

2 Corinthians 02 - Restoring a Sinning Saint; Being Triumphant in Christ

I. Paul's explanation of his ministry (2 Cor 1:1–7:16)

- (2) Change of plans defended (1:12–2:13)
 - (D) Paul's forgiveness of the offender (2:5-11)
 - (E) Paul's journey from Ephesus to Troas to Macedonia (2:12-13)
- (3) Paul's philosophy of ministry (2:14–6:10)
 - (A) Christ leads us in triumph (2:14-17)

2 Corinthians 2

(2) Change of plans defended (1:12–2:13)

1 But I decided this for my own sake, that I would not come to you in sorrow again.

1 But I determined this for my own sake, that I would not come to you in sorrow again.

1 Now I decided not to pay you another painful visit.

1 But I determined this with myself, that I would not come again to you in heaviness.

- Having shown the reason why he came not to them, he requires them...

— To forgive and comfort that excommunicated person (v6)

— Even as himself also upon his true repentance had forgiven him (v10)

— Declaring withal why he departed from Troas to Macedonia (v12)

— And the happy success which God gave to his preaching in all places (v14)

2 For if I cause you sorrow, who then *will* be the one making me glad but the one who is made sorrowful by me?

2 For if I cause you sorrow, who then makes me glad but the one whom I made sorrowful?

2 After all, if I were to grieve you, who should make me happy but the person I am making sad?

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

- He didn't want to come in sorrow, with tears in his eyes.

3 This is the very thing I wrote you, so that when I came, I would not have sorrow from those who ought to make me rejoice; having confidence in you all that my joy was *the joy* of you all.

3 This is the very thing I wrote you, so that when I came, I would not have sorrow from those who ought to make me rejoice; having confidence in you all that my joy would be *the joy of you all*.

3 This is the very reason I wrote you, so that when I did come I might not be made sad by those who should have made me happy. For I had confidence that all of you would share the joy that I have.

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all.

- He preferred to come in joy, having word from them that they had corrected those things he had written them about.

4 For out of much affliction and anguish of heart **I wrote to you with many tears**; not so that you would be made sorrowful, but that you might know the love which I have especially for you.

4 For out of much affliction and anguish of heart I wrote to you with many tears; not so that you would be made sorrowful, but that you might know the love which I have especially for you.

4 I wrote to you out of great sorrow and anguish of heart—along with many tears—not to make you sad but to let you know how much love I have for you.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

- "...I wrote to you with many tears" - the "severe letter"?

(D) Paul's forgiveness of the offender (2:5-11)

5 But if anyone has caused sorrow, he has caused sorrow not for me, but in some degree—not to say too much—for all of you.

5 But if any has caused sorrow, he has caused sorrow not to me, but in some degree—in order not to say too much—to all of you.

5 But if anyone has caused grief, he didn't cause me any grief. To some extent—I don't want to emphasize this too much—it has affected all of you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient for such a person is this punishment which *was imposed* by the majority,

6 Sufficient for such a one is this punishment which *was inflicted* by the majority,

6 This punishment by the majority is severe enough for such a man.

6 Sufficient to such a man is this punishment, which was inflicted of many.

- Now they should forgive him

7 so that on the other hand, you should rather forgive and comfort *him*, otherwise such a person might be overwhelmed by excessive sorrow.

7 so that on the contrary you should rather forgive and comfort *him*, otherwise such a one might be overwhelmed by excessive sorrow.

7 So forgive and comfort him, or else he will drown in his excessive grief.

7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

- Not to forgive the repentant is as wrong as it is to tolerate the sin in the first place

— What is heaven but a home for repentant sinners

8 Therefore I urge you to reaffirm *your* love for him.

8 Wherefore I urge you to reaffirm *your* love for him.

8 That's why I'm urging you to assure him of your love.

8 Wherefore I beseech you that ye would confirm your love toward him.

9 For to this end I also wrote, so that I might put you to the test, whether you are obedient in all things.

9 For to this end also I wrote, so that I might put you to the test, whether you are obedient in all things.

9 I had also written to you to see if you would stand the test and be obedient in every way.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 But one whom you forgive anything, I also *forgive*; for indeed what I have forgiven, if I have forgiven anything, *I did* so for your sakes in the presence of Christ,

10 But one whom you forgive anything, I *forgive* also; for indeed what I have forgiven, if I have forgiven anything, *I did it* for your sakes in the presence of Christ,

10 When you forgive someone, I do, too. Indeed, what I have forgiven—if there was anything to forgive—I did in the presence of the Messiah for your benefit,

10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;

11 so that no advantage would be taken of us by Satan, for we are not ignorant of **hisschemes**.

11 so that no advantage would be taken of us by Satan, for we are not ignorant of his schemes.

11 so that we may not be outsmarted by Satan. After all, we are not unaware of his intentions.

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

- "...his schemes" - Satan accuses believers to believe that their case is hopeless

— What are his devices? Deceit, deception, deviation from truth, unforgiveness, self-vindication, self-focus of any kind, prejudice, emotions, confusion...

— Balance is difficult: Satan pushes us one way or the other...Remember, we are all capable of any sin—yes, it's in our genes!

(E) Paul's journey from Ephesus to Troas to Macedonia (2:12-13)

12 Now when I came to Troas for the gospel of Christ and when a door was opened for me in the Lord,

12 Now when I came to Troas for the gospel of Christ and when a door was opened for me in the Lord,

12 When I went to Troas on behalf of the gospel of the Messiah, the Lord opened a door for me,

12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord,

- When I came to Troas to [preach] Christ's gospel...": He had been very near to them, just across the water. He wasn't fickle; he was being faithful to the opportunity which God had provided him.

13 I had no rest for my spirit, not finding Titus my brother; but saying goodbye to them, I went on to Macedonia.

13 I had no rest for my spirit, not finding Titus my brother; but taking my leave of them, I went on to Macedonia.

13 but my spirit could not find any relief, because I couldn't find Titus, my brother. So I said goodbye to them and went on to Macedonia.

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

- Anxious, Paul went over to Philippi in Macedonia to receive Titus' report

(3) Paul's philosophy of ministry (2:14—6:10)

(A) Christ leads us in triumph (2:14-17)

14 But thanks be to God, who always leads us in triumph in Christ, and through us reveals the fragrance of the knowledge of Him in every place.

14 But thanks be to God, who always leads us in triumph in Christ, and manifests through us the sweet aroma of the knowledge of Him in every place.

14 But thanks be to God! He always leads us triumphantly by the Messiah and through us spreads everywhere the fragrance of knowing him.

14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

The Roman Triumph, A Model: If the commander-in-chief won a complete victory on foreign soil, killed at least 5,000 enemy soldiers, gained new territory for the Emperor (not just a disaster repelled, or a civil war), then he was entitled to a Roman Triumph. A public holiday was declared to honor the returning (victorious) general. All the people thronged—all day and most of the night—to view the triumph.

First came the state officials and the senate, then the trumpeters. Then were carried the spoils taken from the conquered land (i.e., when Titus conquered Jerusalem, the menorah, the golden table of shewbread, and the golden trumpets were carried through the streets of Rome). Then came a long line of captive princes, leaders in chains; then the lictors bearing their rods, followed by the musicians with their lyres; then priests swinging their censers with the sweet smelling incense burning in them.

Then the general, following in a golden chariot drawn by four horses; he was clad in a purple tunic embroidered with golden palm leaves, and over it a purple toga marked with golden stars. In his hand he held an ivory sceptre with the Roman eagle at its top, and over his head a slave held the crown of Jupiter. After him rode his family, then the army with full decorations; then another long line of captives, with more Roman priests bearing censers. The procession would follow a special route through the city and would end at the Circus Maximus. There were two groups of captives: Those in front were to be set at liberty, and the fragrant incense is the odor of life to them. Those behind are condemned to die, and are going to the arena; they are to be thrown to the beasts or put to death in some other manner. The fragrant incense that arises from their censers was the savor of death.

15 For we are a fragrance of Christ to God among those who are being saved and among those who are perishing:

15 For we are a fragrance of Christ to God among those who are being saved and among those who are perishing;

15 To God we are the aroma of the Messiah among those who are being saved and among those who are being lost.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

— Two classes: 1 Cor 1:18; Luke 11:14-22; Col 2:15; Eph 4:8

— Christ has the victory! Every knee must bow to him, every tongue shall confess!

16 to the one an aroma from death to death, to the other an aroma from life to life. And who is adequate for these things?

16 to the one an aroma from death to death, to the other an aroma from life to life. And who is adequate for these things?

16 To some people we are a deadly fragrance, while to others we are a living fragrance. Who is qualified for this?

16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

- Is there any greater joy than to have people discover the Messiah?

17 For we are not like the many, **peddling** the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God.

17 For we are not like many, peddling the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God.

17 At least we are not commercializing God's word like so many others. Instead, we speak with sincerity in the Messiah's name, like people who are sent from God and are accountable to God.

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

- "...peddling" - a Greek word used for small trading; suggests the thought of what we call "grafting" or "huckstering."