

Continuing Lay Training Bible Study

The Discipleship Place

2 Corinthians

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CLT Bible Study

2 Corinthians

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Suggestions for Study

Welcome to the Continuing Lay Ministries series of Bible studies. You are engaged in a study venture that will be both helpful and enjoyable. Here are a few suggestions that will make this Bible study the most beneficial to you.

1. Since this is a Bible study, have your Bible near you at all times. This study outline is only designed to help you read the Bible.
2. The Bible version used for this study is the *New International Version (NIV)*. The editor used the language of the NIV to prepare the lessons. You may use other versions of the Bible if you choose. While the language may be different, the meaning will be the same.
3. Before you begin each section, read the entire Scripture passage. For example, in Chapter 2, section A, entitled "The Greeting," read 2 Corinthians 1:1-3. This is very important. The study outline will help you understand these particular Bible verses, but it may not explain or refer to everything in the Scripture.
4. **IMPORTANT:** Note that scriptures from the Book of 2 Corinthians do not have the book's name. If the Bible reference is (1:1), this means you will find this verse in 1 Corinthians, chapter 1, verse 1. Other books of the Bible will include the name in the reference, for example 1 Corinthians 16:10-11 and Act 19:23-41 in Chapter 2.
5. Go through the study outline carefully. Take time to look up all the Scripture verses in the outline.
6. Use a highlighter to mark your Bible as you go.
7. Finally, read the Bible passage again to better understand its meaning.
8. The editor has also included how to pronounce a few of the more difficult proper names. The first time the word is introduced the pronunciation will follow the word. Additionally, at the end of the study, all of the words and pronunciations will be listed alphabetically.

If a family or a few friends decide to take this study together, here are two suggestions.

1. Have one person read the Bible passage and another person read the Continuing Lay Training study.
2. Then discuss the Scripture and study. Ask questions of each other to help clarify the meaning of the Scripture.

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Chapter 1. Introduction to 2 Corinthians

A. The City of Corinth

As in the study of 1 Corinthians, an introduction to the people of Corinth [KOHR-unth] is again important. We need to become acquainted with the Corinthians [kohr-RINTH-ee-unz]. Until we know who the Corinthians are, we'll never understand this letter.

First, find the city of Corinth on a map. If possible, get a Bible map of the Mediterranean [MED-uh-tuh-RAY-nee-un] Sea area. Find the country of Greece just to the east of Italy. Notice that Greece is divided into two unequal land areas. These two areas are joined by a narrow strip of land or isthmus. At the southeastern tip of this isthmus is the city of Corinth.

The location of Corinth is important because its environment affected the lives of the people. The same is often true with us: the environment where we live affects our lives.

1. Geographic Location

- a. Corinth's location connected the southern part of Greece with the mainland to the north. This location was strategic, because Corinth controlled all communication and trade between the two sections of Greece.
- b. Corinth had good harbors. This was important because the voyage by boat around the southern tip of Greece was very dangerous. So, all ocean trade going east and west came to Corinth. Ships stopped at Corinth. Then the cargo was transported by donkeys the four miles to Cenchreae [sen-KREE-uh] on the other side of the isthmus. Smaller boats were even hauled across the land on wooden rails. The Roman emperor Nero tried unsuccessfully to build a canal across this strip of land. Engineers finally succeeded in constructing a canal in the late 1800s. Corinth really controlled both east-west and north-south trade. Therefore, Corinth was a busy, prosperous city.
- c. Corinth was also the capital city of the Roman province of Achaia [uh-KAY-uh]. The consul or Roman government official supervised the political affairs of his province from his home in Corinth.

2. Social Conditions

- a. The facts about its location suggest that Corinth was a city of the "world." Business people came from all over the known world. Tourists by the thousands came seeking entertainment, and entertainment of every type was available. The Isthmian [ISTH-mee-un] Games, held every two years, were perhaps the most famous sports event.

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- b. Corinth has been called “The Vanity Fair of the Roman Empire.” The city was known for its extreme sensuality and drunkenness. To accuse a person of behaving like a Corinthian suggested life of the most shameful type. Banquets in Corinth were frequently wild, drunken parties. People in Corinth who drank alcoholic beverages were usually drunkards.
 - c. The large population of Corinth was a diverse one, which set the stage for such sinfulness. There were foreign traders, sailors, soldiers, and peddlers. There were boxers, wrestlers, charioteers, and athletes in training. There were gamblers, prostitutes, and thousands of slaves without a good reputation. No wonder Corinth was a “sin city.”
 - d. It is no strange fact that historians point out that no Corinthian is celebrated in the fields of art, literature, and philosophy. The manner of life in Corinth canceled out any serious interests in the arts and education.
3. Religious Conditions
- a. Without question, the social life of the people of Corinth in the time of the New Testament was pathetic. But the religious life of the people was far worse. Corinthian religion was extremely sensual in character.
 - b. Aphrodite [AF-roh-DIE-tee] was the guardian goddess of the city. The people had built a magnificent temple for the worship of Aphrodite. One thousand prostitutes served as priestesses for the worship activities. Business with these priestesses was regarded as a religious act of consecration to the goddess. The worship services included all types of sensual dances.
 - c. This situation was probably the motivation for the apostle Paul to go to Corinth. Paul believed the gospel of Christ could win a victory in cleaning up this wicked city. If so, the future of the gospel anywhere else in the world was assured.

B. The Church in Corinth

- 1. Paul entered “sin city” with a burning heart to reach people with the gospel. He left Athens [ATH-unz] after he was apparently ineffective in moving this sophisticated city to Christ. In Corinth he found the door of opportunity wide open.
- 2. When Paul arrived in Corinth, he found a fellow Jew by the name of Aquila [uh-KWIL-uh] (see Acts 18:1-2). Both Paul and Aquila were tentmakers by occupation, so they worked together (Acts 18:3). In time, Paul won both Aquila and his wife, Priscilla [prih-SIL-uh], to the Lord. This couple became the core of Paul’s missionary venture in Corinth. They not only gave Paul a home, but they supported his ministry in the synagogue on the Sabbath. Paul was busy making tents during the week and preaching on the Sabbath (Acts 18:4).
- 3. As usual, Paul faced opposition in the synagogue, forcing him to leave (Act 18:6). He took his few faithful followers next door to the synagogue to the house of Justus, “a worshiper of God” (Acts 18:7). If Paul had moved across town it might have suggested that he was running away from trouble. But Paul was not one to quickly run for safety.



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4. In the following months, victories came rapidly, and Paul had a solid group of followers. Crispus [KRIS-pus], the head of the synagogue, accepted Christ and was baptized, and many others followed his example (18:8). The young church grew quickly. In spite of opposition, there was a strong appreciation in Corinth for the Christians (Acts 18:11-17). In just 18 months (Acts 18:11), Paul, with God's help,

started one of the most influential churches of early Christianity. And this church was located in one of the most important cities of the world, which was known as "sin city."

C. Paul's Second Letter to Corinth

1. Date of Writing
 - a. Second Corinthians was probably written in A.D. 56 from a town in Macedonia [mas-uh-DOH-nee-uh]. Apparently Paul met Titus (TIE-tus) there. The report that Titus brought from Corinth encouraged Paul. So, Paul wrote this letter to the church in response to the good news (2:12-13; 7:5-7). The general tone of this letter indicates that the time of writing was soon after this meeting with Titus.
 - b. The Acts of the Apostles clearly indicate that Paul was in Corinth the first time in A.D. 51 or 52. Five or six years later, he visited the province of Achaia for three months, probably in Corinth. Then he retraced his route through Macedonia on his last journey to Jerusalem [juh-REW-suh-lum] (Acts 20:1-3).
2. The Occasion
 - a. Bible scholars have difficulty in determining the activities of Paul between the writing of the two letters to Corinth. But there are several reference in 2 Corinthians that suggest the following events.
 - b. Paul had sent Timothy to Corinth from Ephesus [EF-uh-sus] (1 Corinthians 4:17; 16:10). Paul was evangelizing at that time in Ephesus and felt he could not leave. So he sent Timothy to deal with the problem that Paul had addressed in the previous letter to the Corinthians.
 - c. Timothy evidently returned to Ephesus with a report that little or no improvement had taken place in the church. Some of the Corinthians had not paid much attention to Paul's first letter. This situation caused Paul to hurry by boat across the Aegean [uh-JEE-un] Sea to Corinth. He had intended to visit there in the near future, but he decided he should go immediately (1 Corinthians 4:19; 2 Corinthians 1:23; 2:1). Paul also spoke of a third visit (12:14; 13:1), which indicates that he had been there on a second visit.
 - d. Paul returned to Ephesus with a heavy heart over the condition of the church and the people's reaction to him. He wrote another letter than was not preserved. Bible scholars call it "The Painful Letter." The fact that Paul wrote another letter is based on what he wrote in 7:8-9. (See also 2:4.) While some scholars think that 1 Corinthians is "The Painful Letter," it is difficult to see how this letter could be called painful. The very personal nature of 2 Corinthians suggests that Paul was attempting to clarify some things he had written in "The



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Painful Letter.” Titus, who was his trusted friend, probably delivered the letter that has not been preserved.

- e. Paul sent Titus with this severe letter and instructed him to return as soon as possible with a report. Paul was so upset over the whole matter, that he left Ephesus for Macedonia, hoping to meet Titus on the way (2:12-13). The report Paul received from Titus was better than he expected. His heart was overwhelmed with joy (7:8-9; 14-15). It was at this time that Paul wrote the letter known as 2 Corinthians. Gratitude flowed from his heart for the change that had happened in the Corinthian church. He also gave further explanation concerning his authority as an apostle and his motivations.

3. The Purpose

- a. Paul was planning a third trip to Corinth (12:14; 13:1), and this letter was intended to prepare the Corinthians for it. Titus and two other workers were sent to the church (8:16-19; 23), and Paul would follow later. In general, the purpose of the letter was threefold:
 - (1) to encourage the Corinthians to continue along the spiritual path they were pursuing;
 - (2) to remind the Corinthians that he [Paul] would vigorously oppose any evil activities among them when he comes (10:6; 12:21; 13:2);
 - (3) to motivate the offering for the poor Christians in Judea [jew-DEE-uh] (chapter 8-9).
- b. This letter is the most personal and unsystematic of the 13 letters written by Paul. F. W. Farrar, a minister of the Church of England in the later 1800s, said: “As *hope* is the keynote of the Epistle to the Thessalonians, *joy* of that to the Philippians, *faith* of that to the Romans, *heavenly things* of that to the Ephesians, *affliction* is the one predominant word or thought in the Second Epistle to the Corinthians.” In this letter we see the true missionary of the gospel. Paul was deeply involved in the lives of those whom he had brought to Christ. He was so involved that every spiritual disturbance in the Corinthians’ lives became a burden for him. Here we see in Paul a love like unto God’s—a love that will not let them go.

Corinth [KOHR-unth]

Corinthians [kohr-RINTH-ee-unz]

Mediterranean [MED-uh-tuh-RAY-nee-un]

Cenchreae [sen-KREE-uh]

Achaia [uh-KAY-uh]

Isthmian [ISTH-mee-un]

Aphrodite [AF-roh-DIE-tee]

Athens [ATH-unz]

Aquila [uh-KWIL-uh]

Priscilla [prih-SIL-uh]

Crispus [KRIS-pus]

Macedonia [mas-uh-DOH-nee-uh]



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Titus [TIE-tus]
Jerusalem [juh-REW-suh-lum]
Ephesus [EF-uh-sus]
Aegean [uh-GEE-un]
Judea [jew-DEE-uh]

Chapter 2. The Greeting and Thanksgiving (2 Corinthians 1:1-11)

A. The Greeting (1:1-2)

1. Paul opened this letter in three short, meaningful statements. First, he declared that he is an apostle. This was important since the Corinthians had attacked his apostleship. Paul said he did not choose this honor for himself, but it was due to “the will God” (1:1). No man had made Paul a messenger of the Lord; he was sent by God. Likewise, Timothy, his fellow worker, was ordained by God (1 Corinthians 16:10-11).
2. Second, Paul recognized Corinth as “the church of God” (1:1). One might wonder at times why God would claim the Corinthians, since they lived so carelessly. This church is the mother church of the whole province of Achaia. Without a doubt, this epistle or letter was passed along and read by other nearby groups of Christians.
3. Third, Paul extended the Christian greeting of grace (constant divine favor) and peace (the steady quietness of spirit that grace brings) (1:2). Paul had experienced heartaches from the people in the church at Corinth. Yet he refused to show malice toward them. His heart only showed kindness.

B. Thanksgiving (1:3-7)

1. In most of Paul’s epistles, the greetings are followed by a note of thanksgiving. In other letters, Paul extended gratitude for something about their Christians’ graces (1 Corinthians 1:4-6). In this letter, Paul mentioned the comfort that he had experienced in receiving the report of Titus. In verses 3-7, the word “comfort” appears nine times.
2. This comfort comes from “the Father of compassion and the God of all comfort” (1:3). As Christians united in Christ, Paul and the Corinthians participated in the sufferings of Christ (1:5, 7; Colossians 1:24; Matthew 20:23). They were dependent like Christ on the consolation and comfort of God, which is always available in facing trials and suffering (1:4-5). But God’s comfort is for our “comfort and salvation” (1:6), that is, that we may “comfort those in any trouble” (1:4).
3. Every experience of the Christian life can be and will be used by God to assist Him in the redemption of mankind. People who suffer and believe their sufferings equip them to be comforters will gladly accept the sufferings for Christ’s sake.

C. Personal Danger (1:8-11)



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1. Paul left the impression in verses 8-11 that he faced personal danger, even the possibility of death at Ephesus (Acts 19:23-41). We cannot be sure that the uproar in Ephesus was the cause of this danger. Some Bible scholars have suggested that Paul was put in prison there (1 Corinthians 15:30-32). Others think that Paul was recalling a serious illness. But consider the language in this letter: “despaired even of life” (1:8), “sentence of death” (1:9), and “deadly peril” (1:10). These phrases probably do not refer to an illness. In all likelihood, Paul faced severe persecution, and this brought a sense of despair. The original language reads: “We were so utterly, unbearably crushed.” This suggests persecution that involved the possibility of loss of life.
2. But Paul was delivered (1:10). This is the assurance for all Christians. The God who raised our Lord from the dead will deliver His people, even from death. So in every crisis as children of God we must hold steady and true, waiting for His deliverance.

Chapter 3. Paul’s Defense of His Conduct (2 Corinthians 1:12—2:13)

A. The Sincerity of Paul’s Purpose (1:12-14)

1. Paul had to defend his conduct with regard to the Corinthians because he had been compelled to deal severely with them. He declared in this passage that his conscience was clear in regards to his relation with them (1:12). He said he acted in the “holiness and sincerity” that came from God (1:12). This means he acted in simplicity according to holy motives prompted by God. Paul also said he had not acted according to “worldly wisdom” (1:12), that is, according to self-seeking cleverness.
2. Paul then declared that he had acted “according to God’s grace” (1:12). This was his duty as an apostle of the Lord. He knew the Corinthians might only comprehend him “in part” at the present time (1:13-14). But he hoped that their understanding of his purpose and spirit would grow. He hoped there would be mutual pride between them and him, so he could boast of them as they boasted of him (1:14).

B. The Answer to the Charge of Fickleness (1:15-22)

1. In Paul’s first epistle (1 Corinthians 16:5-6), he wrote of his plans to visit the church. Originally, he intended to pass through Macedonia and then on to Corinth. The crisis at Corinth necessitated a quick visit there. From all indications, after returning to Ephesus, he decided to return to Corinth in due time. Then he would visit the Christians in Macedonia. Then he would double back and go through Corinth on his way to Judea with the offering for the poor (1:16). This revised plan would enable the Corinthians to see him twice, or to “benefit twice” (1:15). Apparently, Paul abandoned this plan. And when the change was sent to the church in Corinth, the



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people charged him with being fickle. They evidently accused him of planning “lightly” or in a “worldly manner” (1:17).

2. Notice Paul’s question in verse 17. The word “lightly” can be translated as “fickle.” Also “Yes, yes” and “No, no” suggested that Paul had engaged in double talk.
3. Paul asserted that all true ministers, including himself, have a commission that comes from God. “He anointed us,” Paul said (1:21). God has set a seal upon them, and therefore owns them (1:22). And God had put His Spirit in their hearts (1:22), a token of ultimate and final salvation. Therefore, the Corinthians can trust ministers, including Paul, as stable and reliable.

C. Reasons for Paul’s Change in Plans (1:23—2:4)

1. In these verses, Paul revealed his shepherd heart. He said he changed his plans “to spare” the Corinthians (1:23). He was their spiritual father, but he did not feel it was right to dominate or control them (1:24). Indeed, his interest was not to increase their heaviness of heart, but to inspire them to joyful living in their faith (1:24).
2. Another “painful visit” to the Corinthians would have had adverse spiritual effects upon both him and them (2:1). Paul was so much a part of them that their grief caused grief in him (2:2). But who would make his heart glad (2:2)? Rather than visiting them, he wrote a letter of stern rebuke, thus avoiding an unhappy clash with them. (This was probably the “painful letter” between 1 and 2 Corinthians and not part of the Holy Bible). But Paul expected repentance on their part, so that a joyful relationship would be restored between them (2:3).
3. Christian love is not soft and unrealistic. Often it is frank and practical. This is the way that it really shows itself to be abundant. Paul wanted the Corinthians to know how great his love was for them (2:4).

D. The Treatment of the Offender (2:5-11)

1. Apparently someone in the church had opposed the authority of the apostles (2:5). This attack may have been directed specifically at Paul. The fact that there was a “Christ Party” (only followers of Christ) in the church might support this interpretation (1 Corinthians 1:12). We should not assume that the reference in verse 5 is the immoral person of 1 Corinthians 5:1. Paul might have been publicly abused by this bold Corinthian on his previous visit. This person really did not hurt Paul as much as the church (2:5).
2. The church exercised its authority and punished the offender (2:6). Paul then urged them to forgive him and take every opportunity to demonstrate Christian love (2:7). Paul did not want the offender to despair by “excessive sorrow” (2:7). In other words, the Corinthians’ attitude must not crush the offender. Paul told the church to “reaffirm” their love for the offender (2:8). This would be a public action and announcement of the attitude already held privately.
3. In verses 9 and 10 Paul expressed the reasons he exhorted the Corinthians to



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forgive. He wanted to test their recognition of his authority. The offense was against Paul, but he had forgiven the offender for the sake of the church. Paul always felt compelled to conduct himself in accordance with the Spirit of Christ.

4. Paul recognized how crafty Satan is (2:11). We are not always aware of his devious schemes. Satan must not be allowed to get an advantage over either the offender or the ones offended

E. The Recent Journey to Macedonia (2:12-13)

Paul then returned to the matter of his activities during recent months. He went to Troas [TROH-az] to preach the gospel, as he found a open door there. He had hoped to meet Titus in Troas and receive a report of progress in Corinth. But he became more and more anxious. Even though his preaching in Troas was effective, he could not wait. So Paul crossed the Aegean Sea, hoping to meet Titus somewhere in Macedonia.

Troas [TROH-az]

Chapter 4. The Glory of the Apostles' Ministry (2 Corinthians 2:14—6:10)

A. Giving Thanks for a Share in Christ's Triumphs (2:14-17)

1. The news that Titus brought from Corinth filled Paul with joy and thanksgiving. Paul was not only thankful for the victory in the church but for the triumph of the gospel everywhere (2:14).
2. The military figure of speech that Paul used was meaningful to the Corinthians (2:14). When the Roman generals returned home from battle, they came in a triumphant parade with their captives chained to their chariots. Paul compares the victorious march of the gospel to these ancient parades. God is in command of the procession, and chained to His chariot are all the apostles, His beloved captives. Paul thanked God, not just for *causing* us to triumph, but *leading* us in triumph (2:14).
3. Along the Roman conqueror's route, incense was burned into the air. This made the victorious general's arrival a pleasant experience for the people. Likewise, the gospel of Christ, which brings knowledge of God, gives forth a saving fragrance (2:14). This pleasant odor is the witness to Christ, and as such divides people in terms of their response to it. Christ's teachings often divided people when He lived among them. Likewise, the true minister in his work often separates people because Christ acts through him. Those who respond to the gospel enjoy salvation. Those who reject it perish (2:15). The gospel is "the aroma of Christ" either to life or to death according to the response of men and women (2:15-16). To preach the gospel, therefore, is an awesome responsibility. Paul asked who is "equal to" or able to do such a task (2:16). No person can do this without the help of God.



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4. True apostles are not peddlers, selling a corrupt gospel and thinking only of their own comforts (2:17). Apostles are commissioned by God and working in the spirit of Christ. Therefore, they proclaim the saving Word of God with “sincerity” (2:17). Apostles must have pure and true motives.

B. Paul’s Letter of Recommendation (3:1-3)

1. Letters of recommendation were as popular in Paul’s day as in ours. People who traveled needed them. Paul (then Saul) had letters of this type from the high priest in Jerusalem to the synagogues in Damascus [duh-MAS-kus] (Acts 9:1-2). He carried those letters with him when his trip was interrupted by Jesus Christ (Acts 9:3-6). Also, Apollos [uh-PAHL-us] had a letter from the Ephesians to the Corinthians in Achaia (Acts 18:27).
2. But Paul needed no recommendation *to* the Corinthians or *from* them (3:1). The people of the church there were the only recommendation he needed (3:2). What had been accomplished in their lives can easily be read by everyone. His role in bringing about this change was well known. This fact refuted Paul’s statement concerning the “fragrance” (2:14-16) of his ministry as being a recommendation of himself.
3. The substance of this letter’s message is love, appreciation, and respect for one another. The message is written on the heart (3:2). People are quite capable of reading this kind of language. A letter of this type is by far the best recommendation (3:1-2).
4. Paul reminded the Corinthians of three things in verse 3.
 - a. He was the scribe who wrote down what Christ dictated to him, putting words in “ink.” He founded the church through the preaching of the gospel.
 - b. Nothing human accounted for this letter, as the “Spirit of the living God” composed it.
 - c. The message is inscribed on the tablet of the heart. The Spirit brings renewal, resulting in obedient action that all people can see.

C. The Superiority of the Ministry of the New Covenant (3:4-18)

Paul provided three reasons for the superiority of the apostles’ ministry.

1. This ministry possesses a divine confidence (3:4-6).
 - a. The founding of the church at Corinth demonstrated without question that Paul was a qualified minister of the gospel. But this is not because of any personal greatness (3:5). Paul said, “Not that we are competent in ourselves” (3:5) that is, for this task of being apostles. He added, “but our competence comes from God” (3:5). Therefore, their effectiveness as apostles is not due to human resources. Instead, all the credit and glory belong to God. This is the source of confidence in their work as ministers.



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- b. Paul said that God had made them “competent as ministers of a new covenant” (3:6). God enabled these apostles to proclaim that a new covenant between God and mankind began by Christ on the Cross. Now the full will of God can be done because power had been mediated through the Cross to that end. The old covenant with its numerous and demanding laws (“the letter”) only led to death (3:6). The old covenant gave no power to help people obey God’s commands. It only pointed out the hopeless situation of sinful mankind. On the other hand, the new covenant is administered by the Holy Spirit, who is the source of life (3:6; Mark 14:24; 1 Corinthians 11:25; Hebrews 12:24.)
- 2. This ministry is based upon a new covenant that surpasses the old in splendor (3:7-11).
 - a. Paul mentioned a familiar story of how the face of Moses shone brilliantly when he came down from Mt. Sinai [SIE-nie] (3:7; Exodus 34:29-35). He covered his face with a veil so as not to frighten the people. But this brightness did not linger; it soon faded.
 - b. Paul saw in this story the relationship of the old and new covenants. The old covenant was established by God and had a splendor or glory of its own, but it faded. The new covenant, established by Christ (the new Moses), is greater because its splendor or glory does not fade. Christ’s glory is permanent. What was once glorious, that is the old covenant, is no longer glorious (3:9-11). But the relationship that this new covenant established is effective. It is effective because it creates the possibility of fulfilling God’s demands and at the same time satisfying the human heart. Nothing more is needed. Nothing will ever take its place.
- 3. This ministry is founded on a true hope and therefore creates boldness of speech and action (3:12-18).
 - a. Moses had to keep his face covered so the Israelites [IZ-ruh-liets] would not see that the splendor was becoming dim (3:13). Not so with the apostles, the ones sent by God in Christ’s name. They can speak with boldness and assurance, for there is nothing to hide (3:12).
 - b. The individual who clings to the old scriptures (old covenant) does not understand how incomplete they are. A veil hangs over them (3:14). Only after they turn to the Lord is the veil removed (3:16). Also, “when Moses is read,” that is as long as the Jew rejects Christ, the veil still obscures the vision (3:15). Christ is the fulfillment of the old law or covenant. The old scriptures are only understandable when read from the Christian viewpoint.
 - c. The Lord who unveils the Scriptures is one with the Holy Spirit in the same way that the Son and Father are one (3:17-18; John 5:19-23). Christ brings the same freedom from bondage that the Holy Spirit brings (3:17), especially freedom from the law. In the lives of those who have no veil between them and the Lord, a constant change is taking place. As they reflect the image of the Lord in their lives, they are becoming more and more like the Lord (3:18).



Thomas O. Chisholm wrote these words to a well-known, well-loved hymn:

“O to be like Thee, blessed Redeemer,
This is my constant longing and prayer.
Gladly I'll forfeit all of earth's treasures,
Jesus, Thy perfect likeness to wear.”

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D. The Openness of the Ministry (4:1-6)

Paul said that true ministers believe that their commission comes by “God’s mercy,” all unmerited (4:1). Thus, they do not “lose heart” when things and situations are not as they wish. They do not shrink from the duties of the ministry but do them with integrity, frankness, and courage.

1. In method, ministers show their integrity by not using any underhanded means to get a response.
 - a. God-ordained ministers refuse to use guile and tamper with God’s Word. They do not dilute it, distort it, or confuse it with vain and human interpretations (4:2). Instead, they proclaim the truth openly and plainly (4:2). They commend themselves to all people and stand approved before God (4:2).
 - b. If ministers use methods that are not God-ordained, they become a hindrance to people who are “perishing” (4:3). “The god of this age” or Satan has blinded people so they cannot understand the gospel (4:4). This is Satan’s principal business: to blind people to the truth.
2. The gospel is light and revelation because its center is Jesus Christ, who is the light of the world (John 8:12; 9:5). “Jesus Christ as Lord” is the message (4:5). To preach Christ is to cause “light [to] shine out of darkness” (4:6). Wherever Christ appears, He brings light to the dark horizon of human existence with understanding and hope. Christ discloses or reveals God to mankind. Christ’s countenance (“face”) (4:6), His conduct, His conversation, and His Cross reveal the living God, who redeems people from sin.

E. The Sufferings and Support of a Minister (4:7—5:10)

1. “Treasure in jars of clay” (4:7-12)
 - a. The treasure is the gospel of Jesus Christ, but the treasure is contained in baked “jars of clay” (4:7). What a paradox! A priceless gem is preserved in frail, insecure, dying mankind. But this is the way God preserves the glory for himself. His strength and power break through the weakness and frailty of mankind (4:7).
 - b. The attack upon the container (that is, jars of clay) may be severe at times. In this life, people face troubles, persecution, trials, and enemy attacks (4:8-9). But this is part of the glory of the ministry. The jars of clay need to be broken so that the light of salvation might shine forth. They are like the alabaster box of the woman the Gospel writer tells us about (Matthew 26:6-13). When she



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broke her box, the oil of life spilled out. Ministers who willingly let Christ break them are truly His servants. When they are willing to die for Jesus' sake (4:11), they show forth the saving life of the Master. What might work death in the minister at the same time works life in those who hear (4:10-12).

2. Raised with Jesus (4:13-15)
All true Christians possess a "spirit of faith" that compels them to speak for Christ (4:13). This willingness to confess Christ might lead to death. Death might result from the exhausting effort to take the gospel to the whole world. But this same "spirit of faith" that inspires the witness for Christ also gives the hope of the Resurrection (4:14). To Paul, everything he engaged in had only one purpose—the praise and glory of God. The more people who receive Christ, then all the more praise and glory will reach the throne of God (4:15). The praise and glory go to God, who made redemption possible.
3. An "eternal glory that far outweighs them all" (4:16-18)
For the minister, the "troubles" encountered in life might seem heavy and burdensome. But Paul said they are "light and momentary" (4:17). He insisted that we must evaluate these experiences, these "troubles," in terms of eternity. They pay tremendous dividends in the world to come. The "eternal glory" will far outweigh all the troubles and trials of this life (4:17). Our troubles and afflictions are preparing us for the life that God has planned for His faithful servants. It is imperative, therefore, that we keep our eyes fixed on the "unseen" that is "eternal" (4:18).
4. Our heavenly dwelling (5:1-4)
The "earthly tent" (5:1), that is, our mortal body, eventually breaks down and dies. But God is preparing "an eternal house in heaven" that is not built through human efforts (5:1). Our heavenly dwelling will not possess the problems of the "earthly tent." But it will be a carefully planned, well-built mansion. God, the Architect of all that is eternal, will not only erect it but maintain it. What a glorious thought and hope!
5. "The Spirit as a deposit" (5:5-8)
The possession of the Spirit is the down payment or "deposit" of the hope for what is to come (5:5). Paul was not living wishfully. He possessed a reality through the Holy Spirit. The Spirit brings confidence, not only for the present but for the future as well (5:7-8). Paul reminded the Corinthians that they lived by faith, not by what they could see at the present time (5:7). While we may prefer to be with God in heaven, we must be content to be at home in our body.
6. "The judgment seat of Christ" (5:9-10)
Ultimately, nothing counts in the Christian ministry except the believer's acceptance before the Master. Therefore, we must "make it our goal" to be prepared by faithful service to appear before Christ (5:9). We will be judged on the basis of our deeds in this life (5:10; Romans 2:3; 2:16; 14:10; Matthew 16:27; 25:31-46). "The judgment seat of Christ" will clearly reveal what we really are in both character and action (5:10).



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F. The Motives of the Ministry (5:11-15)

1. Paul said that the awesome coming judgment motivates the faithful minister not to dilute the gospel message for the hearers. Instead, the minister must earnestly seek their salvation (5:11). The zealous preaching to “persuade” and convince unbelievers is the assurance of the integrity of Paul and his fellow workers. Also, it is the basis of the answer to critics who might accuse the ministers of selfish interests (5:12). People who are saved can glory in effective, Spirit-filled ministry, because in doing so they extend its influence. Such a ministry is never human-centered, but God-centered (5:13).
2. The love of Christ drives or “compels” the true minister (5:14). Christ’s love for all mankind was demonstrated by His death on the Cross. This divine love and the minister’s love for Christ is the motivation to win people to the Lord. The death of Christ signifies that all people are dead apart from Him. True believers can no longer live self-centered lives, because the death of Christ is a condemnation of selfishness. Heaven’s call is to a life for Christ, who died and rose again for sinful mankind (5:15).

G. The Heart of the Message Is Reconciliation (5:16-21)

1. Paul reached one of the highest points of his inspired writing in these six verses. There are parallels in other sections of Paul’s epistles: Romans 3:21-26; Romans 5:1-2; Ephesians 2:13-18; Colossians 1:19-23. Because of his experience with Christ, Paul no longer viewed Christ and Christians according to human ideas (“worldly point of view”) (5:16). He had a new perspective, one of grace and mercy.
2. The message of reconciliation contains the following three parts:
 - a. Anyone who enters into a vital union with Christ will be made a “new creation” (5:17). The old life will be destroyed. The person will receive a new, fresh life. What a marvelous reality for every redeemed child of God!
 - b. This possibility of transformation is God’s doing. He took the initiative in sending His Son to die for us, and thus made reconciliation possible. When the guilt and penalty of sin are removed, a new relationship with God takes place. This is reconciliation (5:18). “Reconcile” means to trade one set of relationships for another. In this instance it means exchanging hostility for friendship. God through Christ exchanged places with mankind on the Cross. Thus rebellious people can become repentant and redeemed. This is reality because God made a way to remove the barrier of sin between himself and mankind, His creation.
 - c. Christ, the sinless One, identified himself with our sinful condition. Thereby, God accepts Christ’s atonement on the Cross as the basis for forgiveness. Christ was not made sinful, but He was made “sin” (5:21). That is, He carried the sinful burden of mankind. Christ was not guilty of sin, for He did not commit sin of any kind (Hebrews 4:14-15). But He suffered for us because of our sinning.



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3. During World War II, a Russian Christian woman was arrested for alleged spying for the Allies. She was thrown into a prison with hundreds of Jewish people who were doomed for Hitler's gas chambers. When a young Jewish nurse was being marched to her death, this Russian Christian slipped into her place in line unnoticed. While the Jew escaped, the Christian marched to her own death. A few years later the Jewish nurse gave her heart to the Lord in response to that loving sacrifice on her behalf. Likewise, Christ, who was sinless, died for all sinful mankind. He is the ultimate Sacrifice.
4. Christ is God's word of "reconciliation." To preach this "message of reconciliation" (5:19) to people is to engage in the "ministry of reconciliation" (5:18). God through Christ desires a new relationship with us, and He has made it possible. When ministers proclaim Christ, they are functioning as "ambassadors" of reconciliation for Jesus Christ (5:20). In this manner God makes His appeal to mankind (5:20). As Christ's ambassadors, true ministers are messengers, urging people on behalf of Christ to be reconciled. They are also representatives of what the new relationship to God means in life, having become "the righteousness of God" (5:21).

H. The Life of God's Ambassador (6:1-10)

1. The relationship between Paul and the Corinthians was such that it had an important effect upon his ministry. They could disprove his message by their spiritual failure. Paul urged the Corinthians to let the grace of God do its work in them (6:1). He quoted Isaiah 49:8 to remind them of the great opportunity of salvation that God's grace had brought them. They must take advantage of it (6:2).
2. Paul said that a true minister must not become an obstacle in anyone's way, regardless of what happens (6:3). Look at all the possible "stumbling blocks" that Paul mentioned (6:4-5). But instead, the true minister must live a holy life, fully dependent upon divine weapons (6:6-7). He must be ready to accept paradoxes and challenges of service (6:8-10). He must be willing to be used of God in whatever capacity God chooses. Thereby, the minister preserves the righteousness of the ministry.

Damascus [duh-MAS-kus]

Apollos [uh-PAHL-us]

Mt. Sinai [SIE-nie]

Israelites [IZ-ruh-liets]

Chapter 5. An Appeal for Openness, Consistency, and Purity (2 Corinthians 6:1—7:4)

A. Plea for Opening Wide the Heart (6:1-11)

The loving heart of the apostle Paul is uniquely revealed in this scripture passage. His words are pointed and direct. He desired a full restoration of the bond of love



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between himself and the Corinthian church. He said that he had opened his heart wide to them (6:11). Therefore, they should do the same (6:13). He desired that his warm love for them would be met by a corresponding love from them. He made it clear that if there was been any “coldness” between them, it was not on his part (6:12).

B. Warning Against Becoming Too Involved with Unbelievers (6:14—7:1)

1. Some Bible scholars think these verses do not really fit the rest of the letter. But a close look reveals that it is related to the theme that Paul is pursuing. Christians must be bound to one another and not to sinners or unbelievers (6:14). They must not

form close relationships with unbelievers. Today, men and women who do not have compatible religions should not enter into marriage. Business relationships that place a Christian in a place of continual temptation should be avoided. Membership in oath-bound, secret orders have little in common with fervent Christian living.

2. Notice the contrasting thoughts in verses 14-16: righteousness and wickedness, light and darkness, Christ and Belial (Satan), temple of God and idols. Ultimately, there can be no sharing between these opposing elements. Spiritual decay and eventual death result from persistently submitting to temptations and evil influences.
3. The Christian Church is the “temple of God” (6:16). God is present in the Church and walks among its members. He will be their God, and they will be His people (6:16; Leviticus 26:12; Jeremiah 32:38; Ezekiel 37:27). But He desires to fellowship with His people only as they remain separated from the world (6:17; Isaiah 52:11). This may even mean being separated from family members. But, a new family relationship will be found within the Church. God will be their Father, and their fellow believers will be their sisters and brothers (6:18).
4. Paul reminded them of the “promises” and blessings of God (7:1). Therefore, the Corinthians must renounce all evil and fully surrender themselves unto God that their lives might be clean (7:1). They must move toward “holiness” (7:1) and Christian maturity, which is God’s will for them.

C. Another Appeal for Mutual Love (7:2-4)

Paul now resumed the argument that he began in 6:13, calling for mutual love (7:2). Paul had no desire to harm or corrupt the Corinthians. He was willing to die for them as well as live for them (7:3). This was how dear they were to him. Now that the conflict between them was evidently over, his “confidence” and “pride” in them had been restored (7:4). He was overflowing with joy, even in the midst of all their “troubles” (7:4).

Chapter 6. The Restoration with the Corinthians Completed (2 Corinthians 7:5-16)



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A. Joy Over the Corinthians' Repentance (7:5-9)

1. In these verses Paul recalled his personal experience in connection with the writing of this letter. When he went into Macedonia, he was conflicted and anxious about the situation in Corinth (7:5). But "the God of all comfort" (7:6; 1:3), did not forsake him. He was comforted by the coming of Titus and the good report that Titus brought. Titus evidently had such a jubilant spirit over the changes in the Corinthians that Paul's "joy was greater than ever" (7:7). Titus indicated that the Corinthians were longing to see Paul. They were very sorrowful and were genuinely concerned for Paul (7:7). They were sorry over the wrong they had done and were ready to defend Paul.
2. Paul admitted that he had a strong emotional reaction to "the painful letter" he had sent them earlier. He was not sure of the result of that letter (7:8). However, the news of Corinth that Titus brought put his mind at ease. His letter had brought godly sorrow—sorrow that led to "repentance" (7:9). His letter did not cause them to suffer permanently but only "for a little while" (7:8). In the end the letter was an instrument of blessing (7:9).

B. The Sorrow That Saves (7:10-11)

A sorrow that leaves God out is merely remorse. It is simply self-pity and self-disgust. It never really corrects a situation; it only makes the matter worse. On the other hand, a sorrow that is "godly" leads to repentance, which is the basis for a new beginning. Look at the list of changes, according to Paul (7:11), that godly sorrow brought to the Corinthians. Such was the sorrow of the Corinthians. It brought life instead of death.

C. The Joy of Titus and Paul's Confidence (7:12-16)

1. Now we see Paul's primary objective for writing this letter. It was not to punish the offender or to vindicate (defend) the offended party, that is Paul himself (7:12). Instead, Paul desired that all would be "encouraged" (7:13). This encouragement would be expressed in the Corinthians' care for him as well as in his care for them.
2. Titus's own spirit was refreshed by what he experienced in Corinth (7:13). The people there had received him graciously in keeping with what Paul had told Titus about them (7:13-14). Titus loved them all the more for this fact (7:15). Paul rejoiced that in all things concerning them he was now fully confident (7:16).

Chapter 7. The Offering for the Judean Christians (2 Corinthians 8:1—9:15)

1. Chapters 8 and 9 deal with one subject. The fact that Paul devoted this much of his letter to it indicates it was a subject dear to his heart. Paul was very concerned about assisting the Christians in Judea who were suffering economically. Apparently the Christians in Jerusalem and the surrounding area were from a poorer part of



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society. Some Bible scholars have suggested that these Judean Christians had found it difficult to find work because they embraced Christianity. We cannot say for certain that this was true. Nevertheless, from the beginning of the Church, these believers had financial problems.

2. Paul (then Saul) had participated in delivering assistance to them from the church at Antioch [AN-tee-ahk]. This took place before his missionary journeys began (Acts 11:27-30). Why was he so interested in this act of charity? Perhaps Paul believed this was one way to keep Gentile [JEN-tiel] and Jewish Christians united, and thereby maintain a strong Church.
3. In Paul's first letter to the Corinthians, he instructed them to set aside something each week for the fund. Then when Paul visited them, he would collect it. After adding it

to the offerings from other churches, Paul planned to take it with him to Jerusalem (1 Corinthians 16:1-4).

4. The church in Corinth had made a start on the offering a year before but failed to follow through (8:10-11). Perhaps this was due to the internal problems that had developed in the church. Now that a new spirit existed in the church, Paul thought it was time to mention the project again. Since he would be visiting them soon, he felt they should get busy with this special offering. These two chapters were Paul's attempt to spark their generous hearts. It is not surprising, therefore, that Paul wrote what has been called "the Christian philosophy of giving."

A. The Example of the Macedonian Churches (8:1-8)

1. A little competition does not hurt anyone. Paul knew this. So he challenged the Corinthians to complete their offering by telling them about the generosity of the Macedonian churches (8:1-4). These churches were located in Philippi [FIL-uh-pie], Thessalonica [THES-uh-luh-NIE-kuh], and Berea [buh-REE-uh].
2. These Macedonian Christians showed they really knew the grace of God (8:1). In the midst of "severe trial" and "extreme poverty," their joy overflowed into "rich generosity" (8:2). They insisted on participating in the offering even though Paul doubted they should (8:5), considering their poverty. Their gifts represented something "even beyond their ability" to give (8:3). Their lives were so dedicated to the Lord that this expression of generosity was natural for them (8:4-5). Also, their surrender to the Lord led them to place themselves in Paul's care for whatever service he might desire of them (8:5). In these verses we find one of the most complete and important statements on Christian consecration in the New Testament (8:3-5).
3. Paul wrote that he was sending Titus to the Corinthians to bring a completion to this project (8:6). He then bragged on the Corinthians in all the ways they "excel" (8:7). Last he exhorted them to allow the "grace of giving" to excel in their lives (8:7). This would be a proof of their "sincerity" of love (8:8).



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B. The Supreme Motive for Christian Giving (8:9-15)

1. Paul's appeal now changed to the fundamental motive for all Christian giving—the example of Christ's gift of himself. Once "he was rich" in His heavenly glory (8:9; Colossians 1:15-17). But "he became poor" (8:9) by entering into human life in the Incarnation. (Incarnation is the event by which God became a man in the person of Jesus.) The hurt of poverty is always the necessity of living below the standard that is rightfully deserved. Paul said that Christ willingly accepted "his poverty" for our sakes (8:9). This refers to salvation from sin, which is the riches that He brings (8:9). Being reminded of this truth should stir the Corinthians to generosity toward their fellow Christians. If they follow Christ's example, they will choose poverty for themselves to bring prosperity to others.
2. Paul continued his argument by insisting that it is not enough to be willing: action must follow. It was necessary for them to finish what they had begun a year earlier (8:10-11). Furthermore, generosity is the general Christian standard, but equality in giving is the way people give evidence of their generosity. Each member must give according to his or her ability (8:11). Yet, they are not expected to give until they become so poor they become a burden on others (8:12). In the present situation, the Corinthians have an abundance (8:14). Out of their surplus they can ease the wants and needs of others. In the future, the situation may be reversed: they may need other people to help them (8:14).
3. Paul was making this point: Share now and create the desire in others to share when you are in need. Paul then quoted from Exodus 16:17-18 about the time God gave manna to the Israelites in the desert. The persons who gathered more manna than others were not able to save more than required to satisfy their hunger. Nor did those who gathered less than others find that their hunger needs were not satisfied (8:14-15).

C. The Mission of Titus and His Two Helpers (8:16—9:5)

1. Titus was as zealous for this offering as Paul, and he was returning to Corinth to raise it (8:16-17). Titus was not only interested in the poor Christians in Jerusalem, but also in the Corinthians. He knew they would be the chief losers if they did not collect a generous gift.
2. Two other men were going with Titus, but Paul did not give their names. One might have been Luke, but Bible scholars cannot be certain. However, he was a person who had won the affection and praise for his "service to the gospel" (8:18). In fact, the churches had asked that this person assist in the project (8:19). Paul was obviously delighted with this arrangement. It would avert any "criticism" with regard to the money and his relationship to it (8:20-21).
3. The second helper, also not named, may have been Tychicus [TIE-kuh-kus] or Apollos. Tychicus was one of Paul's traveling companions and helpers (Acts 20:4; Ephesians 6:21; Colossians 4:7). Apollos was Paul's close friend and helper also



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(Acts 18:24-28; 19:1; 1 Corinthians 1:12; 3:4-6). Whoever he was, he was “zealous” and fully supported this offering project (8:22).

4. Titus was representing Paul in this venture, and the two fellow travelers were representing the churches (8:23). Paul hoped that the Corinthians would receive these three men with affection and prove his confidence in them (8:24).
5. Paul kept the pressure on the Corinthians about the offering. He told them how he had boasted about their positive attitude regarding the offering to the Macedonians (9:1-2). Paul did not want the Corinthians to disappoint him (9:3). If he should arrive in Corinth with some Macedonians and find the money not raised, he would be embarrassed. And the Corinthians would be embarrassed as well (9:4). This is one of the reasons that the three men were sent ahead to collect the offering (9:5).

D. Other Motives for Liberal Giving (9:6-15)

In this brief scripture passage, Paul provides three additional motives for liberal and joyous giving.

1. The reward for giving is in proportion to the spirit of giving.
 - a. To give (“sow”) sparingly is to give with a stingy spirit. To give (“reap”) generously is to give with both hand, mind, and heart (9:6). People must give without any “reluctance” or because they are forced to give (9:7). The gift must be matched by a desire to give.
 - b. The rewards correspond to the spirit of giving. Jesus said, “Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you” (Luke 6:38).
 - c. “God loves a cheerful giver” (9:7). This implies that the giver should be excited and enthusiastic about giving.
2. God, whose resources are unlimited, will provide the way by which generosity can be expressed.

When people demonstrate a generous spirit, they can rely on God’s resources. The generous person will have all-sufficiency in all things. God’s grace “will abound in every good work” (9:8). Paul quotes from Psalms 112:9 to prove that God will provide the giver with the means of giving (9:9). God will “increase” and “enlarge” what is needed so that generosity is possible (9:10).
3. Generosity generates a spirit of thanksgiving to God.
 - a. Generosity supplies the needs of people in want. It also leads God’s people to offer the sacrifice of praise and “thanksgiving” (9:11-12). This was the real test of the Corinthians’ surrender to the gospel of Christ. In return, those who receive gifts will love them and pray for them (9:13-14).
 - b. The greatest gift of all, without question, is Jesus Christ. This “indescribable gift” (9:15) defies language to define, explain, and picture it. This Gift, Jesus Christ, is the source of all other gifts (Ephesians 4:7-8).



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Antioch [AN-tee-ahk]
Gentile [JEN-tiel]
Philippi [FIL-uh-pie]
Thessalonica [THES-uh-luh-NIE-kuh]
Berea [buh-REE-uh]
Tychicus [TIE-kuh-kus]

Chapter 8. Trials of a Christian Missionary (2 Corinthians 10:1—13:14)

These four chapters of 2 Corinthians have a tone entirely different from the rest of the letter. While affection abounds throughout the previous chapters, now Paul expressed a strong indignation. Apparently Paul had been charged with not being a true apostle, so he felt he should respond to the charge. His language is highly expressive, and his thoughts are precise. Such are the trials of one who is trying to take the message of salvation to sinful people.

A. The Charge of Being a Coward (10:1-6)

1. Notice the charge: “I, Paul, who am ‘timid’ when face to face with you, but ‘bold’ when away!” (10:1). The Corinthians said that Paul was quite meek when he was in their church. But they also said that when he was away from them and wrote letters, he was very bold.
2. Paul’s answer to the charge was threefold:
 - a. He said he was attempting to act in accordance with Christ’s example, who is meek and gentle (10:1).
 - b. He pleaded with them not to expect him to prove how firm he can be when he visits them (10:2).
 - c. He said that the warfare in which he was engaged was spiritual in character (10:3-4). Human “weapons” include cleverness, ability to organize, eloquent speech, powerful propaganda, reliance on charm, or strong personality. These weapons are not really effective. Indeed, they are carnal (sinful and worldly).
3. The “weapons” of the true missionary or minister are demonstrated in power. They have the ability to pull down the “strongholds” of the enemy (10:4). This literally means to tear down the walls that the enemy has built around himself. The weapons are able to “demolish” all the opinions and convictions of those who set themselves “against the knowledge of God” (10:5). These weapons have the power to capture the thoughts of the enemy. And, thereby, our thoughts and will are brought into “obedience” to Christ (10:6).

B. The Charge of Weakness (10:7-12)

1. The charge of weakness is in verse 10: Paul’s letters were “weighty and forceful.” But when he was present with the Corinthians, he was quite “unimpressive and his



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speaking amounts to nothing.” To the Corinthian critics, Paul was puny in appearance and his speech was contemptible. They probably were comparing him to the Greek orators to which they were accustomed. Apollos was evidently a great speaker, and compared to him, Paul must have left much to be desired.

2. Paul did not want any other person’s claim to recognition to hide the fact of his authority. If this were true, then they were “looking only at the surface” (10:7). Paul said his relationship to Christ was just as valid as his critics, and his authority just as valid as theirs. Furthermore, his authority was not just for his benefit but for their edification, for building them up in their faith (10:8).
3. Though Paul’s letters may have seemed frightening, they were not meant to be (10:9). Yet, Paul warned the Corinthians that he will be the same when he is with them as he is in his letters (10:11).

C. Paul’s Responsibility for the Corinthian Church (10:12-18)

1. The issue Paul addressed in these verses concerned some people outside the church who attempted to assume leadership (10:12). These persons were attempting to take Paul’s place as the church’s founder and leader. They complimented themselves whenever anything was accomplished in the church. They created their own standard of measure, and thus deceived themselves. Paul had made up his mind not to “compare” himself with those who kept on commending themselves (10:12). In contrast to Paul, these persons were not “wise,” because they compared or measured themselves against themselves (10:12).
2. Paul had his own measure or rule of operation, which was given to him by God. It was twofold:
 - a. to preach to the Gentiles (Acts 9:15; Romans 1:5)
 - b. not to build on another person’s foundation (Romans 15:20). Corinth came under this measure or rule. Paul had been the first to preach the gospel to them. He had laid the foundation of the church in Corinth himself. Therefore, he had every right to expect loyalty and respect from them (10:13-14).
3. Corinth was Paul’s area of service, and he limited his boasting to what was accomplished there. He refused to claim something for himself in which he had no part in bringing into existence (10:15). His long-range plans included the extension of his ministry westward, perhaps as far as Spain (10:16; Romans 15:23-29). But Paul would not go anywhere until he knew that the Corinthian church situation was settled.
4. Paul’s burning desire was to have God’s approval. Christian missionaries or ministers have the right to boast only in those things that God has done through them. To boast otherwise makes the person unworthy of the call of God (10:17-18; Jeremiah 9:23-24).

D. The Plea for Self-Control and Patience (11:1—12:10)



Notes

1. The Foolishness of Paul's Concern (11:1-6)
 - a. The tender spirit of Paul is seen in these verses. He pleaded for the hearts of the Corinthians. Maybe they thought his reactions to their behavior were "foolishness" (11:1). But he wanted them to know that this resulted from a "godly jealousy" (11:2), the kind that God feels toward His people. After all, Paul married them to Christ. He wanted to present them as a "pure virgin" to her true and only husband, the Heavenly Bridegroom (11:2). Through his preaching of Christ, they were saved and became God's people—wedded to Christ (Ephesians 5:25-27).
 - b. Paul was afraid that the Corinthians' faith might be prostituted by the preaching of another Jesus (11:4). Likewise, he was afraid they might turn away because of the preaching of a "different spirit," not the Holy Spirit (11:4). This to Paul was real heresy (Galatians 1:6-10). Some did not really accept the gospel Paul preached, or the situation would not have existed in the church (11:4). Just as Eve was deceived by the serpent (Genesis 3:1-14), so the Corinthians could be deceived by false teachers. Their devotion to Christ would be corrupted if they tolerated these false teachers. Paul knew so well that listening to false teaching would eventually result in surrendering to it.
 - c. These teachers in Corinth may have come from Jerusalem, and Paul seemed to recognize that people held them in esteem. But he insisted that because he was commissioned by God, he was entitled to as much respect as the "super-apostles" received (11:5). Paul admitted that he did not have any professional training in speech, but he was skilled in the truth of the gospel (11:6). His effectiveness among the Corinthians proved this point, and this fact established him as an apostle.
2. The Refusal to Accept Material Assistance (11:7-15)
 - a. Paul wrote about this matter in his first letter (1 Corinthians 9:3-15). He did not want anything to hinder his work with the Corinthians. Apparently, Paul's reluctance to accept help was used by false leaders to show that he was not a true apostle. So Paul answered this charge with a rhetorical question, that is, a question that answers itself. Have I committed a sin in degrading myself by preaching without a fee? (11:7). Other churches supported Paul while he was working in Corinth (11:8-9; Philippians 4:15-19). He allowed others to support him so he would not be a burden to the Corinthians. He did it all out of love for their souls (11:10-11).
 - b. Paul had no intention of changing his practices. These false teachers wanted him to change, thereby pulling him down to their level (11:12). These men were frauds, giving the appearance of being "apostles of Christ" (11:13). But they were really workers of Satan, who delights in transforming himself into "an angel of light" to deceive people (11:14). Satan poses as one of God's purest, most intelligent, and most informed messengers. Satan's ministers use the same tactics (11:15). They will be rewarded at the end of time according to their practices (11:15).



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3. Labors and Trials More Abundant (11:16-33)

- a. Paul now went back to his request in 11:1. He asked the Corinthians to forgive him for boasting about his service among them. The word “boasting” is the key to this entire section. For Paul to boast, he might appear to be “a fool” to them (11:16), but he did not want to be misunderstood. He has had an unusual ministry, but it had cost him something personally. Furthermore, it did say something about the validity of his being an apostle. The Corinthians might not like what Paul was going to say, but he was going to give them the facts. In verse 17 Paul made it clear that his review of his work was not by divine command. It simply represented his view from a human standpoint. Since the Corinthians accepted other ministers who were quick to boast of their achievements, they should be willing to accept Paul (11:18-21).
- b. Paul now provided a comparison of his credentials with those of his opponents in Corinth. As to nationality, Paul was a Hebrew, an Israelite, a descendant of Abraham, just as the other teachers were (11:22). As to service, Paul said that he had “worked much harder” than they (11:23).
- c. Paul provided a long list of his trials and troubles (11:23-27). The New Testament records that Paul was in prison in Philippi, Jerusalem, Caesarea [SES-uh-REE-uh], and twice in Rome. He was flogged five times by the Jews, receiving 39 lashes each time (Acts 22:24). The law allowed up to 40 lashes, but often stopped at 39 to avoid a miscount (Deuteronomy 25:1-3). The Romans used rods instead of whips with thongs, and Paul said he was beaten with rods three times (Acts 16:22-23). Once he was stoned and left for dead, the Jewish way of capital punishment (Acts 14:19). Three times he was shipwrecked, left to drift for a night and day in the water (Acts 27:41-44).
- d. Starting with verse 26, Paul no longer attempted to list all the perils. He just mentioned lots of dangers. These included swollen rivers, bandits, Jewish and Gentile enemies, plots on his life in cities, perils in the country and on the seas. Even men who should have been his fellow workers were after him. All of this meant weariness, pain, hunger, thirst, fasting, cold, and nakedness (11:26-27).
- e. Besides these outward dangers, Paul had the natural anxieties that go with pastoral care (11:28). He suffered with the weak, and he was disturbed in his own spirit when a believer stumbled and sinned (11:29). While false apostles tended to boast about other things, Paul boasted about his own “weakness” (11:30; 12:5). Paul declared that “the God and Father of the Lord Jesus” would be his Judge (11:31). God knew that Paul had given only truth about his trials (11:31).
- f. Paul remembered the incident of being delivered at Damascus soon after his conversion. He added it to the list of trials (11:32-33; Acts 9:23-25).

4. The Visions and the Thorn in the Flesh (12:1-10)

- a. Paul became very personal at this point. We gain an insight into his life, which is unique in his writings. Apparently his opponents boasted of special revelations and vision, so Paul reluctantly told of his own experiences. He said



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that he would write about “visions and revelations,” even though he knew there would be nothing gained by it (12:1). Paul was not anxious to do this, but he felt compelled to do so. He wanted to clarify in the Corinthians’ minds the true character of his apostleship and all apostleship.

- b. In 12:2, the phrase “a man in Christ” was Paul himself. This was his way of restraining himself. “Fourteen years ago” would not be long enough to refer to his conversion (12:2). But it would correspond to the time just before the start of his missionary journeys. Paul’s missionary endeavor, according to Acts 13:2-3, seemed to have come from his intense spiritual fervor. It is not unreasonable to think that a revelation sparked it. But Paul did not tell us what happened to him or what he saw when taken into “the third heaven” (12:2).
- c. All Paul was trying to do was demonstrate that his revelations paralleled anything his opponents had experienced. God directed Paul’s heavenly journey. And Paul could not remember whether he made the trip in spirit alone or in body and spirit together (12:2-3).
- d. Paul did not tell what he saw or what he heard. In fact, he asserted that it is not lawful for him to repeat what was spoken (12:4). He simply said that he heard “inexpressible things” (12:4). We can assume that this particular vision was intended to strengthen his belief in the reality of heaven. Also, the vision reassured him that during his sufferings on earth that a glory awaited him for being faithful to the Lord. For the visions that Paul experienced, see Acts 9:3; 16:9; 18:9; 22:17; 27:23-24. To avoid the wrong impression, Paul refrained from mentioning such experiences in his ministry. He wanted to be judged by his preaching and his writings (12:5-6).
- e. Because of his visions and revelations, Paul had every right to boast and exalt himself. And to help him from becoming “conceited,” he said that the Lord gave him “a thorn in the flesh” (12:7). What is this “thorn in the flesh”? Some Bible commentators say it was spiritual in nature because the original language can be translated “a thorn for the flesh.” If so translated, it might have three meanings.
 - (1) It might refer to persecutions by the Jews, especially the continual shaming of him before the people.
 - (2) It might refer to a reduction in the progress of Paul’s ministry to check or stop any exalted thoughts of himself.
 - (3) It might refer to Paul’s faintheartedness or lacking courage in his ministry.
- f. A more common interpretation is that the “thorn” was in the physical body. A possible clue is found in Galatians 4:13-15. These verses speak about a physical problem, even though it does not tell what the nature of the problem is. Evidently this condition was permanent because Paul said it was given to “torment me” (12:7). We can only speculate about it. Maybe it was bad eyesight. Paul said the Galatians would have gladly torn out their eyes and given them to him (Galatians 4:15). Perhaps it was a case of malaria that he contracted in the lowlands of Galatia (Galatians 4:13). Other scholars have



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suggested epilepsy and insomnia. All of these, however, are only theories and speculation.

- g. Three times Paul pleaded with God for relief (12:8). His request was not granted, but he received a better answer than the one he wanted. God assured Paul of His grace and power, which prepares anyone for any circumstance of life. What a comfort Christ's words are: "My grace is sufficient for you, for my power is made perfect in weakness" (12:9). God cannot give power and grace to the self-sufficient person. But God can make the weak individual extraordinarily strong when completely yielded to Him (12:9). Paul's power was made perfect as he accepted the weakness that the thorn in the flesh created. It was to Paul's advantage to glory in his weaknesses. Thus, he might gain Christ's power in his life to strengthen him and make his ministry more effective. Yielding to God completely brings the awareness of strength even though one's physical energy is low (12:10; 1 Corinthians 1:26-29).

The words of a beautiful hymn expresses this thought so well.

He giveth more grace when the burdens grow greater;
He sendeth more strength when the labors increase.
To added afflictions He addeth His mercy;
To multiplied trials, His multiplied peace.

—Annie Johnson Flint *

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- h. The question has often been raised: Why is "the thorn in the flesh" called the "messenger of Satan"? (12:7). We know that God creates no evil whatsoever, but He does use every situation in life for His glory. The "thorn" by its nature is not a good thing for any person. But it was a fulfillment of God's will in Paul's life. Satan was ultimately responsible for it, but God made it to reflect His glory. God gave Paul a message through the "thorn." Yet, God knew it was not the best for Paul as far as His perfect will concerned. Consider the story of Job in the Old Testament.

E. Paul's Miraculous Work Among the Corinthians (12:11-13)

Self-praise is always offensive to people. For that reason Paul was not too happy that he had been compelled to speak about his activities in the gospel (12:11). The Corinthians should have recognized that the miracles worked among them were sufficient proof of Paul's apostleship (12:12). Also they should not think they are a less-favored church because he refused to accept funds from them (12:13). He then gave a sincere apology (12:13).

F. Paul's Intentions with Regard to His Proposed Visit (12:14—13:10)

1. A third visit was on the schedule (12:14). As to financial support from them, his attitude would be same as before for two reasons.



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- (1) He did not want their money; instead, he wanted their love and affection (12:14). In other words, he wanted them.
- (2) He desired to be their spiritual father, being willing to spend everything for them (12:15). They could make demands on him. They could even take advantage of him if that is necessary for their salvation. His love would deepen for them even though their affection for him might become less (12:15). He recognized this situation as the trials a parent might face (12:14-15).
2. Some Corinthians probably indicated that Paul dealt with them “by trickery” (12:16) even though he did not take money from them. Perhaps some of his opponents used the Jerusalem offering project against Paul. He insisted that neither he nor his helpers, Titus and “our brother,” took advantage of them. They lived by the same spirit (12:17-18). Everything Paul did was to strengthen and lift up the Corinthians (12:19).
3. As Paul anticipated his visit to Corinth, he felt uneasy. He was fearful that it would not be a time of rejoicing but regret. He was fearful that some of them had not stopped their sinful ways (12:20). He implied that he might be forced to take firm measures with some of them, if this was the case (12:20). He was also afraid that he might find some people still practicing pagan and immoral deeds. Such actions would cause his heart to be heavy (12:21).
4. Paul’s words were extremely pointed in this next section (13:1-10).
 - a. First, he explained what they might expect from him (13:1-4). The charges against Paul would be investigated thoroughly. And in the presence of “two or three witnesses” the truth would be established (13:1). (Deuteronomy 19:15; Matthew 18:16; John 8:17.) Paul said that those who persist in sin despite his previous warnings would face public judgment (13:2). There comes a time in the life of a church when such issues must be dealt with. Paul’s actions in this situation would be done in Christ’s strength and power, proving his apostleship (13:3). Paul’s life and Christ’s life were the same in weakness and power. Both are judged by people to be weak. But by the power of God, both are strong (13:3-4).
 - b. Second, Paul stated clearly what they must do to be prepared for his visit (13:5-9). They are to put themselves to the “test” to see if they are in the “faith” (13:5). It is so easy to criticize the other person, yet so hard to face careful spiritual examination. It was Paul’s hope that they would not fail “the test” as Christians (13:5). And he wanted them to know that he and his helpers were genuine Christians (13:6). Paul’s purpose at this point was not for his own benefit, that is, to make himself approved. He wanted them to “do what is right” even though it might appear that he had “failed” (13:7). Paul’s commitment was deep and genuine. He could not do anything against the progress of the gospel even if he could see personal advantages in it (13:8). For Paul, joy flooded his life whenever his weakness resulted in strengthening the Corinthians. His greatest desire was for their “perfection” through the cleansing by the Holy Spirit (13:9).



- c. Third, the Corinthians can expect him to be “harsh” with them in correcting their ways of living. His authority as an apostle was given to him to edify and build up, not to destroy and tear down (13:10).

Caesarea [SES-uh-REE-uh]

Chapter 9. Closing Exhortations and Greetings (2 Corinthians 13:11-14)

1. Notice Paul’s fourfold appeal in verse 11:
 - a. “Aim for perfection.” Seek the experience that brings holiness and fullness of love. Keep growing and maturing in the Lord.
 - b. “Listen to my appeal.” Keep a spirit that encourages one another in the midst of trials and the various experiences of life.
 - c. “Be of one mind.” Let there be only one primary purpose for controlling all your actions. Let there be unity among you in Christ.
 - d. “Live in peace.” Express in your daily lives the harmony of spirit that brings a unifying purpose. Such actions guarantee the presence of God, whose nature is love and peace (13:11).
2. In the time Paul lived, the “holy kiss” (13:12) was the customary way of greeting between Christians. That is, the men kissing the men, and the women, the women. The sexes were separated in the services, and from this fact we can assume that nothing immoral or promiscuous is suggested here.
3. After including a greeting from his companions (13:13), Paul offered a benediction, which has been used in the Church for centuries. Notice the Trinitarian (or threefold) character of the benediction (13:13). Grace is the *means* of redemption, Christ making possible the reconciliation with God. Love is the *motive* of redemption. Communion (“fellowship”) is the glorious *manifestation* of redemption, ministered by the Holy Spirit. Amen.



Study Questions

Notes

Chapters 1 and 2. Introduction to 2 Corinthians and The Greeting and Thanksgiving

1. Corinth was an important city because of its location and was known as a “city of the world.”
 - A. True
 - B. False
2. Corinth was famous for its people who were celebrated in the fields of arts, literature, and philosophy.
 - A. True
 - B. False
3. Corinth was known as “sin city” because its population engaged in sensuality and drunkenness.
 - A. True
 - B. False
4. Which is true of the man named Aquila?
 - A. He made his living as a fisherman.
 - B. His wife’s name was Aphrodite.
 - C. He befriended Paul and gave Paul a place to live.
 - D. All of these.
 - E. None of these.
5. Which is true of Paul establishing a church in Corinth?
 - A. He faced great opposition from some Jews.
 - B. Justus, a worshiper of God, allowed Paul and his followers to worship in his home.
 - C. Many people were baptized as Christians and the young church grew quickly.
 - D. All of these.
 - E. None of these.
6. Which one of the following is a purpose for Paul writing 2 Corinthians?
 - A. To scold the Corinthians for their lack of spiritual growth.
 - B. To remind them that he would not tolerate any sinful activities among them when he visited them.
 - C. To take an offering for the poor Christians living in Rome.
 - D. All of these.
 - E. None of these.
7. In greeting the Corinthians, Paul declared that he was an apostle because he chose to be one.



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- A. True
- B. False

8. Paul reminded the Corinthians that they could always depend upon the consolation and comfort of God through Christ.

- A. True
- B. False

Chapter 3. The Sin of a Divided Church

9. The Corinthians evidently felt Paul was fickle because of his plans to visit them.

- A. True
- B. False

10. Paul believed that all true ministers have been commissioned by God, and therefore could be trusted.

- A. True
- B. False

11. Paul wanted to visit the Corinthians so he could give them a stern rebuke for their behavior.

- A. True
- B. False

12. The Corinthian church refused to discipline the person who questioned Paul's authority, and this upset Paul.

- A. True
- B. False

13. Paul forgave the person who offended him, and he encouraged the Corinthians to forgive the offender as well.

- A. True
- B. False

14. Paul went to Troas because he hoped to meet Silas there.

- A. True
- B. False

Chapter 4: The Glory of the Apostles' Ministry

15. Paul declared that those who respond to the gospel message enjoy salvation, while those who reject it perish.

- A. True
- B. False



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16. Paul told the Corinthians that he needed a letter of recommendation from them regarding his being an apostle.
- A. True
 - B. False
17. Which is a true statement of the old covenant?
- A. The old covenant was established by Abraham.
 - B. God gave the old covenant to Moses on Mt. Sinai.
 - C. Paul believed the old covenant was as important as the new covenant.
 - D. All of these.
 - E. None of these.
18. Moses had to keep his face covered so the people would not see that the glory was fading from his countenance.
- A. True
 - B. False
19. Paul mentioned the veil on Moses' face to point out that the veil keeps people from understanding the old covenant or law of Moses.
- A. True
 - B. False
20. Which is a true statement of true or God-ordained ministers?
- A. They are careful not to dilute or distort it or use human interpretation.
 - B. They understand their commission comes from God through His mercy and grace.
 - C. They preach a message that Jesus Christ is Lord, because He is the one who brings light to darkened minds.
 - D. All of these.
 - E. None of these.
21. Which statement is true of Paul's teaching on the "treasure in jars of clay"?
- A. The treasure is the God-ordained minister of the gospel.
 - B. The jar of clay is the same as the alabaster box that was broken by a woman to anoint Paul.
 - C. The jars of clay, those who share the gospel, must be broken so the light of the gospel can shine.
 - D. All of these.
 - E. None of these.
22. The "earthly tent" that Paul mentioned in 5:1 refers to our bodies that eventually die.
- A. True
 - B. False



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23. What statement is true about the motives of a person in ministry?
- A. The coming judgment motivates the minister to persuade all people to seek salvation.
 - B. The person's love of Christ compels him or her to be a minister of the gospel.
 - C. The love of Christ or divine love is the reason and motivation to win people to the Lord.
 - D. All of these.
 - E. None of these.
24. Which statement is true about Paul's teaching on reconciliation?
- A. Reconciliation is possible because of mankind's ability and doing.
 - B. Through reconciliation, mankind becomes new creations in Christ.
 - C. In making reconciliation possible, Christ became sinful, so He could relate to mankind's sin.
 - D. All of these.
 - E. None of these.
25. We function as ambassadors of reconciliation when we proclaim the gospel of Christ to others.
- A. True
 - B. False

Chapter 5. An Appeal for Openness, Consistency, and Purity

26. Even though the relationship between Paul and the Corinthian church had been strained, he conveyed his great love for them.
- A. True
 - B. False
27. Paul believed it was appropriate for Christians to develop close relationships with unbelievers so they could win them to the Lord.
- A. True
 - B. False
28. Paul believed it was appropriate for a man and woman of different religions background to get married.
- A. True
 - B. False
29. Paul told the Corinthians that he loved them so much that he would be willing to die for them.
- A. True
 - B. False



Notes

Chapter 6: The Restoration with the Christians Completed

30. Paul was disappointed in the message that Titus brought to him from the church in Corinth.

- A. True
- B. False

31. Paul's primary objective in writing 2 Corinthians was to defend his own position in writing the "painful letter" to the Corinthian church.

- A. True
- B. False

Chapter 7: The Offering for the Judean Christians

32. The offering that Paul raised was for the poor Christians in the area around Jerusalem.

- A. True
- B. False

33. Which is a true statement about the giving of the Christians in Macedonia?

- A. They gave generously even though they experienced several trials and great poverty.
- B. Paul believed all along that they would be generous in their giving.
- C. They gave generously, but Paul felt they could give even more.
- D. All of these.
- E. None of these.

34. The Incarnation is the fact that God entered the world as a human in the person of Jesus.

- A. True
- B. False

35. Which statement is true about the supreme motive for Christian giving?

- A. People should give because Christ became poor for their sakes.
- B. People must not only be willing to give, but they must show they are willing by their action.
- C. People should give out of their abundance, yet they are not expected to give to the point they become a burden on other people.
- D. All of these.
- E. None of these.

36. Which statement is true about the spirit of giving?

- A. People should give even when they are forced to give.



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- B. The reward for giving comes no matter your attitude about giving.
- C. God wants to bless those who are excited and enthusiastic about giving.
- D. All of these.
- E. None of these.

37. The greatest gift of all is the indescribable Gift, Jesus Christ.

- A. True
- B. False

Chapters 8 and 9: Trials of a Christian Missionary and Closing Exhortations and Greetings

38. Which statement is true about the charge against Paul by some people in Corinth?

- A. Paul was accused of being too bold in his letters and when he spoke to them in person.
- B. Paul wanted to be meek and gentle, following Christ's example.
- C. Paul said that the human weapons used against him were not spiritual.
- D. All of these.
- E. None of these.

39. Which statement is true in regards to the charge of "weakness" against Paul?

- A. Paul was a powerful orator, even better than his fellow worker and friend Apollos.
- B. Paul admitted that another person's claim to be recognized by the Corinthians was more important than his own authority.
- C. Paul meant his letters to be frightening so the readers would pay attention to what he said.
- D. All of these.
- E. None of these.

40. Which statement is true in regards to Paul's responsibility for the church in Corinth?

- A. Paul was unconcerned about people in the church who attempted to assume leadership, taking his place.
- B. Paul felt he should compare himself to those who boasted and commended themselves.
- C. Paul's rule of operation was to preach to the Gentiles and not build on another's person's work.
- D. All of these.
- E. None of these.

41. Paul had a godly jealousy for the Corinthians because he had married them to Christ.



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- A. True
 - B. False
42. Paul said the false teachers in Corinth were workers of Satan, since they, like Satan, deceived people.
- A. True
 - B. False
43. Which is a true statement about what Paul said about his credentials as an apostle of Christ?
- A. He claimed that he was a Greek by birth and nationality.
 - B. He was beaten at least five times by the Jews up to 39 lashes.
 - C. He was shipwrecked seven times.
 - D. All of these.
 - E. None of these.
44. Which is a true statement about Paul's visions and revelations?
- A. He was proud to tell the Corinthians about his vision experiences.
 - B. He wrote in great detail what he saw in his visions and revelations.
 - C. The Book of Acts records several instances of Paul's visions.
 - D. All of these.
 - E. None of these.
45. Which is a true statement about Paul's "thorn in the flesh?"
- A. Bible scholars agree that it was a vision problem.
 - B. Paul wrote that God was punishing him by causing him to suffer.
 - C. The thorn in the flesh caused Paul to stop his ministry as an apostle.
 - D. All of these.
 - E. None of these.
46. Which is a true statement about Paul's proposed visit to Corinth?
- A. He sent Titus to them to collect an offering for traveling expenses.
 - B. He really desired to be their spiritual father and wanted them to view him in that way.
 - C. He looked forward to his visit to Corinth as he knew it would be time for rejoicing.
 - D. All of these.
 - E. None of these.
47. Paul wrote that the charges against him would be investigated thoroughly when he visited them.
- A. True
 - B. False



Pronunciation Guide

Achaia [uh-KAY-uh]
Aegean [uh-GEE-un]
Antioch [AN-tee-ahk]
Aphrodite [AF-roh-DIE-tee]
Apollon [uh-PAHL-us]
Aquila [uh-KWIL-uh]
Athens [ATH-unz]
Berea [buh-REE-uh]
Caesarea [SES-uh-REE-uh]
Cenchreae [sen-KREE-uh]
Corinth [KOHR-unth]
Corinthians [kohr-RINTH-ee-unz]
Crispus [KRIS-pus]
Damascus [duh-MAS-kus]
Ephesus [EF-uh-sus]
Gentile [JEN-tiel]
Israelites [IZ-ruh-liets]
Isthmian [ISTH-mee-un]
Jerusalem [juh-REW-suh-lum]
Judea [jew-DEE-uh]
Macedonia [MAS-uh-DOH-nee-uh]
Mediterranean [MED-uh-tuh-RAY-nee-un]
Mt. Sinai [SIE-nie]
Philippi [FIL-uh-pie]
Priscilla [prih-SIL-uh]
Thessalonica [THES-uh-luh-NIE-kuh]
Titus [TIE-tus]
Troaz [TROH-az]
Tychicus [TIE-kuh-kus]