

II CORINTHIANS

Outlined Bible

Introduction: The book we call II Corinthians is one of the most powerful and emotional letters in the New Testament. After Paul's earlier letter of correction and instruction (I Corinthians), some opposition rises against the apostle. Some of this antagonism would be a reaction to Paul's rebuke; more of it likely came about from visiting Jewish Christians who sought to persuade the Corinthian Christians that Paul was not an apostle. Instead, they claimed to be apostles, even carrying letters of recommendation as such. (II Corinthians 3:1; 11:5, 13) These false teachers had won a following at Corinth (II Corinthians 11:20-23) and were undermining Paul's authority and the church's confidence in him. (II Corinthians 10:1-12) Because of the above, II Corinthians is an intensely personal letter in which Paul boldly defends his calling and ministry.

Name — The book is named for the people at the church in Corinth who would initially receive the letter.

Author—The apostle Paul is the author, and he includes Timothy in the introduction.

Purpose — Paul wrote II Corinthians to reinforce his authority as an apostle of Jesus Christ.

1. It was absolutely necessary for him to do this in order to preserve the health of the church.
2. He also wrote to give thanks for the favorable response toward him that was being expressed by the majority.
3. Furthermore, Paul felt compelled to remind the Corinthians about giving to the poor saints of Judea and to instruct them about the proper attitude toward the one who reports.

I. Background of the Book.

- A. Paul first came to Corinth from Athens in AD 50.
 1. While staying with Aquila and Priscilla, Paul worked as a tent-maker to support himself.
 2. For eighteen months his preaching and teaching resulted in many conversions.
- B. From Corinth Paul traveled to Ephesus and stayed there for three years. (cf. Acts 19)
 1. While at Ephesus, Paul wrote a letter to Corinth about immorality in the church. (I Corinthians 5:9)
 2. In early A.D. 55, Paul wrote the letter we now call I Corinthians.
- C. Upon learning that this letter did not have the desired effect and that false apostles were upon the scene Paul made a hasty, difficult and largely unsuccessful visit back to Corinth. (2:1; 12:14; 13:1-2)
- D. Back at Ephesus, he wrote a third letter to Corinth "out of great distress and anguish of heart and with many tears." (Note: a letter we do not have.)
- E. After encountering trouble at Ephesus (cf. Acts 19:24ff), Paul left for Troas and Macedonia. (2:12-13)
- F. Titus brought Paul a report that the situation has improved somewhat. (7:5-16)
- G. Against that background, Paul penned his *fourth* letter to Corinth — the epistle we call II Corinthians (ca. A.D. 55).
- H. Later Paul went back to Corinth (AD 56), stayed three months (Acts 20:1-3), and probably wrote the letter to the Romans from there.

II. The Main Message of the book.

- A. II Corinthians is the plea of a faithful mentor whose spiritual children have been wrongly led to mistrust him. (6:11f)
- B. Accused of fickleness and carnality (1:17), of withholding information (1:13; 3:12f; 4:1f), of self-commendation (3:1; 5:12; 12:19), of being beside himself (5:13), of taking advantage of people (7:2; 12:17f), and even being suspect of whether Christ is speaking through him, Paul is compelled to assume a posture of defense throughout the letter.

1. In the process of defending himself, the apostle reveals a great deal about the nature of genuine gospel ministry.
2. "For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake." (4:4)

III. Outline of the book.

- A. An apostolic minister explains himself. (1:1—2:13)
 1. Salutation (1:1-2)
 2. Paul offers a benediction, referring to the comfort he has received in his affliction. (1:3-11)
 3. He explains the problem of his postponed visit. (1:12—2:4)
 4. Paul encourages forgiveness after church discipline. (2:5-11)
 5. Paul is anguished over not finding Titus. (2:12-13)
- B. An apostolic minister explains his ministry. (2:14—6:10)
 1. He declares that he is involved in a ministry greater than that of Moses. (2:14—3:18)
 2. Paul likens the gospel to "treasures in jars of clay." (4:1-18)
 3. He speaks of our eternal dwelling. (5:1-10)
 4. He speaks of the ministry of reconciliation.¹⁵ (5:11-21)
 5. The apostle speaks of his numerous hardships. (6:1-13)
- C. An impassioned plea for acceptance. (6:11—7:4)
 1. Paul pleads to them as a father to his children. (6:11-13)
 2. He calls for their sanctification. (6:14 - 7:1)
 3. Paul makes a plea for personal reconciliation. (7:2-4)
- D. Paul's comfort and joy at Titus' coming. (7:5-16)
- E. Paul calls for their help to the poor of Judea. (8:1—9:15)
 1. He speaks of the grace-filled generosity of the Macedonian Christians. (8:1-5)
 2. Titus is commissioned to encourage such generosity at Corinth. (8:6-24)
 3. The apostle speaks of the beauty and blessings of generous giving. (9:1-15)
- F. An apostolic minister defends himself. (10:1—12:18)
 1. Paul defends his boldness. (10:1-18)
 2. Paul assails false apostles. (11:1-15)
 3. He speaks of his suffering for the gospel's sake. (11:16-33)
 4. He talks of enduring his "thorn in the flesh" to help him appreciate the sufficiency of God's grace. (12:1-10)
- G. Paul contemplates his third visit to Corinth.
 1. He explains that everything he has done has been out of concern for the Corinthians. (12:11-21)
 2. Paul closes with:
 - a. Final warnings. (13:1-10)
 - b. Final greetings. (13:11-13)

IV. Key Themes of the Book.

- A. The "lost" letters to Corinth.
 1. It was stated earlier in this lesson that we do not have some pieces of correspondence Paul sent to the Corinthians. (cf. I Corinthians 5:9; II Corinthians 2:3-4)
 2. There were literary works referred to in the Old Testament which are otherwise unknown to us.
 3. While problematic to a paranoid few, we confidently trust in the Lord's providence in preserving the inspired literature we need for salvation and divine guidance.
 4. Frankly, our concern shouldn't be for any material we do not have so much as for our neglect over daily obedience to the material we do have.
- B. The Grace of Giving.
 1. In both canonical epistles to Corinth. (I Corinthians 16:1-4); II Corinthians 8:1—9:15), Paul refers to a collection he was preparing for Jerusalem.

2. He delivered those funds at the close of his third missionary journey. (cf. Acts 24:17)
 3. In II Corinthians 9, Paul teaches us the beauty of the grace of giving:
 - a. The principle. (v.6)
 - b. The procedure. (v.7)
 - [1] What he has decided in his heart. i.e. give with the right attitude.
 - [2] Not reluctantly i.e. enthusiastically.
 - [3] Not under pressure i.e. voluntarily.
 - [4] "God loves a cheerful giver" i.e. God is a cheerful giver.
 - c. The promise. (vs.8-11)
- C. The essential presence of trials.
1. Paul's life was a bizarre array of trials and difficulties. (II Corinthians 11:24-29)
 - a. On top of these, the opposition he was beginning to encounter at Corinth and Galatia added to his woes.
 - b. Incredibly, in addition to the above, Paul had a "thorn in the flesh" that God would not remove. (II Corinthians 12:7-10)
 - [1] That thorn in the flesh may have been an ailment the apostle mentions in Galatians 4:13-14.
 - [2] Others have interpreted Galatians 4:15 to mean that Paul had a major eye disease. (cf. Galatians 6:11)
 - [3] Frankly, we have no idea what the "thorn" was.
 2. Thankfully Paul viewed and dealt with these problems through the perspective of faith.
 - a. He came to realize that his "thorn" made him truly rely on the grace and sufficiency of God. (12:9-10; 11:30)
 - b. Paul lived out the reality James speaks of in James 1:2-4.
 3. Paul's example is both an encouragement and challenge to all of us.

2 CORINTHIANS

Summarized Bible

Paul and Timothy

To the church of God in Corinth

Paul had previously written a painful letter (1 Corinthians) to the Corinthians Christians about his concern of some severe division problems and their pride and lack of love of a member whose sin was not even accepted among the pagan community.

Concern About Painful Letter

“We do not want you to be uninformed, brothers, about the hardships we suffered in the province of Asia. We were under great pressure, far beyond our ability to endure, so that we despaired even of life. Indeed, in our hearts we felt the sentence of death. But this happened that we might not rely on ourselves but on God, who raises the dead. He has delivered us from such a deadly peril, and he will deliver us. On Him we have set our hope that He will continue to deliver us, as you help us by your prayers. Then many will give thanks on our behalf for the gracious favor granted us in answer to the prayers of many.” (2 Cor 1:8-11)

“So, (because of my painful letter) I made up my mind that I would not make another painful visit to you. For if I grieve you, who is left to make me glad but you whom I have grieved? I wrote so that when I come I should not be distressed by those who ought to make me rejoice. I had confidence in all of you, that you

would all share my joy. For I wrote you out of great distress and anguish of heart and with many tears, not to grieve you but to let you know the depth of my love for you.” (2 Cor 2:1-4)

“If anyone has caused grief, he has not so much grieved me as he has grieved all of you, to some extent — not to put it too severely. The punishment (not associating with) inflicted on him by the majority is sufficient for him. Now instead, you ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow. I urge you, therefore, to reaffirm your love for him. The reason I wrote you was to see if you would stand the test and be obedient in everything. If you forgive anyone, I also forgive him. What I have forgiven — if there was anything to forgive — I have forgiven in the sight of Christ for your sake, in order that Satan might not outwit us. For we are not unaware of his schemes.” (2 Cor 2:5-11)

Preach the Gospel of Christ

“When I went to Troas to preach the gospel of Christ and found that the Lord had opened a door for me, I still had no peace of mind, because I did not find my brother Titus there. So, I said good-by to them and went on to Macedonia.” (2 Cor 2:12-13)

“God has made us competent as ministers of a new covenant — not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. If the ministry that brought death, which was engraved in letters on stone, came with glory, so that the Israelites could not look steadily at the face of Moses because of its glory, fading though it was, will not the ministry of the Spirit be even more glorious? If the ministry that condemns men is glorious, how much more glorious is the ministry that brings righteousness! For what was glorious has no glory now in comparison with the surpassing glory. If what was fading away came with glory, how much greater is the glory of that which lasts!” (2 Cor 3:6-11)

Comment: The glory of Moses’s face faded so did the Covenant God gave through him. But, the glory of the New Covenant established by God, the Son, will never fade away.

“Therefore, since we have such a hope, we are very bold. We are not like Moses, who would put a veil over his face to keep the Israelites from gazing at it while the radiance was fading away. But their minds were made dull. Even to this day when Moses is read, a veil covers their hearts. But whenever anyone turns to the Lord, the veil is taken away. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. We, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.” (2 Cor 3:12-18)

“Even if our gospel is veiled, it is veiled to those who are perishing. The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God. For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. For God, who said, ‘Let light shine out of darkness,’ made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ.” (2 Cor 4:3-6)

“But we have this treasure in jars of clay (bodies of flesh and blood) to show that this all-surpassing power is from God and not from us. We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed. We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body. For we who are alive are always being given over to death for Jesus' sake, so that his life may be revealed in our mortal body.” (2 Cor 4:7-11)

“It is written: ‘I believed; therefore, I have spoken.’ With that same spirit of faith, we also believe and therefore speak, because we know that the one who raised the Lord Jesus from the dead will also raise us with Jesus and present us with you in his presence. All this is for your benefit, so that the grace that is reaching more and more people may cause thanksgiving to overflow to the glory of God. Therefore, we do not lose heart. Though outwardly we are wasting away (getting older day by day), yet inwardly we are being renewed day by day (growing in knowledge and faith). For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So, we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal.” (2 Cor 4:13-18)

“Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands. Meanwhile we groan, longing to be clothed with our heavenly dwelling, because when we are clothed, we will not be found naked. For while we are in this tent, we groan and are burdened, because we do not wish to be unclothed but to be clothed with our heavenly dwelling, so that what is mortal may be swallowed up by life. Now it is God who has made us for this very purpose and has given us the Spirit as a deposit, guaranteeing what is to come. We are always confident and know that as long as we are at home in the body we are away from the Lord. We live by faith, not by sight. I would prefer to be away from the body and at home with the Lord. So, we make it our goal to please him, whether we are at home in the body or away from it. For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad.” (2 Cor 5:1-10)

Comment: Since God who has made us for eternal life, are we striving to find and fulfill His purpose in our lives?

“Since, then, we know what it is to fear the Lord, we try to persuade men. What we are is plain to God, and I hope it is also plain to your conscience. ... For Christ's love compels us, because we are convinced that one died for all, and therefore all died. He died for all, that those who live should no longer live for themselves but for him who died for them and was raised again. From now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. Therefore, if anyone is in Christ, he is a new creation; the old (sinful man) has gone, the new has come! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.” (2 Cor 5:11-21)

Comment: The ministry of reconciliation is the ministry of teaching Christ crucified, doing not listening' Yes, Christ's ambassadors are to proclaim His message.

“I tell you, now is the time of God's favor, now is the day of salvation. We put no stumbling block in anyone's path, so that our ministry will not be discredited. Rather, as servants of God we commend ourselves in every way: in great endurance; in troubles, hardships and distresses; in beatings, imprisonments and riots; in hard work, sleepless nights and hunger; in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness

in the right hand and in the left; through glory and dishonor, bad report and good report; genuine, yet regarded as impostors; known, yet regarded as unknown; dying, and yet we live on; beaten, and yet not killed; sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything. We have spoken freely to you, Corinthians, and opened wide our hearts to you. We are not withholding our affection from you, but you are withholding yours from us. As a fair exchange — I speak as to my children — open wide your hearts also.” (2 Cor 6:2-13)

Comment: If today is the day of salvation, then tomorrow may be too late for a receptive heart - DO NOT WAIT.

“Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever? What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: ‘I will live with them and walk among them, and I will be their God, and they will be my people. Therefore, come out from them and be separate, I will be a Father to you, and you will be my sons and daughters, says the Lord Almighty.’ Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God.” (2 Cor 6:14-18; 7:1)

Comment: Being yoked is being bound together. So, being yoked with someone will either help or prevent living a righteous life.

Giving

“Brothers, we want you to know about the grace that God has given the Macedonian churches. Out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own, they urgently pleaded with us for the privilege of sharing in this service to the saints. And they did not do as we expected, but they gave themselves first to the Lord and then to us in keeping with God's will. So, we urged Titus, since he had earlier made a beginning, to bring also to completion this act of grace on your part. But just as you excel in everything — in faith, in speech, in knowledge, in complete earnestness and in your love for us - see that you also excel in this grace of giving.” (2 Cor 8:1-7)

Comment: Is our giving for the purpose of sharing the gospel or to meet the needs defined in a budget, which may not reflect our understanding of God's will?

“Last year you were the first not only to give but also to have the desire to do so. Now finish the work, so that your eager willingness to do it may be matched by your completion of it, according to your means. For if the willingness is there, the gift is acceptable according to what one has, not according to what he does not have. Our desire is not that others might be relieved while you are hard pressed, but that there might be equality. At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need. Then there will be equality, as it is written: ‘He who gathered much did not have too much, and he who gathered little did not have too little.’” (2 Cor 8:10-15)

“Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that in all

things at all times, having all that you need, you will abound in every good work. As it is written: He has scattered abroad his gifts to the poor; his righteousness endures forever.” (2 Cor 9:6-9)

“This service (of giving) that you perform is not only supplying the needs of God's people but is also overflowing in many expressions of thanks to God. Because of the service by which you have proved yourselves, men will praise God for the obedience that accompanies your confession of the gospel of Christ, and for your generosity in sharing with them and with everyone else. In their prayers for you their hearts will go out to you, because of the surpassing grace God has given you. Thanks be to God for his indescribable gift!” (2 Cor 9:12-15)

Miscellaneous

“By the meekness and gentleness of Christ, I appeal to you — I, Paul, who am "timid" when face to face with you, but "bold" when away! I beg you that when I come, I may not have to be as bold as I expect to be toward some people who think that we live by the standards of this world. For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ. We will be ready to punish every act of disobedience, once your obedience is complete.” (2 Cor 10:1-6)

“I am jealous for you with a godly jealousy. I promised you to one husband, to Christ, so that I might present you as a pure virgin to him. 3 But I am afraid that just as Eve was deceived by the serpent's cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ. For if someone comes to you and preaches a Jesus other than the Jesus we preached, or if you receive a different spirit from the one you received, or a different gospel from the one you accepted, you put up with it easily enough. But I do not think I am in the least inferior to those "super-apostles." I may not be a trained speaker (like Greek professional speakers, sophists, who charged goodly sums for speaking), but I do have knowledge. We have made this perfectly clear to you in every way. ... For such men are false apostles, deceitful workmen, masquerading as apostles of Christ. No wonder, for Satan himself masquerades as an angel of light. It is not surprising, then, if his servants masquerade as servants of righteousness. Their end will be what their actions deserve.” (2 Cor 11:2-4; 13-15)

Comment: Teaching Christ is providing knowledge of Christ rather than pressuring someone to do something without knowledge. One's action must be from the heart not some pressured or emotional reaction.

“To keep me from becoming conceited because of these surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to torment me. Three times I pleaded with the Lord to take it away from me. But he said to me, ‘My grace is sufficient for you, for my power is made perfect in weakness.’ Therefore, I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong. I am not in the least inferior to the "super-apostles," even though I am nothing. The things that mark an apostle — signs, wonders and miracles — were done among you with great perseverance. How were you inferior to the other churches, except that I was never a burden to you? Forgive me this wrong!” (2 Cor 12:7-13)

“Now I am ready to visit you for the third time, and I will not be a burden to you, because what I want is not your possessions but you. After all, children should not have to save up for their parents, but parents for their children. So, I will very gladly spend for you everything I have and expend myself as well. If I love you more, will you love me less? Be that as it may, I have not been a burden to you. . . . For I am afraid that when I come I may not find you as I want you to be, and you may not find me as you want me to be. I fear that there may be quarreling, jealousy, outbursts of anger, factions, slander, gossip, arrogance and disorder. I am afraid that when I come again my God will humble me before you, and I will be grieved over many who have sinned earlier and have not repented of the impurity, sexual sin and debauchery in which they have indulged.” (2 Cor 12:14-16, 20-21)

“Every matter must be established by the testimony of two or three witnesses.” I already gave you a warning when I was with you the second time. I now repeat it while absent: On my return I will not spare those who sinned earlier or any of the others, since you are demanding proof that Christ is speaking through me. He is not weak in dealing with you, but is powerful among you. For to be sure, he was crucified in weakness, yet he lives by God's power. Likewise, we are weak in him, yet by God's power we will live with him to serve you.” (2 Cor 13:1-4)

“Examine yourselves to see whether you are in the faith; test yourselves. Do you not realize that Christ Jesus is in you — unless, of course, you fail the test? I trust that you will discover that we have not failed the test. Now we pray to God that you will not do anything wrong. Not that people will see that we have stood the test but that you will do what is right even though we may seem to have failed. For we cannot do anything against the truth, but only for the truth. We are glad whenever we are weak but you are strong; and our prayer is for your perfection. This is why I write these things when I am absent, that when I come I may not have to be harsh in my use of authority — the authority the Lord gave me for building you up, not for tearing you down.” (2 Cor 13:5-9)

Key Points from 2 Corinthians

- Sin in the Body of Christ must be confronted regardless of how painful
- The return and repentance of a brother into fellowship displays God's love in you and comforts him.
- The mission of Christ's Body is to teach the gospel, faithfulness, love and performing works that result in God being glorified.
- When from one's heart, giving is an expression of love.
- To remain faithful, one must constantly examine and test themselves against Christ's teachings not others.

Question – What did Paul mean by stating “God, who reconciled us to himself through Christ and gave us the ministry of reconciliation.”