upon Paul in his defence of the Gospel, should be a source of consolation to the Corinthians, in that they would have an encouraging example of saving faith that is put to the test. That is, it will be thus *effectual* (will have that effect) provided they are willing to withstand that same kind of sufferings if called upon to do so. The assurance that Paul could find consolation in spite of his sufferings, would result in consolation for the Corinthians. This is the same thought that is set forth in verse 4.

Verse 7. Paul's hopefulness in regard to the Corinthian brethren was based on their general attitude toward the Gospel. We shall later learn that they reacted favorably to the first epistle, hence it was reasonable to hope for their continued devotion to the Lord, even though great tribulations might come upon them.

Verse 8. The apostle has been making general references only to his difficul-

ties, but now he makes a more direct mention of them. He names Asia, but the specific place in that district where they occurred was Ephesus, where he "fought with beasts" (1 Corinthians 15: 32).

Verse 9. *Sentence of death.* Paul was so certain that he would die that he resigned himself to his fate. He was enabled to take such an attitude because of this trust in God *which raiseth the dead*.

Verse 10. The event did not turn out as Paul feared, for God took a hand in it and gave him the victory over the beasts. This gave him renewed faith in the power and goodness of God in delivering him from other conditions that threatened him.

Verse 11. Paul believed in the benefits of prayer and asked the brethren to pray for him, that he might continue to overcome his trials. In that case he would stimulate others to thank God for divine favors bestowed on the apostolic labors.

Verse 12. Among the reasons that would cause Paul to rejoice would be that of a good conscience. *Simplicity* and *sincerity* mean virtually the same thing, except Paul modifies the latter with the word *godly*. A man might be conscientious or honest, and yet not be satisfactory to God. (See Acts 23: 1; 26: 9; Romans 10: 1, 2.) Hence the apostle wished that his motives would all be directed by the will of the Lord. The word *conversation* in the King James Version comes from a number of Greek words, but with the exception of Philippians 3: 20, every instance means "manner of life," and not merely one's speech. Paul desired to live properly toward all men in the world, and such a life had been manifested *more abundantly* toward the Corinthian brethren because of his extended labors among them. (See Acts 18: 1-11.)

Verse 13. In Paul's first epistle to the Corinthians (chapter 2: 1-4), he declared that his oral speech was within the realm of simple language. He here continues that manner in his writing, so the brethren may read with understanding and hence be able to acknowledge the truth conveyed to them.

Verse 14. The reaction of the church to the first epistle shows the brethren had acknowledged its truth *in part* (that is, as far as the epistle had gone in considering the subjects at hand). The result of this respectful attitude was to be a mutual rejoicing over spiritual advancement. *In the day of the*

Lord Jesus. Most of the harvest to be received from the "sowing to the Spirit" will not be reaped until the day when Jesus comes again.

Verse 15. *This confidence* refers to the state of cooperation mentioned in the preceding two verses. *Second benefit* is said with regard for the spiritual gifts that an apostle can bestow on Christians.

Verse 16. Paul's plans included a visit into Macedonia, another Greek country lying north of that in which Corinth was located. He intended going to Corinth first, then making his journey into Macedonia as a sort of "side trip," after which he would come back to Corinth, from which place he would expect to be assisted onward toward Judea by the church; but 1 Corinthians 16: 5-7 shows he changed his plans.

Verse 17. *Did I use lightness?* The last word means "fickleness," and Paul wonders if the Corinthians would accuse him of that when he changed his plans; the form of his question implies a negative answer. Neither does he admit that he was moved by any fleshly interest in what he was doing. *Yea yea, nay nay* describes a person who is not certain what he wants to do, and the apostle denies being such a person.

Verse 18. *As God is true* is a phrase used for comparison, meaning that what Paul is about to affirm is just as true as the thought in the italicized phrase. *Word . . . not yea and nay.* Paul's preaching was not the wishy-washy kind; when he said "yea" or "nay," he meant it.

Verse 19. Paul was serving and preaching for the Son of God, and hence he could not consistently manifest a fickle spirit in his preaching. *In him was yea.* The promises and other statements coming from Jesus were always positive, leaving no room for doubt that He always meant what He said and would make His word good. *Silvanus* and *Timotheus* are other forms for Silas and Timothy.

Verse 20. This verse is virtually a repetition of the preceding one, with the added information that Jesus is to be regarded as reliable, because He is working in harmony with the Father. The promises are *amen*, which means they are backed up by the authority of Heaven, and are all to the glory of God.

Verse 21. *Stablisheth* denotes to confirm or strengthen a person in his work. Paul gives God the credit for

such support which he and the brethren in Corinth were enjoying in Christ.

Verse 22. *Earnest* means a pledge or foretaste of a more complete favor yet to come. Such an assurance was bestowed in miraculous measure upon the apostle.

Verse 23. *Call God for a record*. Paul knew that God was a witness of everything that he or any other man did or thought. He then would certainly not make a statement that was not true. *Came not as yet* refers to Paul's change of plans, commented upon at verses 16, 17. By this change, his visit to Corinth was delayed until they had more time to reflect on the epistle that he had sent to them, which was followed by their correction of many of the evils that were in their practices. By such a reformation, the congregation was "spared" the severe chastisement that he would have thought necessary, had he arrived before they made the corrections.

Verse 24. The severity that is implied in the preceding verse does not mean that the apostle was a tyrant over their faith, but yet he was bound to insist on their adapting their conduct to the will of the Lord however firm it might be.

2 Corinthians 2

Verse 1. This chapter continues the thought introduced in verse 23 of the preceding one. *Heaviness* is from LUPE, which Thayer defines, "sorrow, pain, grief," and he explains it at this passage to mean, "of one who on coming both saddens and is made sad." Paul was always conscientious and would not keep back any unpleasant chastisement that was due his brethren. (See chapter 7: 8.) However, by waiting a while longer before appearing in person, the brethren were given space to profit by the letter which he had sent to them, which caused some grief as we shall see later.

Verse 2. Since the sorrow over wrongdoing would be mutual between the guilty person and the one who chastised him for it, the only way the rebuker could be made glad would be by the repentance of the guilty one. Hence we can understand why Paul delayed his coming to Corinth until they had time to reflect and make adjustments.

Verse 3. This verse has virtually the same thought as the preceding one in its first part. *Having confidence*. Paul believed the Corinthian brethren would

rejoice in whatever they saw would bring joy to the apostle.

Verse 4. Like a firm but kindhearted parent, Paul wrote his rebuke of the brethren in Corinth, although it pained him in his heart to do so; he knew they might be grieved also. But the purpose of the epistle was not merely for their grief, but to show them his great concern and love with reference to their spiritual welfare.

Verse 5. Paul is referring to the fornicator reported in chapter 5 of the preceding epistle, although no specific mention is made of him nor his sin. *Not grieved me but in part*. Paul does not claim to be the only one who is grieved over the affair; he is bearing only a part of the burden. *Not overcharge you all*. A part of the congregation at first had endorsed the fornicator, and thus were responsible for the grief that had been brought upon Paul by the circumstance. However, the apostle did not want to make too strong a complaint about it, since the guilty one had evidently repented of his wrong in committing the deed, and the church had taken the right attitude toward the epistle written that included the subject.

Verse 6. The church has no authority to administer physical *punishment*, but the word refers to the rebuke and disciplinary action that was taken against the fornicator. *Inflicted of many*. The last word is from an original that literally means a majority. The New Testament church does not decide religious matters by what is generally known as a "majority vote." In the present case it will be noted that Paul uses the term as a contrast with *a man*. There was just one man who had committed the act, but the chastisement was administered by many more than one, namely, by the church when it was "gathered together" (1 Corinthians 5: 4). No final act of discipline can be scripturally performed except in a general assembly of the disciples. In such a meeting each member of the congregation has the right to offer scriptural objections to what is being proposed. If no such objection is stated, then the action must be regarded as that of the entire assembly; the act of *many*.

Verse 7. This verse considered alone might leave the impression that the church was still holding the charge against the fornicator, but we shall soon see that such was not the case.

Verse 8. Paul would not tell them

to *confirm* their *love* toward the man, if they had not granted him any love at all. But sometimes brethren are too indifferent about certain matters, and expect others to take too much for granted. In as serious a case as the present one, they should not act in that way, but should so conduct themselves that the brother would have no doubt of the love of the church.

Verse 9. *Did I write* has reference to the first epistle to the Corinthians. The Philippians were especially ready to do their duty even when the apostle was not present (Philippians 2: 12), and he concluded to make a test of the faithfulness of the brethren in Corinth, by remaining away long enough to see their reaction to the written instructions of the first epistle.

Verse 10. In 1 Corinthians 5: 3, 4 Paul shows that the act of discipline that he commanded to be done would be by his endorsement and participation, even though he really were not present. By the same token, the action of the church in forgiving the penitent man would be endorsed by him, though absent. *In the person of Christ* means to be acting by His authority. Being an inspired apostle of Christ, Paul could act as His representative in the matter. Not only did he have the authority to share in the act of forgiveness toward the penitent man, but he was personally so inclined.

Verse 11. Verse 7 indicates that if the brethren did not give the penitent one sufficient proof of their love, he would be overcome with sorrow or despair, and might be driven farther out into the world again. Of course that would be an advantage to Satan to have a soul lost to the church and gained for his realm. *Devices* means purposes and plans, and Satan always plans on using every occasion to injure the truth.

Verses 12, 13. Even an apostle feels the need of encouragement from his brethren. When Paul arrived in Troas on this mentioned occasion, he observed an open *door* or opportunity for preaching the Gospel. But he had expected to meet Titus there to report how the church had reacted to his first epistle. Not seeing him at this time, his disappointment cut short the work and the apostle went on to Macedonia, another province made up of Greek people, lying just north of Greece proper.

Verse 14. Paul was induced to change his plans on account of the disappoint-

ment. However, a devoted servant of Christ will not permit such an experience to lead him astray, for his trust in the Lord will enable him to triumph. *Savour* means odor or fragrance, and Paul likens the knowledge of Christ to something pleasingly fragrant.

Verse 15. The pronoun *we* refers to any men who preach the Gospel. Such work is a sweet *savour* (taste or odor) in the estimation of Christ, and such is true whether the ones to whom it is preached accept it and are *saved*, or reject it and *perish*.

Verse 16. God does not wish that any soul will be lost, yet if the Gospel is rejected, it will become a *savour* (odor) of something that is deadly. The same Gospel will act as a life-giving odor for those who inhale it with sincerity. Hence the true preacher of God's word has the assurance that whether his hearer accepts or rejects it, the result will be as God expected it, and thereby it will "not return unto Him void" (Isaiah 55: 11). The results of preaching the truth of God will be the same regardless of who does the preaching. However, it was especially true of the apostles since they were the ones who first preached it and did it by direct inspiration. That is why Paul asserts that he is *sufficient* (qualified) *for these things*.

Verse 17. Paul emphasizes his fitness for the aforesaid work, and specifies one qualification, namely, that he is not one who corrupts the word of God. *Sincerity* means a state of being pure or unmixed, and such was the kind of preaching Paul was doing; he gave it to the people unmixed with human traditions.

2 Corinthians 3

Verse 1. In reference to the declarations in the closing verses of the preceding chapter, Paul implies a denial that they were given in the spirit of boastfulness, of which he evidently had been accused by some persons in Corinth. His work was so well known in that city that he did not even need any commendation from outside sources. *As some others* refers to men coming to or going from the vicinity of Corinth who were not so well known, and who had to be provided with letters of commendation as credentials.

Verse 2. *Ye are our epistle*; Paul founded the church in Corinth (Acts 18: 1-11). *Known and read of all men*. That congregation was very strong and became known generally as the work

of Paul. Such information was spread not only through the regular channels of news, but the work of the apostle in Corinth was so precious to his heart, that he imparted the information to others. (See chapter 9: 2.)

Verse 3. The gist of Paul's figurative verses is that the lives of the Corinthians constituted an epistle, because they were displaying the principles that Christ taught. The agency through whom the teaching was written to them was the apostle, who was enabled to do such work by the Spirit of God. In contrast with the law of Moses that was written on tables of stone, this epistle was written on the human heart or mind of the Corinthians.

Verse 4. Having described the situation in the preceding verse, Paul affirms his confidence in the correctness of that description in the present verse.

Verse 5. Paul explains the entire qualification for his part in the preceding program, by giving God the honor for the source of such sufficiency.

Verse 6. *Ministers* is from the same Greek word as "deacon." Thayer's general definition is, "one who executes the commands of another, especially of a master; a servant, attendant, minister." Paul was *made able* to administer the commands of Christ by the Spirit of God as stated in verse 3. *New* is from *KAINOS*, which Thayer defines at this place, "new, which as recently made is superior to what it succeeds." *Testament* is from *DIATHEKE*, which Thayer defines, "a compact, covenant." In connection with our present passage he says, "we find in the New Testament two distinct covenants spoken of, namely, the Mosaic and the Christian, with the former of which the latter is contrasted." The latter covenant is the one of which Paul was made an able minister. *Letter . . . spirit*. Any document intended for the guidance of human beings would have to be expressed in some language and hence would need to use letters. However, some special sense is here attached to the term which will be seen in the following verses. *Letter killeth*. In Romans 8: 2 Paul calls the first covenant the "law of sin and death," because it inflicted physical death upon those who committed serious violation of it (Hebrews 10: 28). Under the law of the Spirit men are suffered to live physically in spite of their sins, and also may live eternally if they will make the necessary reformation of life.

Verse 7. The Mosaic covenant is called the *ministration of death* for the

reason shown in Hebrews 10: 28, together with the comments on the preceding verse. The superiority of the new covenant over the old would not mean much, unless it is known that the old one also was important. Hence Paul reminds the reader that in administering that first one, the face of Moses became so bright with its glory that the children of Israel could not endure looking directly into his face. (See Exodus 34: 29-35.) *Which was to be done away*. This statement refers to the covenant that was written on the tables of stone, namely, the ten commandments.

Verse 8. The original word for *rather* is defined by Thayer, "to a greater degree." Paul justifies his contrast by the fact that the first covenant (though glorious) was written on stone and also it "was to be done away," while the second was a ministration of the Spirit.

Verse 9. This verse refers to the same contrast that is considered in the preceding ones but with slightly different terms. *Ministration of condemnation* alludes to the same thought as that in the words "sin and death" in Romans 8: 2. *Ministration of righteousness* is used of the Gospel or new covenant, because in it is revealed "the righteousness of God" by faith. (See Romans 1: 17.) *Exceed* is used in the same sense as *rather* in verse 8.

Verse 10. *Had no glory* is said in a comparative sense only, for Paul has already shown the first covenant to be very glorious. However, it was nothing when compared with the second; it was glorified by being given through the Spirit.

Verse 11. This verse is an unanswerable refutation of a prominent but perverse doctrine in the world today. Certain followers of a visionary old woman maintain that the sabbath law is still binding on Christians. As an effort to evade the inconsistencies of their heresy, they assume a distinction between what they call the "ceremonial law" written by Moses, and the ten-commandment law written by the Lord. They admit that the law of Moses was to be done away, but maintain that the law of God (the ten commandments) was never to be abolished. But we know Paul is writing about the ten commandments in this chapter, for he says they were written on tables of stone, while Moses wrote his "ceremonial law" in a book. Also, our present verse plainly says the covenant that was written on the stones *is done away*, while something else (the law

of the Spirit) *remaineth*. It would be impossible for language to state a more complete and direct refutation of any theory, than the present chapter does of the Christ-dishonoring heresy of the Sabbatarians.

Verse 12. *Plainness* is correctly rendered "boldness" in the margin of some Bibles. This boldness was caused by Paul's abiding confidence in the perpetuity of the law of Christ. The law of Moses as a religious standard was ended by that of Christ (Romans 10: 4), and His law of the Spirit took its place.

Verse 13. Paul has been showing some contrasts between the old and new laws, and another one is shown here. He does it by making a figurative use of the vail that Moses put over his face. That vail was a literal one and was used as a literal shield for the eyes of the children of Israel. But as the glare on the face of Moses was a symbol of the glory of the old covenant, the hiding of that glare constituted (in Paul's figurative use of it) a concealment of the glory of that covenant. That covenant, though glorious, was destined to be done away, which truth was not realized by the children of Israel. Hence their failure to see the glory of that covenant that was destined to come to an end, is used by the apostle to symbolize their failure to realize the truth, namely, that it was to be abolished. *And not as Moses*, etc., means that Paul would not try to hide part of the glory of the new covenant, but instead he would "use great plainness [boldness] of speech" (verse 12).

Verse 14. Paul continues his figurative use of the vail, and likens it to the unbelief of the Jews concerning the temporary use of the old covenant, and the permanent use of the new under Christ. As a result, even down to the days of the apostle, when the children of Israel read the Old Testament, that vail of unbelief prevented them from realizing that the glory of that covenant was to be ended under Christ.

Verse 15. This verse is virtually a repetition of the preceding one, with the *heart* being used in the sense of the *mind* as in verse 14.

Verse 16. The pronoun *it* stands for the *heart* in the preceding verse. Of course the heart and mind of a man are the same, meaning the mental faculty by which he either believes or disbelieves a truth proposed to him. Paul here plainly predicts that the heart of the Jewish nation will some

day turn to the Lord. That is the same truth that is taught in Romans 11: 26. (See the comments on that passage in Volume 1 of the New Testament Commentary.) The removal of this vail of unbelief is predicted in Isaiah 25: 7, where the connection clearly shows the prophet is making a prediction of the Gospel Dispensation. It all means that the Jews as a nation will finally give up their rejection of Christ, and will recognize Him as the Messiah promised in the Old Testament.

Verse 17. *That Spirit* means the one referred to in verse 3 and others in the chapter. The Lord is that Spirit in the sense that He gave the new covenant to the world through the inspired apostles, and whoever receives that covenant enters into a state of liberty—freedom from the old law.

Verse 18. This highly figurative verse is based upon the incident when the face of Moses was veiled, hiding the glory that was caused by the old covenant. As a contrast, Christians are to look with uncovered faces into the new covenant that was given by the Spirit of the Lord. When they look into it they see the Lord, and his glory is reflected as by a mirror. If I look into a mirror I will see what my appearance actually is. But Paul extends the figure by showing that the Spirit of the Lord is such that when I look into the inspired mirror, it affects my own spiritual appearance so that as I behold the image reflected in that mirror, I will see it change from time to time. Dropping the figurative form of speech, the verse means that the more we "look into the perfect law of liberty" (James 1: 25), admiring the Lord's image that we see therein, the more our own character will become like His. Reasoning from these truths, it may be appropriately said that professed Christians who show the least amount of the characteristics of Christ, are the ones who seldom gaze into the divine mirror, the New Testament.

2 Corinthians 4

Verse 1. Paul calls the new covenant system a *ministry*, which means a service under Christ. He regards it as being so rich and glorious in contrast with that under Moses, that he is determined to *faint not*. It means he will not falter in his service for Christ, since there is so much to be gained by serving Him.

Verse 2. To renounce means to give up and completely turn from a thing.

All *dishonesty* (shame) is wrong, but so much has been said about hiding or covering the face, the apostle specifies that form of wrongdoing in this passage. The servant of Christ should not resort to any *craftiness* (trickery) in his teaching of the truth of Christ. To handle the word of God deceitfully means to pervert it and mix it with human traditions in such a way as to deceive the hearer. He would be misled by the appearance of truth that he would see in the mixture. The Judaizers who had been troubling the Christians were doing that very thing, by mixing a part of the law of Moses with the teachings of the Gospel. *Manifestation of the truth* means to give the plain unmixed and "unveiled" truth to the people. Such teaching would be commended by *every man* who conscientiously desired that which is pleasing to God.

Verse 3. In this verse we have a comparison that results both in a likeness and a contrast, based on the statements of the preceding chapter. The likeness is in the fact that something is *hid* or covered ("veiled"), and the contrast is that the hiding pertains to a different class from those indicated at Sinai.

Verse 4. The Gospel is hid to the people who are *lost*, and yet they are the ones who most need it. However, it is not the fault of the Lord that these people are lost, but it is caused by their own blind unbelief. This condition is caused by a being whom Paul calls *the god of this world*. Luke 4: 6; John 12: 31; 14: 30; 16: 11; Ephesians 2: 2 shows us that Satan is the one referred to by Paul. Certainly he does not want anyone to be influenced by the Gospel, for therein is reflected the spiritual image of Christ, and when men see that and admire it, they will become like Him and hence will reject Satan.

Verse 5. Paul's own personality or importance was not the subject of his preaching, for he claimed only to be the servant of the church for the sake of Jesus to whom the church belongs. The subject of all his preaching was Christ as the Saviour and Lord of all who will believe and obey.

Verse 6. *Light to shine out of darkness* refers to the condition prior to the six days of creation described in Genesis 1. Verse 2 of that chapter says that "darkness was upon the face of the deep" [the sea], and verse 3 states that God said, "let there be light." This material event is used to illus-

trate the condition of spiritual darkness that all men have before they receive the light of divine truth. This light is displayed upon the divine face of Jesus Christ and is communicated to those who will open their hearts to receive the truth. When that is done the spiritual darkness that enshrouded the heart of the sinner is penetrated, and in the place of that darkness, or "out of that darkness," will shine the glorious light of the Gospel.

Verse 7. The *treasure* means the light of the Gospel, and the *earthen vessel* is a human being. When the effects of the great truth concerning Christ are observed by the world, and knowing that man in his natural ability is unable to accomplish such results, it will be concluded that the power has come from God.

Verses 8, 9. In this paragraph Paul mentions four sets of unfavorable terms, in each pair of which he shows a contrast. The distinction is made between what he is actually experiencing, and what he did not suffer his adversities to do unto him. In other words, what he was forced to endure was bad enough, but the other would have been worse which he would not allow to take place with him; he resolved to surmount all his trials. He did not permit his *troubles* to *distress* him, which means to cramp or hinder him in his work. He was sometimes puzzled and wondered "what was coming next," yet he never gave way to *despair*. In spite of his *persecutions*, the Lord sustained him and he also had the encouragement of some faithful brethren. To be *cast down* means to be prostrated, while to be *destroyed* means to be entirely put out of the contest, and Paul would not let his trials come to that end. He was sometimes "down," but never let himself be counted "out."

Verses 10, 11. A man does not literally die but once, yet Paul was constantly in danger of death. (See 1 Corinthians 15: 30, 31.) The apostle was willing to face all this threat of death, that he might display the kind of life Jesus led on the earth.

Verse 12. On account of his work as an apostle and being on the "firing line," Paul had to face this danger of death constantly. The Corinthian brethren were not thus exposed to death as Paul was, yet they were receiving the spiritual benefit of the sufferings imposed upon the apostle, and it meant spiritual life for them.

Verse 13. *The same spirit of faith is*

a quotation from Psalms 116: 10. David's faith was so strong that he was willing to express it in words, regardless of what his enemies might do unto him. Paul affirms that he has that same spirit of faith, hence he is determined to speak the truth of Christ however much it might endanger his life among his enemies. This is a summing up of the attitude described in the verses beginning with verse 8.

Verse 14. Paul's confidence in the resurrection sustained him amid all of his persecutions. *Present us with you.* All men will be raised from the dead regardless of their manner of life, but the righteous will stand together in the group which Jesus will present as his own to the Father.

Verse 15. Paul endured many trials and inconveniences for the sake of his brethren in Corinth. He expected them to react with many expressions of gratitude in their prayers, thus giving God the glory for the *grace* or favor bestowed upon them.

Verse 16. *Faint* is the same as that in verse 1, and means to falter or be heartless, and Paul affirms that he would not suffer such to happen to him. That was because of his abiding faith in the promises of God, and the assurance that some day all "earthly things would cease to be, and life eternal fruit should bear." The *outward man* means the fleshly body that is the subject of persecutions and also is subject to the frailty of age and infirmity. While such changes are going on, the *inward man* (the soul or spirit) is living on and on and growing stronger each day and gaining much of that strength from the very trials that the enemy thought would cast him down in despair.

Verse 17. *Light affliction* and *moment* are used in a comparative sense. The first can affect the outward man only (Luke 12: 4, 5), and the second applies to this life only. On the other hand, the glory that shall be given to the faithful will be eternal in its *weight* (or worth) and endless in its duration.

Verse 18. *Look not* means not to be unduly concerned about it. *Things which are seen* means the present physical trials. *Not seen* means the spiritual reward in the next world, and that will be eternal in character and endless in duration.

2 Corinthians 5

Verse 1. *Know* is from *EIDO* which has a wide range of meanings. In the present passage Thayer defines it, "it

is well known, acknowledged." Hence it does not mean knowledge as different from faith, but rather that something is so well established that no doubt can be felt about it. *Earthly house* means the fleshly body that is the victim of persecutions as set forth in the preceding chapter. *Tabernacle* is applied to it because it is the home of the spirit of man while in this world. *Dissolve* denotes that something is thrown down, as a building might be taken down and its use discontinued. *Building of God* means the spiritual body into which the present one of the saints will be changed when Jesus comes from heaven (Philippians 3: 21).

Verse 2. *In this we groan* refers to the natural desire that every man has for something better than he now has in his fleshly body with all of its tendencies toward disease and decay. (See Romans 8: 22, 23.) *House which is from heaven*; the design of this house, and the power of carrying it out, exists in heaven the place of God.

Verse 3. Our spiritual being is not satisfied without a form or immaterial body to be associated with it.

Verse 4. The first clause of this verse is the same as that in the beginning of verse 2. *Being burdened* with the weight of fleshly infirmities creates a desire for relief. The desire is not merely to be relieved of the fleshly weight, but also that we may receive another kind of body for our soul. *Mortality* is from *THNETOS*, which Thayer defines, "liable to death, mortal," and hence life means the opposite. The saved will have their bodies changed into a form that will not be subject to death, for it will be like that of Jesus (Philippians 3: 21; 1 John 3: 2).

Verse 5. *Wrought us for the self-same thing* means that God has worked matters to accomplish this very result. *Earnest* means a pledge or foretaste of a more complete favor yet to come. Such an assurance was given in miraculous measure to the apostle, and is bestowed in a lesser measure upon all Christians. This is done in the church which is the body of Christ, and by the spiritual blessings that come to all faithful disciples of Christ.

Verse 6. Paul was never made uneasy by the threat of persecutions, for if "worst came to worst" and his enemies even slew him, he would then go into the presence of the Lord. On the other hand, as long as his soul was in its *home in the body*, he would be absent from the Lord. Hence the enemy

could do nothing to make his condition less desirable. This accounts for his resolute firmness when in the midst of the severest persecutions, or even when it seemed that death was near. (See 1 Corinthians 15: 30-32.)

Verse 7. *Sight* means the appearances of things in the present life, many of which are threatening and otherwise undesirable. *Faith* opens up before the apostle (as well as all other disciples) a vision of the Lord's presence. With such an incentive, the servant of Christ will *walk* or pursue his course while on the earth.

Verse 8. Paul's personal preference is expressed in this verse, which is the same thing that he does in Philippians 1: 23. Were it not for the good he could do while remaining in the world, he would rather die and go to be with the Lord.

Verse 9. Not knowing how nor by what means he would be taken out of the land of the living, the apostle was determined so to live that he would be prepared to stand approved whenever the time came to go into judgment with Him.

Verse 10. *We must all appear* is especially significant because Paul had referred to his responsibility regardless of when or how he would end his life. The thought is in keeping with his discourse delivered in Athens (Acts 17: 31), and with Peter's statement in Acts 10: 42 that Jesus was ordained to be the judge of the quick (living) and the dead. *Receive the things*. The last word has no separate word in the original; the phrase means to receive something from the Judge in view of the *things* that were done while living in the fleshly body. *According*. This word has been perverted by those who wish to defend the heresy commonly called "degrees of reward and punishment." Such a use of it wholly disregards Paul's own application which is in the same verse, namely, whether the things done are *good* or *bad*. There are only two kinds of deeds that can possibly be done, and they come under one or the other of these two words. By the same token, there can be only two kinds of reward bestowed upon man, namely, a crown of life for the *good* or a sentence of death for the *bad*, and it will be administered *according* to whichever a man has done.

Verse 11. *Terror* is from PHOBOS, and Thayer defines it virtually the same as Robinson, but the latter gives a somewhat fuller definition which is,

"fear, reverence, respect, honor," and he explains it at our passage to mean, "a deep and reverential feeling of accountability to God or Christ." Paul knew that such a feeling should be had toward the Lord, and it caused him to persuade men to prepare for the judgment day. *Made manifest unto God*. Everything a man does is known to God, which is one of the reasons Paul was constrained to do his duty by warning his fellow creatures against the day of final accounts. He believed that his work was so well known to the Corinthians that they could conscientiously commend him.

Verse 12. *Commend not ourselves*. Paul believes it would be better to let others do the praising of his work, hence he leaves that privilege to the Corinthians. Since self-praise is sometimes criticized, if Paul had indulged in that too much, his friends in Corinth would have been approached by the enemy with criticism of their leader (the apostle). But if the commendations were of their own formation, it would silence those pretenders who were not speaking from the heart.

Verse 13. Festus accused Paul of being beside himself (Acts 26: 24), and it is implied that he was so accused by some at Corinth. He affirms that if it is true, the matter is between himself and his God and so no one else needs be concerned about it, since no information for man would be at stake. On the other hand, his *sober* or serious conduct and speech would be maintained for the benefit of his brethren. Paul does not specifically deny either of the charges, but lets the conclusion be drawn that all of his manner of action and speech is such as to show respect for God and consideration for the needs of man.

Verse 14. The motive for the zeal of Paul was the love of Christ, which was so great that He died for all mankind. The death of Christ was needed by all as was proved by the truth that He died for them, since the death would not have taken place had such an event not been necessary.

Verse 15. The death of Christ was done that all humanity might be brought from the dead (1 Corinthians 15: 22). But it was for the additional and far more important purpose of inducing men to live such lives while in this world, that when they are brought alive from the grave they may live in joy in the eternal world.

Verse 16. *No man after the flesh*. It makes no difference whether a man is

a Jew or a Gentile in the apostle's estimation, for such a distinction counts for nothing in Christ Jesus. (See Galatians 6: 15.) It was necessary at one time to consider the fleshly nature of Christ, for that was a part of His qualification as the sacrifice for the sins of the world. But all that is past and He is at his Father's right hand in glory. Hence the time is no more present when such questions should be asked as to whether a man is a Jew or a Gentile, when the matter of his acceptance with God is considered. This fundamental truth was one thing that the brethren in Rome also had overlooked.

Verse 17. *New creature*. Adam was the first man in the first or material creation, and Christ is the first one in the second or spiritual creation (1 Corinthians 15: 45). When a man obeys the Gospel and comes into Christ, he is renewed spiritually and becomes a part of the new creation. *Old things are passed away* denotes that such a man is to follow a new kind of life, not one of sin (Romans 6: 4).

Verse 18. God is the creator of *all things*, whether the material world is being considered or the spiritual one. *Reconciled us* is true of all Christians, but Paul is here considering especially the relation of himself and the other apostles to the great work of the new creation. In order for man in general to be *reconciled* or brought to God in the spiritual creation, it was necessary for some agency to be empowered for the work. Such a service or *ministry* was given to the apostles.

Verse 19. *To wit* is an explanatory term, connecting the preceding verse with the present one. The Englishman's Greek New Testament renders this place, "How that God was in Christ," etc. God accomplishes his work for the salvation of the world through the Son. (See John 14: 6.) *Reconciling* is from KATALLASSO, which Thayer defines, "to receive one into his favor." It should be noted in which direction the reconciling is to be done, namely, from man to God. Man is the guilty party while God is the offended one. He has done nothing that needs to be made right, but man has separated himself from Him by his life of sin. However, God loves the creatures of His great wisdom and power, and desires to have them brought back into a life of righteousness. For this purpose the invitation is given for man to come into Christ by obedience to the Gospel. If he will do this, all his sins will be forgiven or not be *imputed*,

which means they will not be longer held against him. The word by which the work is accomplished has been committed unto the apostles.

Verse 20. *Ambassadors* is from PRESBEUO, which is used twice in the New Testament (here and in Ephesians 6: 20). Both Thayer and Robinson give us the simple word that is used in our verse as their definition, which shows they understand the Greek term to mean the same as the English, namely, "the official representative of his own government." Hence there are no ambassadors for Christ living on earth today, for the apostles are still in authority (Matthew 28: 20). *Be ye reconciled*. The Corinthians had already been reconciled to God by their obedience to the Gospel (1 Corinthians 15: 1, 2), but it was necessary to remain faithful in order to continue in the faith or *be reconciled*.

Verse 21. *Be sin for us* means that Christ the sinless one, was made an offering for sin on behalf of mankind. This makes it possible for man to lead a life of righteousness by being in Him.

2 Corinthians 6

Verse 1. *We* has reference to Paul and the teachers associated with him. The important truth is stated that the workers were acting *together*; cooperation is an essential thing in the work of the Lord. *Receive not . . . in vain*. This is an exhortation for his readers to make good use of their opportunities in the cause of the Lord. It is a great favor (*grace*) to be given such an opportunity, but if they are neglectful in their duty, the whole proposition will be fruitless as far as their salvation is concerned.

Verse 2. The present verse is enclosed in parentheses; however, it is directly related to verse 1. In that place the apostle exhorts the Corinthians not to let the offer of salvation to them be in vain. The present one is a quotation from Isaiah 49: 8, and the connection of that passage shows the prophet was predicting the offer of salvation to the Gentiles. The Corinthians were Gentiles and hence were among the ones to whom the prediction applied. That prediction was in effect at the time Paul was writing, hence he informs them *now is the accepted time*. That is why he insists that they make good use of the opportunity.

Verse 3. This verse goes back to the first one and connects the actions with

the "workers together" who were Paul and the other preachers of the Gospel. *Offence* is from *PROSKOPE*, which Thayer defines, "an occasion of stumbling," and explains it to mean, "to do something which causes others to stumble." One meaning of the original word for *ministry* is "service," and Paul means the service of preaching the Gospel. If the preachers were to set a bad example and cause others to do wrong, then the very truth they were preaching would be blamed for it, though unjustly. But Christians should "practice what they preach," and thus not give others any excuse for doing wrong.

Verse 4. Instead of *giving offence* (see preceding verse), Paul and his co-workers were striving to live in such a way that others would approve them, and regard them as true ministers of God. Such approved conduct was patiently maintained even when conditions were unfavorable. *Afflictions* were sometimes imposed upon them by their enemies. The original for *necessities* is defined by Thayer, "calamity, distress, straits." *Distresses* is similar to the preceding word but not quite as physical. It has special reference to situations where the mind is in a state of perplexity, being anxious about what is coming next.

Verse 5. *Stripes* means blows or wounds inflicted with a heavy rope or leather thong (Acts 16: 23, 33). *Imprisonments* refers to those unjustly imposed on him, such as that in the passage in Acts just cited. *Tumults* means "disturbances, disorders," such as are recorded in Acts 14: 19; 19: 29; 21: 30, which were caused by the presence and teaching of Paul. *Labors* is from an original that means any intense activities, whether in body or mind, that are caused by the service to Christ. *Watchings* and *fastings* pertain to the many seasons of anxiety that Paul was forced to undergo, occasioned by the uncertainties in the activities of the foe.

Verse 6. This and the next verse should be connected with "approving ourselves" in verse 4. The verses are to specify the items in their conduct by which they were to be "approved." *Pureness* literally means "without mixture." Paul endeavored to lead a life "unspotted from the world" (James 1: 27). *Knowledge* denotes the information that had been received from the Lord by inspiration. *Longsuffering* means patience in dealing with the rebellious, and *kindness* indicates a gentle

attitude toward those who would mistreat the apostle. *By the Holy Ghost* (or Spirit) means he regulated his work for the Lord by being thus divinely guided. *Love unfeigned* signifies a genuine interest in the welfare of others and not merely a pretended one.

Verse 7. *Word of truth* was that offered in the Gospel, as opposed to the false theories of the Greek philosophers. *Power of God* was given credit for his success and not placing it on his individual ability. *Armor of righteousness*. The strongest protection one can have against any successful attack upon his character that the enemy may make, is a life of constant righteousness. That is why it is called a "breastplate" in Ephesians 6: 14.

Verse 8. Paul reverts to the line of thought presented in verses 4 and 5, with the exception that he states both favorable and unfavorable conditions in contrast with each other. He was shown *honor* by some and *dishonor* by others. *Evil report* means he was slandered by his enemies, but was commended—given *good report* by others. Was accused of being a *deceiver* although he never was guilty of falsehood.

Verse 9. He was *unknown* from the standpoint of worldly fame, yet was *well known* to God and many faithful disciples. *Dying* in that he was threatened with death daily, yet was able to *live* through the grace of God. *Chastened* with many trials and persecutions, but not suffered to be physically put to death.

Verse 10. *As sorrowful*. The conduct of wicked people and the prospect of their terrible future, caused Paul to be affected with sorrow for them; yet he *rejoiced* over the reward that he believed was awaiting himself and all other faithful disciples of Christ. He was *poor* in this world's goods, yet in giving the Gospel to mankind he bestowed upon them the spiritual riches that cannot be valued in gold (1 Peter 1: 7). The last clause is virtually the same in meaning as the preceding one, except Paul applies the possession of the spiritual riches to himself and his co-workers.

Verse 11. The plural pronoun has been used through many of the passages in this book, because Timothy and other workers were associated with Paul in most of the experiences mentioned. However, they have a special application to the apostle, and some things would have been true of

him only. The reader should bear these remarks in mind, regardless of which form of pronoun is used in the comments. *Mouth is open* signifies that Paul spoke freely to the Corinthians. *Enlarged* is from PLATUNO, which Thayer defines, "to make broad, to enlarge," and he explains it at this place to mean "our heart expands itself to receive you into it, i. e., to welcome and embrace you in love."

Verse 12. *Straitened* means to be cramped or restricted, and *bowels* is used figuratively in reference to the affections. Paul is complaining of the lack of affection manifested by the Corinthians. (See chapter 12: 15.) He means to tell them their lack of affectionate expression for him is not his fault, for his heart was large enough for all their love (preceding verse); the fault is their own restriction.

Verse 13. This verse requests the Corinthians to "loosen up" or enlarge their heart to make room for the apostle's affections, and thus *recompence* (or reward) him for the love he has been showing for them.

Verse 14. Notwithstanding all that can justly be said against Christians marrying those who are not, it is a perversion to apply this passage to that subject. The same subject is under consideration in verse 17, where the apostle commands them to *come out from among them*. If Paul was writing in view of the marriage relation, then the command would require Christian husbands or wives to separate from their companions who were not Christians. But that would contradict 1 Corinthians 7: 12-16 and 1 Peter 3: 1, 2, and we are sure the Bible does not contradict itself. The passage at hand refers to religious organizations, or any such that profess to offer religious benefits to the world. That would include the ones that make direct professions of a religious character, such as the sectarian organizations, also those whose claims for spiritual rewards are only a part of their avowed purpose, such as the various fraternal organizations. The New Testament church is the only organization that has any scriptural right to offer spiritual instructions and other benefits to the world. (See Ephesians 3: 10, 11, 21, and 1 Timothy 3: 15.)

Unequally yoked is from HETERZUGER, and this is the only place the word is used in the Greek New Testament. Thayer defines it, "to come under an unequal or different yoke; to have

fellowship with one who is not an equal." He then explains it to mean, "the apostle is forbidding Christians to have intercourse [familiar association] with idolaters." Robinson's explanation of the word is virtually the same as that of Thayer. The remainder of the verse (and several verses following) shows specific reasons for the command. Idolatrous teaching and practices certainly constitute *unrighteousness*, and Christians can have nothing in common with such a system. *Light* and *darkness* are used figuratively, referring to truth and error as pertaining to spiritual matters. *Communion* means fellowship, indicating a common sharing in the same thing. Christians believe in the truth of the Lord and hence cannot be a partner with those who teach error.

Verse 15. There are several words that have similar meanings, but Paul uses the various ones for the sake of completeness in thought, and also for the sake of being more pleasant to the ear of the reader. *Concord* is virtually the same as "agreement," which is used later in the chapter. Thayer says *Belial* is "a name of Satan," and he is placed as opposed to Christ because there is no unity between them. *Infidel* is the same as *believer* in the Greek with a negative prefix.

Verse 16. *Temple of God* is contrasted with *idols* because those heathen objects of worship were usually housed in buildings in which the idolaters gathered for their religious exercises. *Ye are the temple* refers to the disciples as a congregation in which God dwells as the "guest of honor." It is true that 1 Corinthians 6: 19 says the bodies of Christians are temples of the Holy Ghost, but there is no difficulty, for the church is made up of individual disciples. *Their God . . . my people*. In the national life of the various groups of people existing in olden times, each group claimed some particular deity as its head or ruling spirit. By the same token, if Christians will be separate from all heathen and other unlawful religious associations, God will claim them as his people, and will allow them to own Him as their God.

Verse 17. *Come out from among them* denotes a complete separation from the thing spoken of, having nothing to do with any of its activities, nor having any interests in common with it. The Gentiles were largely given to the practices of idolatry, and the Corinthians had been mixed up with such

relations. *Unclean* means to be foul in a ceremonial as well as literal sense, and the practices of idolatrous nations were defiled in both senses. Their complete separation from all such was a condition on which the Lord would be willing to receive them.

Verse 18. The relation of parent and child is one of the most intimate ones possible to mankind. *Sons* and *daughters* are terms that apply to individuals, but it is true that the church which is the temple of God is composed of individuals, hence the terms are entirely appropriate here. This relation is assured the Corinthians on condition that they maintain a complete separation from all alliances that would corrupt them ceremonially or physically.

2 Corinthians 7

Verse 1. *These promises* are the ones mentioned in the last two verses of the preceding chapter. The prospect of such favors from God should be a sufficient motive for all Christians to do their utmost to obtain them. Since our bodies are made in the image of God (Genesis 1: 26; 5: 1, 2), then a spirit for man was formed within him (Zechariah 12: 1), he should wish to keep that body and spirit clean both physically and spiritually. *Filthiness* is from *MOLUSMOS*, which is not used in any other place in the Greek New Testament. Thayer defines it by the single word "defilement," then explains it to mean "an action by which anything is defiled." Since this is the only passage where the word is found, we know that by "anything" the author of the lexicon includes both the flesh and spirit of man. In its application to Christians today, therefore, it would include all false religious teaching, which defiles the spirit, and also that which defiles the body, such as narcotics, opiates and alcohol, when used as a habit.

Holiness is commanded here and elsewhere (Hebrews 12: 14), therefore we know it is something that can be accomplished today. The word has been perverted by false teachers, and made to mean something of a supernatural or special attainment, that requires a direct operation of the Lord upon the heart of the disciple after he has come into the church. The term is from five different Greek words in the New Testament, but all of them have virtually the same meaning, which is that relation and practice of a Christian that makes him separate from the worldly

life of sin. It has the same meaning as the words "righteousness" and "godliness," and all other terms in the New Testament that are applied to Christians.

Verse 2. *Receive us* is said in the same sense as chapter 6: 12, 13. The three denials of the verse refer to the severe rebukes that the apostle had given them previously; that in so doing he had not done them any injustice.

Verse 3. *Speak not to condemn*. Paul knew that some of the Judaizers had accused him of such treatment toward the Corinthian church, but he was not making the application to all of them. *Said before* refers to the passage cited in the preceding paragraph.

Verse 4. Paul felt *bold* in the sense of being greatly encouraged because of the attitude of the Corinthian church toward his former epistle. It gave him joy and comfort notwithstanding the many tribulations he was suffering for the Gospel.

Verse 5. *Flesh had no rest* denotes that his discomfort was from the standpoint of his temporal feelings, not that his spiritual state of mind was disturbed. (See the comments at chapter 2: 12, 13.) The *fightings* were the conflicts with visible enemies, and the *fears* were from his anxiety over the situation at Corinth.

Verse 6. God uses various means to comfort His faithful children. In this case it was done by sending Titus to Paul with the good news of the attitude of the Corinthian brethren toward the first epistle.

Verse 7. Paul was not selfish in his enjoyment of good news. He found joy in seeing that Titus also was comforted over the good state of the church at Corinth. *Earnest desire* indicates they wish to do their duty. *Mourning* refers to their sincere sorrow over their wrong in the matter of the fornicator. *Fervent mind toward me* denotes a kindly feeling toward Paul, even though he had rebuked them sharply.

Verse 8. A loving parent would regret the necessity of punishing his child, but would not regret having done so. That would be especially true if the punishment produced the desired results. That is the meaning of this verse, for the first epistle caused the Corinthians to be genuinely sorry for their wrongs.

Verse 9. The mere fact that they were made sorry did not cause Paul's

rejoicing, but their sorrow was the kind that caused them to repent. *After a godly manner* means their sorrow was the kind that pleased God; hence the letter from Paul had not damaged them in any way, but rather had benefited them.

Verse 10. Mere sorrow for sin will not cause one to repent, for he may only be sorry he was detected and punished. But if he is sorry for his sin because it is offensive to God, it will cause him to do what he can to make himself right. Such a sorrow is *not to be repented of*, which means it is not to be regretted. To be sorry only because of being taken in sin is a *sorrow of the world*, and such a state of mind *worketh death*, as it did in the case of Judas whose worldly sorrow brought him both physical and spiritual death. (See Matthew 27: 3-5; John 17: 12; Acts 1: 25.)

Verse 11. In the preceding verse the apostle makes only a general reference to the good effect that will be produced by godly sorrow, but in this he specifies a number of fruits of such sorrow. *Carefulness* means concern and diligence in attending to their duty. *Clearing of yourselves* all comes from APOLOGIA, and Thayer's definition is, "verbal defence, speech in defence." Such a speech would be called for only where one is accused of wrongdoing, whether guilty or not. The Corinthians were guilty of wrong in the case of the fornicator, and only by doing their duty could they be able to make their defence. *Indignation* was felt by them when they were made to realize the guilt of the man they had been tolerating in their fellowship. *Fear* means respect for the Lord, and concern over what might result were they not to deal with the guilty man as they should. *Zeal* is virtually the same in effect as *carefulness* used above. *Revenge* means punishment of the guilty man by the proper act of discipline. Romans 12: 19 says that vengeance belongs to the Lord, and when a church inflicts scriptural discipline on a guilty member, it is the Lord's way of administering vengeance upon him. To be *clear* means to be "pure from every fault" according to Thayer. If a congregation fails to exercise corrective discipline upon a guilty member, his guilt becomes that of the congregation also.

Verse 12. The fornicator at Corinth, and the man whose wife he was wrongfully using, were not the only ones concerned in the sad affair. In 1 Co-

rinthians 5: 6 it is declared that "a little leaven leaveneth the whole lump," which refers to this case, and shows that the whole church was affected by the case. Paul wished the brethren to know he had much care on their behalf and hence urged them to do their duty.

Verse 13. Paul found joy in seeing Titus comforted (verse 7), now he has joy over that of the Corinthians, also rejoices that Titus is *refreshed* or encouraged.

Verse 14. Paul had *boasted* (spoken words of commendation) of the merits of the church at Corinth, even before the developments were completed. Now he is *not ashamed* (has no regrets) since his praise of them has been proven true.

Verse 15. Actual obedience is more important than mere professions of agreement. The Corinthians not only showed a friendly attitude toward the epistle of Paul (sent to them by Titus), but confirmed it by doing their duty, and this was also accompanied with friendliness to Titus for having brought the message to them.

Verses 16. Confidence in our brethren is helpful in the struggle against the common enemy, for it strengthens our faith to see that the Gospel has its influence for good upon others.

2 Corinthians 8

Verse 1. *We do you to wit* is an obsolete translation that means, "we will make known to you," etc.

Verse 2. The subject of this and the next chapter is the contribution for the needy disciples in Judea. Paul has referred to it in 1 Corinthians 16: 1, and it is mentioned in Acts 11: 28-30. The preceding verse refers to the contribution of the Macedonians as the grace of God being bestowed upon them. That means that God enabled them to make a liberal gift in spite of their comparative poverty and their own trials as Christians among enemies. What adds to the merits of their giving is their *joy* at being given the privilege of performing such a worthy deed.

Verse 3. No person can actually do more than his *power* to do, but he can have a willingness that goes beyond it, and these churches had that frame of mind.

Verse 4. The sincere interest those churches had in the matter was indicated by their insisting upon Paul to receive their contribution, that he

might pass it on to the needy ones. *Fellowship* is from the same Greek word that is used in Acts 2: 42, and means partnership, or a sharing of something with another.

Verse 5. *Not as we hoped.* The liberality of the Macedonian churches went beyond Paul's expectations. He accounts for it by the fact that they *first gave their own selves to the Lord*. When disciples realize that they are actually not their own (1 Corinthians 6: 19, 20), they may be willing to consider "all that they have and are" as belonging to the Lord.

Verse 6. *As he had begun.* Titus began the work of directing the Corinthian brethren in this matter of fellowship (chapter 12: 18), and the favorable reaction of the church caused Paul to urge Titus on to its completion.

Verse 7. The virtues of *faith, utterance, knowledge, diligence and love*, pertained principally to spiritual matters. The Corinthian brethren *abounded* in them, which encouraged Paul to exhort them to abound also in the *grace* (favor) of bestowing temporal benefits upon the poor saints.

Verse 8. *Not by commandment.* We know the apostle did not mean the giving was not commanded, for that would contradict 1 Corinthians 16: 1, where he says he had "given order" to other churches on this subject, and passed the same instruction on to this church. The idea is that he wished the brethren to be stimulated unto the work by the good example of others. This shows it is right to refer to the liberality of others when exhorting a congregation to bestir itself in the matter of giving.

Verse 9. Much misplaced sentiment has been expressed at this passage by teachers who wish to show how poor the Saviour was while on the earth. They will even quote Matthew 8: 20 and apply it here, when that passage has nothing to do with the subject of poverty as we commonly use that term. (See the comments on that verse in volume 1 of the New Testament Commentary.) The poverty of Jesus was the opposite of his former riches, which was his possession and enjoyment of the glory of Heaven. He gave it all up that he might come among men to show them how they might come into possession of such eternal riches. He could not have set such an example had He retained his possession of those eternal joys and spiritual wealth continuously, instead of coming to the

earth where he would be dispossessed of them.

Verse 10. The *forwardness* or willingness of the Corinthian brethren as to helping the needy ones in Judea, had caused them to begin the collections a year before.

Verse 11. Paul urges the brethren to "speed up" the program so earnestly begun before, carrying their *readiness* of mind into action or actual *performance*, by contributing out of their possessions.

Verse 12. To begin with, in order for the gift to be acceptable to God, it must be prompted by a *willing mind*. The size of the gift that is required in order for it to be *accepted* is based wholly on what they *have*, or, as 1 Corinthians 16: 2 states it, according "as God hath prospered" them.

Verse 13. The actual amount the Lord requires from each disciple is not the same in all cases when stated in "dollars and cents." That would cause the more prosperous to be *eased*, while the less fortunate in worldly goods would be *burdened*.

Verse 14. The *equality* denotes that all members of the body of Christ should be equally interested in the welfare of others. If such were the case, then those in need would be assisted by the ones in better circumstances. (See 1 Corinthians 12: 26.)

Verse 15. This refers to the gathering of manna in the wilderness recorded in Exodus 16: 18, and Paul is making a spiritual application of it. (See the comments on that passage in volume 1 of the Old Testament Commentary.)

Verses 16, 17. Titus was always subject to the instructions of Paul, but his own interest in the Corinthian brethren also prompted him to act.

Verse 18. The original for *praise* is defined by Thayer, "approbation, commendation, praise." This brother had a good reputation among the churches for being true to the Gospel. He was sent with Titus as a moral protection against any suspicion of misuse of the funds he was carrying.

Verse 19. This *brother* was not merely the selection of Paul, but he had been chosen by these same churches among which he had the *praise*, to be with Paul in his traveling to and fro while collecting the *grace* (gift) to be turned over to the needy ones.

Verse 20. These precautionary measures were taken to prevent any questioning as to how the money was being handled. A man who is entrusted with the property of another should wish to protect himself from any suspicion of dishonesty. I have known of cases where brethren who handled the money of the congregation would resent all inquiries about the amount in their hands. They would probably make some peevish remark such as, "if you think I am not honest, I will just turn the job over to someone else." There is something wrong with a brother who takes such an attitude, to say the least, and he lays himself open to just suspicion.

Verse 21. The Lord knows the heart of every man, but human beings do not. It is necessary, therefore, that a man who handles the money contributed by others, should so conduct himself that his *honest things* will be evident to all.

Verse 22. To put the matter beyond all danger of questioning, Paul sent still another brother along with Titus, besides the one mentioned in verse 18. We are not told his name, but he was no stranger to Paul, for he had shown himself diligent in many things. His diligence was strengthened by his confidence in the Corinthian brethren. (*I have in you* should be translated "he has in you.")

Verse 23. This verse constitutes an apostolic recommendation for Titus and the brethren who were going with him. It is somewhat on the same basis as the foregoing statements, namely, an assurance that the men entrusted with the important work at hand were worthy.

Verse 24. Paul had boasted (spoken in complimentary terms) to these brethren, of the good spirit of the Corinthians. They are requested to verify it by their treatment of the messengers upon arrival among them.

2 Corinthians 9

Verse 1. It was *superfluous* or unnecessary to write as far as their general state of mind was concerned, as to giving to the poor ones in Judea.

Verse 2. Their being ready for a year proved the Corinthians had the right attitude on the subject. Paul had *boasted* (spoken in complimentary terms) to the churches in Macedonia of the *forwardness* of the churches in Achaia (another name for Greece in which Corinth was located. *Your zeal*

hath provoked very many. (Chapter 8: 8.)

Verse 3. It is easy to forget about a duty, especially if the occasion for doing it is delayed some time. Hence Paul sent the brethren on ahead to remind the brethren at Corinth about it to be ready, lest his boasting should be in vain.

Verse 4. The brethren from Macedonia would be with Paul when he came to take up the money at Corinth. If they had forgotten to get ready it would make the apostle feel as if they had "let him down." *That we say not ye.* Even if such a condition should be found upon arrival, Paul would take the humiliation upon himself only, and he wished to avoid it by this reminder.

Verse 5. Much of this verse is the same as verse 3. *Bounty*, not *covetousness*. The first word means something bestowed as a blessing and therefore as a free gift. If the donation is prompted by the desire to bless another, then the gift will not be so stinted as to show the donor to be covetous, nor that he was making the contribution under the impression that he "had to do it."

Verse 6. This verse is said on the general principle in nature that a man's harvest is regulated in part by the kind of seed that he sows. The harvest in this case consists in the good being accomplished by the fellowship, and the approval of God for their generous contribution toward the needy and worthy disciples of Christ.

Verse 7. *Purposeth* is from PROAIREO, and it is the only place it is used in the Greek New Testament. Thayer defines it, "to bring forward, bring forth from one's stores; to bring forth for one's self, to choose for one's self before another, i. e., to prefer; to purpose." The word gives us two thoughts, namely, that a man should ponder over the amount he is going to give, and also that no one else can do this pondering for him. As to the amount he decides to give, and the spirit in which he does it, that must be determined by the following part of this verse together with verse 6. *Grudgingly* is from LUPE which Thayer defines, "sorrow, pain, grief." After a man decides what he is able to give, it should not be painful to him when he does it. The familiar suggestion that "we should give until it hurts" is therefore unscriptural. *Of necessity* means not to give with the feeling that one "has to."

Cheerful is from *HILAROS* (similar to our English word "hilarious"), and is the opposite of giving *grudgingly*. As to the amount one should be glad to give, that is to be determined by 1 Corinthians 16: 2 and 2 Corinthians 8: 12, spurred by the exhortation in verse 6 of our present chapter.

Verse 8. In the "days of miracles" it sometimes happened that special literal favors were bestowed upon faithful disciples. But this matter is of too much importance to allow of such an application of the promise. Yet we can believe that the proper grace will be given to those who devote their time and possessions to the Lord.

Verses 9, 10. This paragraph takes the same comments as the preceding one. Matthew 6: 33 also should be considered in connection with the subject.

Verse 11. *Bountifulness* means liberality, and the faithful disciple who is disposed to be generous in his support of the cause of Christ, may expect to be able to perform the worthy service. *Through us*. The apostle was going to take the gifts of the Corinthians to the needy ones in Judea, which would cause them to give God thanks.

Verse 12. This expression of thanksgiving that would be caused by the help bestowed upon the poor saints, was as much valued by Paul as the actual relief of their needs by administration of the financial service.

Verse 13. *Professed subjects*. The Corinthian brethren carried out their profession for the Gospel by doing something practical on behalf of fellow disciples. This caused the recipients of the *distribution* (financial fellowship) to give God the glory, as being the main cause of the whole *experiment*.

Verse 14. The disciples in Judea also prayed for their benefactors. *Long after you* denotes an increasing feeling of interest in these brethren because of the grace or favor of God which they believed to be evident in them.

Verse 15. *Unspeakable* is from a Greek word that means "indescribable." In verse 13 the Gospel of Christ is given a prominent place in the situation, and verse 14 includes the *grace of God*. This wonderful relationship of the Jewish disciples in Judea with the Gentile brethren in Greece and Macedonia, was made possible by the Gospel of His Son. No wonder Paul calls it an *unspeakable* gift, for human language is incapable fully to describe it.

2 Corinthians 10

Verse 1. Up to the present passage Paul has used the pronoun of the first person in both the plural and singular forms. That was because most of his statements could apply to himself and the brethren associated with him, even though some of them may have applied to him in a special sense. (See the comments at chapter 6: 11.) But the words *I Paul* in this verse show he is speaking about himself only, and will be through the rest of the book. That is because certain Judaizing persons in the Corinthian church were opposing the apostle, making various accusations and complaints against him. He meets those charges in some very strong language. Paul refers to the meekness of Christ, and desires to be influenced by it in his approach to the brethren. *Presence am meek . . . absent am bold*; this was one of the complaints.

Verse 2. Paul admits that he is *base* or mild in *presence* or "outward appearance," in his attitude toward most of the brethren. However, he expects to be more *bold* or severe in his dealing with the Judaizing critics. But he *beseeches* (*you* is not in the original) or desires to avoid showing such an attitude toward the other members of the congregation. One of the accusations the critics were making was that Paul's conduct and teaching were prompted by his fleshly interests.

Verse 3. Paul will show that he is bound to walk *in the flesh* in that he is living in the fleshly body while on the earth, but that his activities are not *after* or according to the flesh.

Verse 4. *Weapons . . . not carnal*. This statement has been perverted to mean that Christians should not engage in warfare in defence of their country. It has nothing to do with that subject, but means that carnal or temporal weapons are not to be used in support of the Gospel. However, the apostle uses some of the terms of such warfare to illustrate that of the spiritual conflict against the enemy of righteousness. In carnal warfare it is necessary to pull down *strongholds* or barricades of the foe, and it means that Christians must attack sin in its strongest forms.

Verse 5. *Imaginations* is defined by Thayer, "a reasoning," and he explains it to mean, "such as is hostile to the Christian faith." There is no element that can do more injury to the cause of Christ than the false reasoning of

the self-wise teacher. *Bringing into captivity* is a phrase based on carnal warfare. One objective of a military leader is to capture the soldiers in the opposite army. In some instances such captives have been made to do service for their captors, in which cases it would be better to capture them alive than to slay them in battle. Likewise in spiritual warfare, it is well to subdue the false reasoning of men, and if possible to turn their mental activities into service for Christ.

Verse 6. This *revenge* is the same as that in chapter 7: 11, being the Lord's way of taking vengeance on the workers of unrighteousness. However, it cannot be accomplished without the cooperation of the Christian soldiers in the spiritual warfare. That is why Paul states the condition; *when your obedience is fulfilled*.

Verse 7. Paul is still considering his critics who were boasting of their own importance, which had only some *outward* appearance for their support. But even if such an evidence were to be relied on for the claim of being a servant of the Lord, Paul could lay as much claim to it as his critics.

Verse 8. Paul could actually boast of his authority as an apostle, and he was not ashamed of such qualification were he called upon to resort to it in severe terms. Yet he would prefer to use it for their *edification* (upbuilding) rather than for their *destruction* or severe chastisement.

Verse 9. Regardless of what unpleasant effect the critic might pretend to receive from the letters of Paul, his motive in writing them was not merely to *terrify* them.

Verse 10. The gist of this verse is an attempt of the critic to belittle the work of Paul, by slighting remarks about his personal appearance and his manner of speech. This objector did not like the bold language in the first epistle because it sharply rebuked those at fault. Still feeling the sting of that letter, he pretends to have no fear of the personal appearance of the apostle, since a man so insignificant and *contemptible* (as he thought) as the apostle Paul, could not say or do anything that would humiliate him.

Verse 11. Paul assures this man that whether present or absent, his teaching against error would be the same, regardless of any supposed physical defects. This would be true because the apostle always wrote and spoke as

the Holy Spirit guided him, so that his work was not originated with himself.

Verse 12. Paul's critics were inclined to praise themselves, and he was determined not to be like them. The rest of this verse means that the self-appointed judges of Paul formed their own standard of conduct among themselves. *Measuring themselves by themselves*. Each man was satisfied with his own standing if he was as good as his fellows to whom he compared himself.

Verse 13. The reader is again instructed not to be confused by the plural form of the pronoun. The definite phrase "I, Paul" in verse 1, and the subject matter of the closing verses of the chapter, make it certain the apostle is writing about himself only. Webster says the following of the word in question: "*We* is used for the singular *I* . . . by editors and other writers to keep an impersonal character or to avoid the egotistical sound of a repeated *I*. *Without our measure*. Paul had been accused of overstepping his bounds when he came to Corinth. He asserts that the *rule* or commission given to him included that city; that it *reached even unto you*. That was true, for Paul had been especially appointed to preach to the Gentiles.

Verse 14. *As though we reached not*. Had the commission given to Paul not included the city of Corinth, his going that far would have made him chargeable with stretching himself beyond his proper measure. *We are come* is equivalent to saying that his "assigned territory" reached as far as Corinth.

Verse 15. Paul believed in the phrase "honor to whom honor is due," and hence would not boast or take credit for work that was accomplished by another. But Corinth was within his allotted territory, therefore his *hope* was based on developments there. He believed that if the Corinthians made the proper showing of their professed faith, it would enlarge his "field of labor" so that he could do some more work beyond that locality around the city of Corinth.

Verse 16. *Line* is used in the sense of *rule* and *measure* in the previous verses. Paul would not go into another man's field of labor where the foundation work had been done already, then take advantage of it to have something for which to take credit.

Verse 17. *To glory in the Lord* would mean to give Him credit for all good work that might be accomplished. But even such apparently humble glorying

would not be justified unless the work had been done in harmony with the Lord's will.

Verse 18. This verse explains why the preceding one is so worded. Self-approval will not count for anything in the great work professed to be done for Christ. (See verse 12.) The Lord will not commend any man on the basis of his comparison with some other man, but only on whether the work is in harmony with His will.

2 Corinthians 11

Verse 1. The original for *folly* is defined in the lexicon as "foolishness," but Paul is not using it in any radical sense. It is somewhat like a case of a doting parent over his child, where it is often remarked, "He is quite foolish about his boy or girl." *Bear with me* is rendered in the margin, "you do bear with me," which is endorsed by other commentators. The Corinthians generally had borne with Paul in his extreme earnestness and anxiety for them, but he wishes them to go along with him still further, because his concern for them is become more and more intense.

Verse 2. In old times the father or other near relative often arranged espousals (engagements) for another. When such an arrangement was made, the one who acted for the parties would be anxious that they be true to each other until the actual marriage time, and if any unfaithfulness should be indicated it would cause him to be jealous. Paul had led the Corinthians in obedience to Christ, which was the time they became engaged to Him, the marriage to be celebrated when the bridegroom comes for that purpose. (See Revelation 19: 7.)

Verse 3. Paul is continuing his comparison with the marriage relation and kindred subjects. A man who wishes to interfere with the engagement of a woman to some other man, will resort to deceptive means in order to seduce her. Likewise, the apostle fears that evil men may seduce the Corinthians by using the deceptive theories of the philosophers of Greece that the false teachers had adopted.

Verse 4. The last word of this verse has been supplied by the King James translators. The marginal reading gives it "with me," which is justified by both the original Greek and the connection in the passage. *If he that cometh*, etc., does not express any question as to whether these false teachers

came with their evil doctrines, but rather that they actually were doing so. (See verses 19, 20.) Paul is reasoning that since they have been tolerating these unworthy teachers, they certainly ought to listen to him. Moffatt translates the last phrase, "Why not put up with me," which makes good sense and is also in agreement with the context.

Verse 5. In this verse, Paul begins to show some reasons why they ought to "put up" with him. He not only was an apostle, but ranked with the *very chiefest apostles*.

Verse 6. *Rude* means unlearned or ignorant in his use of language. Paul is not admitting that he is thus lacking, but his enemies were making the charge and urging it as a reason for belittling his teaching. The apostle is reasoning that even if such a criticism were acknowledged, it would not affect his knowledge which was furnished him by the Spirit on account of his apostolic appointment. This knowledge had been *made manifest* by the supernatural deeds which he had performed at Corinth.

Verse 7. *Abasing myself* does not denote he had done anything improper or undignified, but supporting himself in part by his own labor, his enemies charged that it showed he was not really an apostle.

Verse 8. To *rob* does not necessarily mean to take something wrongfully. A man will say he robbed his bees, and yet he would not have done any unlawful act. Paul means he called upon other churches to support him in his work for the people of Corinth. The church at Philippi was one that supported Paul in his labors in other places (Philippians 4: 15). *Wages* means financial support for work in the Gospel field.

Verse 9. The preceding verse makes a general mention of receiving financial help from the church at Philippi, while this verse cites a more specific case of it. Philippi was in Macedonia, and the brethren from that country came to Corinth with a supply at a time when the apostle was in need; this made it unnecessary to call upon the Corinthians for help. He affirms further that he will continue to relieve them from such service, which was according to a special permit which he had been granted by the Lord (1 Corinthians 9: 17, 18).

Verse 10. By looking to such sources for temporal support, he could still

boast of giving the Gospel freely in *Achaia*, another name for Greece, of which Corinth was an important city.

Verse 11. *Wherefore* means, why am I doing this? He then affirms that *God knoweth* it is not through any lack of love for them. (It was rather for an opposite reason.)

Verse 12. This verse tells why Paul pursued the course described above; it was to prevent the enemies from having any occasion for evil claims. *May be found even as we*. The false teachers would like to call upon the church for financial assistance on the ground they were preaching the Gospel. The example of Paul in preaching without charge would shame them out of making such an attempt upon the church.

Verse 13. These false teachers were able to mislead a great many brethren by trickery and other deceptive means, making themselves appear as apostles of Christ.

Verse 14. Satan is a supernatural being, and at times in the history of the world has manifested his power in various forms. He appeared to Eve in the form of a serpent (Genesis 3: 1). Sometimes he assumes the form of a roaring lion (1 Peter 5: 8). In our verse he is said to appear as an angel of light. It will not do to say this merely means evil men who are the agents of Satan, for the next verse mentions those characters as a separate group. We are not specifically told when Satan ceased making his appearance in these disguised forms to men on the earth. Evidently it was at the same time that other miraculous characters (both good and bad) passed out of the land (Zechariah 13: 2). He now does his work through evil human beings, to be mentioned in the next verse.

Verse 15. *Ministers* is from the same Greek word that its rendered "deacon" in other passages. Thayer's primary definition is, "one who executes the commands of another, especially of a master; a servant, attendant, minister." Hence Paul accuses these false teachers with executing the orders of Satan, but doing it under the guise of righteous workers. *Whose end . . . their works*; will reap as they sowed (Galatians 6: 8).

Verse 16. Paul does not admit being a fool to the extent charged; yet, be that as it may, he requests to be tolerated in his feeling. (See comments at verse 1.)

Verse 17. Paul does not put this privilege which he is claiming on the basis of a direct instruction from the Lord. He claims it only as a personal liberty, and on that ground reserves to himself the right to indulge himself in that enjoyment.

Verse 18. *After the flesh* is not said in the bad sense commonly attached to fleshly things. Paul is applying it to his personal experiences, which though they were unpleasant, yet since they were endured for the sake of the Gospel, he found a joy in them and of such an experience he boasts.

Verses 19, 20. These verses are referred to in the comments on verse 4. The argument Paul is making is that he is entitled to the friendly consideration of the brethren for his whim (as they seemed to think his ideas were), when they were giving these other persons such tolerance. Especially since the apostle had nothing questionable in his case, while these other men did have. This paragraph describes what they were doing and the Corinthians were "putting up" with it. The brethren considered themselves wise, yet they endured those they considered as fools; they even tolerated many injustices from these fools. An instance is that of being brought *into bondage* to the ordinances of the old law. Not that they literally were led to adopt those institutions, but suffered themselves to become confused over them. (See chapter 3.)

Verse 21. Paul had been *reproached* because of his bodily *weakness* (chapter 10: 1, 10) but he was not allowing that to humiliate him. Instead, the very weaknesses concerning which his enemies said he was acting *foolishly*, were a valid source for his boasting, for he will now show that he endured untold trials in spite of those supposed handicaps. Through several verses the apostle will state the truly worthy qualifications he possessed, even while undergoing the fleshly inconveniences of which he boasts.

Verse 22. In the Bible there are three terms applied to the same people, namely, Hebrews, Israelites and Jews. However, they were not all derived from the same source. The first came from Heber, a distinguished man in the blood line (Genesis 10: 21). The second is from the extra name given to Jacob by the angel (Genesis 32: 28). Since Jacob was preferred before the elder brother Esau, to be in the blood line for the Messiah, it was an honor

to be called an Israelite. The third is derived from Judah, the fourth son of Jacob, through whom the blood line was to flow. A man called by any of these names could boast of being of the *seed of Abraham*, as Paul does in this verse. Since some distinctions could be made between all of these names due to immediate circumstances, some persons might claim an importance out of one or the other according as his personal interests would suggest. Paul shows that none of his critics could boast of any advantage over him, for he could lay claim to all of the names.

Verse 23. See the comments on verse 1 for the sense in which he *speaks as a fool*, also those on verse 21 for the relation between the weaknesses of which he boasted, and the services he was rendering to Christ in spite of those supposed defects. Paul was more of a *minister* (servant) than his critics, and he specifies a number of facts as proof. His *labors* were more in that he carried the Gospel to a multitude of countries, whereas his objectors were located around Corinth. The *stripes* will be noticed at verses 24 and 25. Acts 16 gives an account of one imprisonment, but secular history relates a great many times at which Paul was placed in prison because of his work for Christ. *In deaths oft* is figurative, meaning he was frequently in danger of death. (See 1 Corinthians 15: 30-32.)

Verse 24. *Forty stripes, save one.* The law of Moses limited the number of lashes that could be inflicted upon a victim to forty (Deuteronomy 25: 1-3). The whip by which it was done was originally single, and the punishment required forty operations of the administrator. For some reason the act was changed, and I shall quote from Prideaux's *Connexion*, Year 108, for explanation: "This punishment among the Jews was not to exceed forty stripes, and therefore the whip with which it was inflicted [after the change mentioned above] being made of three thongs, each blow giving three stripes, they never inflicted upon any criminal more than thirteen blows, because thirteen of those blows made thirty-nine stripes; and to add another blow, would be to transgress the law, by adding two stripes over and above forty, contrarary to its prohibition. And in this manner was it that Paul, when whipped by the Jews, received forty stripes save one, that is, thirteen blows with this threefold whip." The verse

means that Paul suffered this treatment on five different occasions.

Verse 25. Not all of the details of Paul's adversities are recorded, but his tabulation of them in this chapter is authentic, for he is writing under the guidance of the Holy Spirit. One case of his being beaten with rods is related in Acts 16: 22, 23. The one instance of stoning is stated in Acts 14: 19. The case of shipwreck that Paul suffered (Acts 27) was after this epistle was written, hence the three occasions referred to here are not recorded elsewhere. *Been in the deep* means he was forced out by shipwreck to float in lifeboats or on boards, such as Acts 27: 44.

Verse 26. We should bear in mind that Paul is giving a list of his experiences that happened as a result of being a "minister" or servant of Christ (verse 23). *Journeyings* were done on behalf of the Gospel, and that exposed him to the dangers from *robbers* who infested many of the lines of travel. His *own countrymen* were the Jews who often persecuted him (verse 24). *Perils by the heathen* means the mistreatment from the Gentiles, such as were inflicted upon him at Philippi (Acts 16). The perils in the *city*, the *wilderness* and the *sea* include the trials already referred to in the verse and elsewhere in the chapter. An instance of his trouble from *false brethren* is recorded in Galatians 2: 4.

Verse 27. *Weariness and painfulness.* The Englishmen's Greek New Testament renders this, "labor and toil." It refers to the difficult tasks the apostle performed frequently in his work for the Master. Thayer defines the original for *watchings* by "sleeplessness." Paul lay awake for hours, thinking and pondering over the situation, wondering what was coming next. *Hunger and thirst* refers to the times when Paul's friends were prevented from administering to his needs, and he was left to suffer for the things necessary for his bodily comfort. Fastings is similar to the thought just explained, with the added idea of a more extended abstinence from food. *Cold* was a result of the *nakedness*, or the shortage of necessary clothing, brought about by the conditions similar to those causing the *hunger and thirst*.

Verse 28. *Things that are without.* Most of the trials just recorded affected Paul's body externally, and were the direct result of his work for Christ, and of the activities of his enemies.

On top of all those tribulations, he was daily burdened with the *care* of all the churches. The word means anxiety or worry for the spiritual condition of all the congregations, not only those with whom he was permitted to labor personally. (See Colossians 2: 1.)

Verse 29. This verse is Paul's comment on the preceding verse. *Weak* refers to the disabilities and misfortunes of his brethren; *offended* denotes the mistreatment that is imposed upon his fellow disciples wherever they were located. Paul sympathized with all of them, and that is why he felt such *care* (anxiety) for the churches.

Verse 30. Paul regarded his sympathy for the troubled and tried as a worth-while sentiment. His own *infirmities* and misfortunes would enable him the more to have such a feeling for others; hence he would glory or boast of his own infirmities.

Verse 31. The greatest motive one can have for always telling the truth, is the realization that God knows all about his heart.

Verses 32, 33. Before closing this phase of his epistle, the apostle cites a specific instance of his afflictions that were imposed by his enemies. The significant thing about this case is that it was at the very start of his service for Christ. The account of it is in Acts 9: 23-25, where the Jews were so eager to seize the apostle that they watched the gates day and night.

2 Corinthians 12

Verse 1. In the preceding chapter Paul's boasting refers to the weaknesses and handicaps that were imposed upon him by his enemies, or as a result of his difficult labors for Christ. In this chapter he speaks of infirmities that were placed upon him directly by the Lord. Several verses are used to explain how those infirmities were brought about. *Visions* is from OPTASIA, and Thayer defines it at this place, "the act of exhibiting one's self to view." *Revelations* is from APOKALUPSIS, and Thayer's definition is, "properly [primarily] a laying bare, making naked." He then explains it to mean, "tropically [figuratively], in New Testament and ecclesiastical language, a disclosure of truth, instruction, concerning divine things before unknown." The verse means, therefore, that the Lord appeared to Paul, and while in his presence He revealed some truths to the apostle that had not been known by him before.

Verse 2. The aforesaid truths (or facts) were concerning a *man in Christ* whom Paul says he knew, and these facts occurred more than fourteen years before the present writing. *Caught up* is from HABPAZO, which Thayer defines, "to snatch or catch away," and he explains it to denote, "divine power transferring a person marvelously and swiftly from one place to another." It is the word used in Acts 8: 39 where the Lord "caught away" Philip. The original words for *third* and *heaven* have no specific meaning here as far as the lexicon definition is concerned, hence the connection in which they are used must determine their sense in any given case. Since the first heaven is the region where the birds fly (Genesis 1: 20), and the second is that where the stars are held (Genesis 22: 17), it leaves the third heaven to mean where God's throne is. That will account for some things that are said about the experience of this "man in Christ." *In the body* and *out of the body* is equivalent to "alive" and "dead," and Paul did not know which was the man's condition when he had this experience.

Verse 3. This is the same as verse 2.

Verse 4. *Paradise* is the same as the *third heaven*, because the word is defined in the lexicon as "pleasure gardens," regardless of what specific location may be in the mind of a writer. *Unspeakable* and *not lawful* are accommodative in their meaning. The things heard were in the third heaven, hence the words were not to be repeated by a *man*, although he was permitted to hear them.

Verse 5. *Such an one* and *myself* are different persons, since Paul says he will glory of one and will not of the other. Neither Paul nor any other inspired man has told us the name of the one who was caught up, and I am not disposed to guess at it. Had Paul considered it important for his readers to know it he certainly would have told them; he could have done so since he knew him. There is an important truth made evident by this incident that is often overlooked. Paul says this man heard words while being caught up, yet he did not know whether he was in the body or out, which shows that a human being will be conscious after the death of the body, which refutes the fundamental theory of materialists.

Verse 6. *Fool* does not mean a person without intelligence, but one

who does not use it aright, or who goes to extremes in expressing his sentiments. Paul had so much ground for his glorying that he could not be justly accused of going to such extremes as the word *fool* signifies. However, to avoid any misunderstanding, he determined to forbear going as far as the truth would have justified him to go.

Verse 7. To be *exalted above measure* means to be filled with pride or a feeling of self-importance. The Lord wished to prevent Paul from being tempted into such a frame of mind. Note it was the *revelations* that might cause the evil effect. Nothing is said of the *visions* in connection with the temptation. It is not shown anywhere who had the visions and hence they do not figure in the consideration of this danger. The *revelations* were what the Lord told Paul, and that alone is stated as being the possible cause of his being too much exalted. Although the English word *thorn* occurs several times in the New Testament, this is the only place where it comes from *SKOLOPS*, which Thayer defines, "a sharp stake." Robinson defines it, "anything pointed," and he explains it to mean in the New Testament, "something which excites severe and constant pain, probably some bodily infirmity." The only other place where this subject is evidently referred to is Galatians 4: 13, 14. Paul tells the brethren there that they "despised [belittled] not" his temptation which was in the flesh. From what is said in the inspired writings, we know that this *thorn* was some kind of bodily infirmity that was painful and humiliating, but to be more specific would be speculation. *Messenger* (or agent) of *Satan*. Since all human afflictions have come upon man because of Satan's evil work, and since this *thorn* was a bodily ailment of Paul, he calls it the messenger of Satan.

Verse 8. Paul had gloried in his infirmities, hence it was not the humiliating feature of this *thorn* that he wished to have removed. It was therefore the actual physical suffering about which he prayed three times to the Lord.

Verse 9. The Lord did not see fit to remove the thorn, but assured the apostle that he would not be overcome by it. *Strength made perfect in weakness*. There is an old saying that "man's extremity is the Lord's opportunity," and that is agreeable with the passage here. Hence, with the assur-

ance of God's help, Paul was glad to be resigned to the inconvenience of this *thorn in the flesh*.

Verse 10. Paul took pleasure in his infirmities because of the good results they had on his morale. The greater his trials might be the more he would realize the value of the Lord's help. That is why he said when he was weak, then he was strong.

Verse 11. We often hear it said that "overindulgence will result in a spoiled child." That is what Paul is admitting has occurred from his treatment of the Corinthian brethren. They seemed to have taken his kindness for granted, and as a result had failed to recognize the greatness of the apostle; at least they had not expressed their appreciation. That induced him to make up for it with his own glorying, which has been explained in several preceding verses. Their selfish attitude had even implied that he was an inferior apostle, and some of his personal enemies even called in question whether he could rightfully claim to be an apostle. (See 1 Corinthians 9: 1, 2.) Against such an attitude he asserts that he was not only an apostle, but was not inferior to the chiefest of them. *Though I be nothing*. Paul gives all credit to the Lord for what he was accomplishing, otherwise he could not have performed the evidences of his apostleship that they had seen.

Verse 12. These *signs of an apostle* are mentioned also in the passage referred to in 1 Corinthians 9: 1, 2 cited in the preceding verse. *In all patience*. In performing these signs, the apostle was brought into contact with conditions that required much patience on his part.

Verse 13. *Inferior to other churches*. It was the Lord's plan that preachers should be supported by the people to whom they gave the Gospel (1 Corinthians 9: 14), and to accept such support from a group was one important item in recognizing it as a church of the Lord. By preaching to the Corinthians free of charge, they had been deprived of that advantage and so might have complained of a spiritual "inferiority complex." Because of such an unintentional wrong having been done them the apostle asks their forgiveness. However, since he asked permission to make an exception to the rule for support of the preachers of the Gospel (1 Corinthians 9: 18), he proposed to maintain that course toward them of Corinth.

Verse 14. A *third time* would imply two previous ones, but Paul's first visit to Corinth as recorded in Acts 18th chapter is the only one that is shown in that book. We need only conclude that the apostle conducted himself on the second visit according to the requirements of the occasion. *Not be burdensome* denotes that he will continue to relieve them of financial obligation to him, just as he has done up to this time. He uses the common rule of provisions being made by parents for their children, to illustrate his feeling for the Corinthian brethren. Of course he is regarding the relationship from a spiritual standpoint. (See 1 Corinthians 4: 14, 15.)

Verse 15. *Though . . . the less I be loved.* Paul would not let the indifference of the Corinthians keep him from continuing his fatherly concern for them. *Spend and be spent* is somewhat figurative. He would go on devoting his time and talents upon them, and also permit them to make use of him for their own benefit.

Verse 16. *Be it so.* It was admitted that Paul did not personally burden them with the duty of supporting him, but some of them were accusing him of getting something from them in a round-about way. The rest of this verse should be understood as a quotation by Paul of what some of his accusers were saying. Moffatt renders this passage thus: "I was not a burden to you, no, but I was clever enough to dupe you with my tricks? Was I?"

Verse 17. In answer to their implied accusation, Paul asks in general terms if he had taken anything from them through the men he had sent among them.

Verse 18. In chapter 8: 16-22 is an account of the visit of Titus and the "brother" to the church at Corinth. Paul asks if Titus got anything from them wrongfully at that time. Had he done so they would have used it as evidence, which would have been easily proved since Titus was not alone. This other brother who was with him was "praised" or recommended "throughout all the churches." *Walked we not*, etc. Paul's question is really a challenge for them to show any inconsistency in his conduct, in view of what they knew concerning this visit of Titus.

Verse 19. Paul did not make the preceding argument as an excuse (he needed no such defence), but was speaking the truth in the fear of God in Christ. He was speaking for

the sake of these brethren whom he loved, and for their edification.

Verse 20. In the preceding verse Paul expresses his purpose to be the edifying of the brethren. That would mean their improvement in spiritual things, so that there would be less to chastise in connection with their conduct. Were such improvement not made, Paul would not be satisfied with them when he arrived and would hence be required to discipline them which would be unpleasant to all. For that reason the meeting would be a disappointment also to the Corinthians. The apostle then gives a list of evil conditions he fears might exist when he came which would need to be corrected. *Debates* are not all alike; some are right and others are wrong. The word here means wrangling and quarreling and that is always wrong. *Envy* means to be indignant because of the good fortune of another. *Wrath* is defined by Thayer, "indignation which has arisen gradually and become more settled." Thayer defines the original for *strifes* as, "a desire to put one's self forward." *Backbiting* means the attempt to defame another's good name. *Whisperings* means secret slanderings for the purpose of injuring the reputation of another. *Swelling* is from a word that denotes one who is puffed up with pride. *Tumults* denotes a state of disturbance that threatens to result in a riot.

Verse 21. *God will humble me.* Not that God would blame Paul for the conditions, for he had done his duty in rebuking them for all their wrongs. But the apostle would be humiliated were he to find the Corinthians guilty of these evils, and it would be chiefly because such practices are displeasing to God. To find them active in these evils when he arrived would be disheartening, but it would likewise be saddening to find those previously rebuked still unrepentant of their corruptions. If Paul should find such a state of affairs when he reached Corinth, he could but bewail the condition and feel the need of administering severe chastisement.

2 Corinthians 13

Verse 1. See the comments at chapter 12: 14 on the meaning of *third time*. In the preceding chapter Paul expresses a fear that he would find conditions undesirable when he got to Corinth the next time. He also expresses a warning intimation that if he found such conditions, he would re-

buke them for their sins. Now he emphasizes the warning, but assures them that his treatment of them would be fair and according to a principle already established in the Scriptures (Deuteronomy 19: 15), that a charge must be sustained by two or three witnesses.

Verse 2. *Told you . . . as . . . second.* This is the more definite information we have of what Paul did the second time he visited Corinth. (See comments at chapter 12: 14.) *Which heretofore have sinned* are the ones designated by *sinned already* in chapter 12: 21, and *all other* means the ones engaged in evil-doing right at the time of his third visit which was yet to come.

Verse 3. Paul claimed to be a true spokesman for Christ, but he could not truly make such a claim were he to come short of his duty in rebuking sin. (See Acts 20: 26, 27.) The Corinthians understood that Christ was no weakling when it came to condemning wrongdoing, and therefore they would know that a true teacher for Him would also not *spare* when he was dealing with professed disciples who had become corrupt in their conduct.

Verse 4. *Crucified through weakness.* This has reference to the fleshly body that Jesus took upon himself (Philippians 2: 7) in order that He might become a sacrifice for the sins of mankind. That body was as weak as that of any other man when it was attacked mortally, hence it was the victim of death through the crucifixion. But the power of God was sufficient to unite that body with its soul again and enable Him to live. *We also are weak with him* denotes that Christians will risk their temporal lives if need be, in their devotion to Him who is able to sustain them spiritually. This was especially significant in the case of the apostle who was devoting his services *toward you* (the Corinthians).

Verse 5. *Examine* is from PEIRAZO, which Thayer defines, "to try, make trial of, test," and he explains it in this passage to mean, "for the purpose of ascertaining his quality, or what he thinks, or how he will behave himself." Paul's purpose for the examination is to see if the Corinthians are in the faith; whether they could still be regarded as faithful disciples. DOKIMAZO is the word for *prove*, and it has virtually the same meaning as the word just explained, and it doubtless is used for the sake of emphasis. *Reprobates* is from ADOKIMOS, and the first of

Thayer's definition is, "Not standing the test, not approved." The most significant thought is that having Christ in one, and being a reprobate are two opposite conditions, and a man cannot possess both at the same time. The exhortation of the verse is for each man to make this self examination to ascertain what his true condition is.

Verse 6. Paul does not intimate any doubt as to his not being a reprobate. He is concerned, however, over the attitude of the Corinthians on the subject. This concern is justified by the fact of personal enemies among the brethren, which has been referred to in a number of places in this book.

Verse 7. *Not that we should appear approved.* In verse 3 it is shown that Paul's severe chastisement of wrongdoers would prove him to be an acceptable spokesman for Christ. If they *do no evil* it will make it unnecessary for him to exhibit that evidence. Nevertheless, he was more desirous of their not doing evil, even if it did deprive him of such proof, and even though it would seemingly give the enemies of the apostle a pretext for saying he is a reprobate.

Verse 8. This verse is in line with the preceding one. Were the brethren to conduct themselves as they should, Paul could not have exercised his power of discipline against them without doing something *against the truth*, which is a thing he felt that he could not do.

Verse 9. The terms *weak* and *strong* are used somewhat figuratively, referring to the unpleasant experiences of the apostle as against the more fortunate ones of the brethren. If the afflictions must come, he would rather suffer them and let his brethren escape, just so they followed the conduct pertaining to Christian *perfection*.

Verse 10. See the comments at 1 Corinthians 4: 21; 2 Corinthians 2: 3 and 10: 8. Paul was always conscientious and never evaded any duty however unpleasant. Yet he was considerate of the feelings of others, and never used the severest corrections against his brethren if a milder form could lawfully be used. If he could induce them to make the necessary adjustment through the means of his epistle, he would be spared the unpleasant ordeal of invoking his *power* (authority) in person, since his presence seemed to be objectionable to some.

Verse 11. This is a kindly, fatherly admonition with which the apostle ap-

proaches the close of his epistle. *Be perfect* means to complete what is necessary by removing the wrongs in their lives, after which they would have the right to feel comfortable in their consciences. In order to *be at peace* it is necessary to *be of one mind*, and that is possible only by each one bending his own mind to that of the instruction delivered to them by the inspired apostle. A man can be at peace with God only by living in peace with his brethren according to the instructions of inspiration.

Verse 12. This is explained at 1 Corinthians 16: 20.

Verse 13. *All the saints* refers to those associated with Paul at this time. They joined the apostle in friendly salutation to the brethren at Corinth.

Verse 14. The three members of the Godhead, namely, the Father, the Son and the Holy Ghost (Spirit), are named in this verse. *Grace* means the favor of the Lord Jesus Christ, and the *love* of God denotes the affection that He extends toward his faithful children. *Communion* is from the same word as *fellowship* in many passages. It means the partnership that all faithful disciples may enjoy with each other through the truth made known by the work of the Spirit. It also includes the blessing of the presence of the Holy Spirit in the church (1 Corinthians 6: 19). For the meaning of *amen*, see the comments at Romans 16: 24, in the first volume of New Testament Commentary.

Galatians 1

General remarks. The preceding three epistles of Paul were written to single congregations, and they were located in Europe. The present one was sent to a group of churches in a certain district called Galatia. It was a part of Asia Minor, which in turn was a part of the continent of Asia. Paul had labored among these churches and at one time a warm personal attachment had been formed between them. There were some Jews in these churches, but for the most part they were Gentiles. The principal reason for the epistle was to counteract the evil teaching of some Judaizers who were troubling the churches. These were Jews who tried to induce Gentile Christians to take up the ordinances of the law of Moses, particularly the rite of circumcision. This disturbance was in evidence in many parts of the Roman Empire where Christianity had been planted

(Acts 15: 1, 2; Colossians 2: 16-23, and others), but the present epistle is directed to the territory in Galatia, doubtless because Paul was so disappointed over the reversal of conditions there.

Verse 1. *Apostle* is from APOSTOLOS, and Thayer defines it as follows: "A delegate, messenger, one sent forth with orders." If the word is to have any special application it will need to be determined by the connection in which it is used. For instance, if a man is sent out merely on the authority of men, then such an apostle would have human authority only. Hence Paul considers that point when he says here that his apostleship is *not of men neither by men*. His divine call to the office had been questioned by some of his critics operating in Galatia. The same situation appears to have existed elsewhere. (See 1 Corinthians 9: 1, 2.) *Who raised him from the dead*. This fact gives force to the authority of Paul, for God would not have raised Jesus from the dead had he not been his Son. The apostolic call, therefore, which Jesus gave to Paul, came ultimately from God.

Verse 2. *Brethren which are with me*. These brethren had no authority in connection with this letter; they did not even take part in the writing of it (chapter 6: 11). The phrase means they joined the apostle in friendly salutation to the churches.

Verse 3. This expression of well-wishing occurs at the beginning of every one of Paul's epistles with the exception of Hebrews. It is not a mere sentimental statement but contains some fundamental truths. *Grace* is from CHARIS, and one part of Thayer's definition is, "kindness which bestows upon one what he has not deserved." This phase of the word explains why the apostle specifies that it is the grace from God he is wishing for his brethren, since all of God's favors are bestowed upon man only through the Lord Jesus Christ. That is because the sacrifice of Christ provided the way for God to maintain his justice and at the same time extend this unmerited favor to humanity. (See the notes at Romans 3: 26, volume 1 of the New Testament Commentary.) *Peace* is from EIRENE, and the outstanding definition in Thayer's lexicon is, "peace between individuals, i. e., harmony, concord, security, safety, prosperity." It is significant that Paul ascribes this favor to God and Christ, for they are the