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2 corinthians 4 commentary easy english

pleased that they passed his test (2 Corinthians 7:16). It is better to forgive than to say nothing (2 Corinthians 2:10-11) certain men in Corinthian churches were guilty of the wrong sex acts. 1 Corinthians 5:1–5, Paul told the Church to deal strictly with that person. But now the man was really sorry. He had stopped his wrong behavior. He was asking God to forgive him. Paul knew how the man's actions had damaged the Church in Corinth. So, he urged members that they should now forgive the man. Paul did not tell him to act as if he had never done anything wrong. They need to be very careful about him (Galataya 6:1). But they need to allow him to return to the church and they should not be bitter against him. Paul added that he would forgive the man, too. In fact, Paul was not sure he needed to forgive the man. The man had not made anything against Paul. Still, Paul thought it would be better to forgive than to say nothing. Paul gave his reason. He understood how the devil would use such things to annoy God's people. Satan is always looking for reasons to condemn Christians. He wants to separate them so that they disagree with each other. He wants them to get bitter and angry with each other. Paul was very aware of such things. He often had to deal with church problems. In the past, there were problems with opposing groups in the Church in Corinth (1 Corinthians 1:10–13). When Christians do everything in their power to oppose each other, they are not doing God's work. In fact, by their wrong attitude, they make it easier for the devil to do his job. Why Paul did not travel to Corinth from Troas (2 Corinthians 2:12-13), Paul explained why he had not yet returned to Corinth. He suffered a lot in Ephesus, Asia (2 Corinthians 1:8). When he went there, he wanted to go to Corinth on his way to Macedonia (2 Corinthians 1:16). He had already sent Tetras to prepare for his arrival. He wanted Titus to address the problems of the Church of Corinth before he (Paul) arrived there. Paul went from Ephesus to Troas, Asia. He remained in Troas for a short time. He wanted Tetras to meet him there with some good news about the church in Corinth. In fact, Paul could have remained in Troas all year. He writes that God opened the door for him there. It is a word picture. It means that God has given us a wonderful opportunity to declare His message. Paul used similar words to describe his success in Ephesus in 1 Corinthians 16:8-9. Paul decided not to return to Corinth while church troubles continued (2 Corinthians 2:1). So when Tetras didn't come to Troas, Paul decided to go to Macedonia instead. Paul wrote this to show that he was very much bothered about Corinthian troubles. He didn't go back there because he thought it was wiser not to go yet. But he was always thinking about their church, and he was always praying for them (2 Corinthians 11:28-29). God gave him love in his spirit, because he could not remain in Troas. So he continued with his God-given plan. It will go to Macedonia, then to Corinth in Achaia, then to Jerusalem, and finally to Rome (Acts 19:21). The Great Procession (2 Corinthians 2:14-16) Paul did not have a home. For several years, he was constantly traveling between different towns and different countries to declare God's message. Most people would think of it as a hard and unpleasant way of life. But that was not Paul's opinion. He considered it very honorable to declare good news about Christ in so many different places. He compared it to the greatest honor the Roman army gave to military leaders. After the success of the war, there will be a great procession to honor the military leaders. It was a very happy occasion for the winning army. They will praise their leader as a great hero. Everywhere along the procession, people will burn incense (a substance that burns with a sweet scent). The smell will fill the air. To the people on the winning side, the smell was beautiful. It expressed their great joy. But their enemies hated the smell. It caused them to lose all hope. They only expected to die. Paul likened himself and his message to its smell. Many people trusted and saved Christ when they heard Paul's words. God gave them a new kind of life that never ended (2 Corinthians 5:17). That was the reason for the great joy. But Paul also saw the opposite reaction. Some refused to serve God, and they hated Paul and his message. Paul warned them that God was their judgment. All people are angry with him, and we can not save ourselves (Romans 3:1-20). If people refuse to invite ChristLive, and God's judgment is against them. Such people thought that Paul was bringing them a message of death. Leaders who use the church for their own advantage (2 Corinthians 2:17) As Paul and the other apostles (the first Christian leaders) established the first Christian church in each town, the other men immediately followed them. These men described themselves as teachers of the Word of God, the Bible. They tried to be leaders of these new churches. They wanted to do an important job in the church where they could receive good wages. They saw the Christian church as a way to make a profit. Some of these teachers were real Christians. Others did not. Some of them, even if they loved money too much, taught them the truth about God. But many of them taught false messages about God, and they did it on purpose. They confused people about the true meaning of the Bible to gain power, respect, and money for themselves. They warned the people about Paul and the other apostles. Because of their greedy and selfish attitudes, these teachers can even undermine others' trust in Christ (Acts 20:29-30). Jude's book describes how wicked, selfish and greedy some of these men have become. Paul was different from those men because he was sincere. He refused to use powerful words and clever arguments to impress people (1 Corinthians 2:3-5). He briefly taught God's message so that everyone could understand it (2 Corinthians 1:13). Paul did not want to increase his importance. Instead, he wanted Christ to receive the honor. Paul did not make money, he was satisfied with what God offered for him (Philippians 4:11-12). Paul's attitude was the result of his relationship with God. He believed that God had sent him to each place. He declared a message God had given him. He remembered that God attended each meeting. So Paul taught him what he believed. He urged people to do what he had done. 2 Corinthians Chapter 3 When reading Paul's letters and stories of his life, he seems very impressive. However, some passages indicate that many Christians did not consider Paul a great man. Paul's appearance did not seem to impress people (2 Corinthians 10:10). People were aware of his weakness (1 Corinthians 2:3 and 2 Corinthians 12:9-10). It is no surprise that Paul often felt weak. He worked very hard and he suffered a lot (2 Corinthians 11:23-29). People also complained about Paul's speech (2 Corinthians 11:6). He gave some very long speeches (Acts 20:7-11). He tried to keep them very simple (2 Corinthians 4:2), which does not impress most people (1 Corinthians 1:18-25). Paul and his colleagues wrote letters recommending Church leaders to different Churches (for example, Acts 18:27). It was a sensible arrangement. It helped Christians to find out if they could be trusted who teach them. Some teachers in the first church found another use for such a letter (2 Corinthians 10:12). These people tried to impress christians and thereby gain power and wealth for themselves (2 Peter 2:15). They succeeded in convincing many Christians that they (teachers) were truly great people (2 Corinthians 11:5). But often these teachers taught bad things and evils (2 Peter 2:2). When Paul first came to Corinth, he did not bring any letters recommending him (Acts 18:1–4). But God sent him, and Paul came with the power of the Holy Spirit. God worked in Corinth, and many people became Christians. God's work is obviously more important than whether there is a letter recommending a teacher. In evidence that Paul worked for God (2 Corinthians 3:2) 1 Corinthians 4:14-15, Paul called himself the Father of Corinthian Christians. Of course, it is a picture of words. Paul meant that he was responsible for the beginning of their Christian life. It was Paul who originally founded the first church in Corinth (Acts 18:1-4). Many members of the Church in Corinth became Christians because of Paul's work (Acts 18:8). Much of Paul's experience in that situation was like that of his father. He describes how he taught them as new Christians in a very careful and calm way. It was like a person caring for a baby (1 Corinthians 3:2). When they were in trouble in their church, like his father, he urged him to imitate (1 Corinthians 4:16). He expressed a desire to give himself time and energy to deliver for them (2 Corinthians 12:14-15). The strength of our relationship with Christ was proof that Paul's work for God was real. But some teachers entered the Church in Corinth, which opposed Paul. They said they were better than him. They claimed that his message about God was wrong (2 Corinthians 11:4-5). Paul needed to refute those people and their messages (2 Corinthians 11:12–15). Paul did not care if people thought him stupid (2 Corinthians 11:16). But for Corinthian Christians to remain faithful to Christ, he had to oppose those wrong teachers (2 Corinthians 11:2). Christians had to recognize that God really did a powerful job in their lives, by Paul. God has given us a right relationship with Christ (2 Corinthians 5:17). It's the biggest change that can happen in anyone's life. The message of God in the hearts of the people (2 Corinthians 3:3) Paul used an interesting word picture to describe God's work in the lives of Christians in Corinth. He compared them to a letter the church wrote to recommend Christian leaders to another church. Then Paul developed the picture. Christ, off was writing that letter, not Paul. Only Christ can give him the right relationship with God through his death (1 Corinthians 1:13). Paul's work in Corinth was a divine thing (1 Corinthians 3:5-6). A wonderful change in the lives of the corinthians (1 Corinthians 6:9-11) was not Paul's work, but the work of the Holy Spirit. The ink is not really permanent. The letter may last long, but in the end the words on the page disappear. Job wanted to have a more permanent way of recording his words (Job 19:23-24). God has a really lasting way to work in the lives of his people. He gives the Spirit, and the power of the Holy Spirit never ends in their lives (Romans 8:11). Job thought it would be better to record a message on the rocks. Such a message would last for centuries. But there is a problem. Stone is not a living substance, so it is very difficult. When God works in people's lives, he replaces their stone hearts with living hearts (Ezekiel 36:26). Of course, it's not their physical mind, it's a reference to their inner thoughts, their true desires and their attitudes. Before trusting God, they were unable or unwilling to change their attitudes. They were like the hardest stones, it is very difficult to make a mark, but now they willingly accept God's message. In fact, they accept it with great pleasure. Therefore, God places his law in the hearts of his people. Or, to use the picture, he writes his law in their hearts (Jeremiah 31:33). God works by his father (2 Corinthians 3:4-5) 2 At the end of Corinthians 2:16, Paul asks a very important question. He just described the powerful effect when someone declares good news for God in a new area. God's message completely changes people's lives (2 Corinthians 5:17). It saves those who accept it. They receive the right relationship with God and a life that never ends. But for those who reject it, it is a death message. God's judgment is against them. Then Paul asks his question: Who is good enough for these things? Later, Paul explained how God worked in Corinth. It was as if God had written a letter recommending Paul's work. By that letter, Paul meant the lives of those God saved in Corinth (2 Corinthians 3:2–3). In other words, God is changing their lives. He made them his own people (1 Peter 2:9-10). Paul answered his question, and the fact seems to surprise him. Perhaps he could not believe that God would do such great things by people like him. He was doing this work as a mere time of God, but God had actually recommended Paul's work. Paul paid very attention to what to emphasizehad done. God's weeds can declare His message because He sent it to him. Paul could only speak confidently about his work because God approved of it. God's weeds are weak to themselves. They must depend entirely on him (2 Corinthians 12:10). God's New Contract (2 Corinthians 3:6) Paul says God has appointed him pastor of the new contract. A minister means a servant or worker. Paul chose a term specifically to refer to the servant's relationship to his work. Paul's work was to deliver His new covenants to the people so that they could receive the right relationship with Him. Covenant means what God promises his people. The New Covenant is a reference to Jeremiah 31:31-34. Paul also mentioned the verse 2 Corinthians 3:3. Obviously, he was thinking about that passage while he was writing these words. Hebrews 8 repeats a passage from Jeremiah. God's new covenant is that God made it through the death of Christ (Hebrews 9:15). That was the message Paul taught in Corinth (1 Corinthians 2:2). With the death of Christ, people can have the right relationship with God and benefit from promises. The letter kills, but the Spirit gives life. It is by the Holy Spirit that God gives life to man (John 3:5-8). The Holy Ghost allows people to understand God's promises (1 Corinthians 2:9–13). Christians should live by the Holy Spirit, and they should allow the Holy Spirit to lead their lives (Galataya 5:16-18). There is another way to understand the Word of God, but the result is death. We can refuse to let the Holy Ghost of God work in our lives. Instead, you can only see the letter and not the life on the page. Many people were trying to do so and they lost their law. But God's law declared his judgment on people because they were not fully obeyed (Romans 3:9-23; Galataya 3:10-12). That's why people need Christ. They need God to write his law in his hearts (Jeremiah 31:33). After the death of Christ so that God can forgive their evil deeds (Hebrews 9:15). They need the Holy Spirit of God to give them life that never ends. The words that brought the glory of God (the beauty of his perfect personality). For the second time, God gave Moses his 10 commands that he had written on the stone. When Moses returned to the Israeli camp, his face was still shining for the glory of God. Moses later covered his face because people were afraid to see it. But every time Moses went to speak to God, Moses revealed his face. God gave his law to learn how people could have the right relationship with him (Galatians 3:24). He had shown people that they had to change from evil.He. But when people don't look out of evil, the judgment of the law is against them. So the order of law gives them death instead of life (Romans 7:10-11). The proper punishment for evil is death (Romans 6:23). Most of those led by Moses died in the desert due to enys (1 Corinthians 10:5). We must not blame God's law for that. It was holy and came with the glory of God. Don't blame the order. They are holy, right and good (Romans 7:12). It is the people's own evils that bring justice to them. God gave the law by Moses. He showed his love and truth through Jesus (John 1:17). By the Spirit of God, he gives people a life that never ends (John 7:37–39). Even the words that brought death were accompanied by great glory. Obviously, the Spirit that brings life comes with much greater glory. A temporary and enduring experience of God's glory (2 Corinthians 3:11) Perhaps a lesson from science will help us understand the meaning of this verse. The moon has no light of its own. We only see a full moon for a short period of time each month, so the fact is clear. In the rest of the month, much (or all) of the moon is in the dark. The explanation is that the moonlight actually comes from the sun. The moon shines only when it passes through the sun's light. Only the part of the moon in the sunshine can shine. It may be a night on Earth, but the moon is far enough away for the sun to shine on it. So the moon simply passes through the sun, so the moonlight is temporary. But as Paul says in 1 Corinthians 15:41, the sun's own light is quite different. The sun is always in the light and every time we see it. That's because the light comes from it forever. Similarly, Paul distinguishes between temporary and permanent experiences of God's glory (greatness). In the original language, Paul says that temporary experiences pass through the glory of God. But the permanent experience is in glory. Paul's reference to the temporary experience refers to Moses' experience in verse 7, Moses inherited His glory when he met Him. Moses' experience is a picture of the law he received. In particular, Moses received a law declaring God's judgment on evil deeds. The law is permanent (Matthew 5:17-19) and judgment (Revelation 21:8). However, the present state of this world is not permanent because the evils of the people end (Revelation 21:22). But God's people are in his glory, constantly changing them to make them like him (2 Corinthians 3:18; 1 John 3:2). What God does in the lives of his people is permanent (2 Corinthians 4:17-18). Speak boldly (2 Corinthians 3:12) We are very bold, Paul writes. His word bold mentionsto a bold speech. So his meaning is that he used bold words - rather, plain language. He explained God's message clearly and simply. In Paul's letter to Corinth, he often showed how important that principle was to him. Many people thought it foolish, but Paul declared a simple message of Christ's cross (1 Corinthians 1:17–25). Paul refused to actually use clever or striking words (1 Corinthians 2:1-5). 2 Corinthians, Paul again remembers the Church about this. He wrote nothing they could not understand (2 Corinthians 1:13). He clearly showed them what they really were (2 Corinthians 1:18). He insisted that he spoke only in an honest and sincere way (2 Corinthians 4:2). It was so bold for Paul to speak in such a way. He was an intelligent man who learned a lot (Acts 26:24). It was normal for teachers to try to give people great knowledge (1 Timothy 1:3-7). Alever Paul had really great knowledge (2 Corinthians 11:5-6), he refused to use it to impress people. As a result, many people did not respect Paul (2 Corinthians 10:10). But Paul didn't care about that. He did not want to speak bold words about himself, only about Christ and his cross (Galataya 6:14). Paul mentions his hope here. It is a reference to the wonderful things God is doing in the lives of his people (2 Corinthians 3:11; 3:18; Romans 8:18-25). Like the first Christians, Paul used the word hope to mean no uncertainty. They strongly believed that God's promises were certain. God's promises in heaven and new Jerusalem are certain (Philippians 1:21-23; 1 Thessalonians 4:14-18; revelation 21). So Paul was bold in speaking about what God was doing. Why do people not believe in God (2 Corinthians 3:13-15) Paul returns to the events of Exodus 34:29-35 mentioned in verse 7. After Moses met God, his face was shining. Moses covered his face because people were afraid to see it. They were afraid of the power they saw at God's command. They were afraid of his judgment on their evil work. Paul, on the other hand, was not ashamed of God's message, the power he saw in the gospel (Romans 1:16). He wanted everyone to see it (Galataya 3:1), alever many of them only laughed at it (1 Corinthians 1:22-24). So Paul declared to everyone about Christ and his death (1 Corinthians 9:19-23). Of course, that didn't mean everyone believed. God's message, his good news, is for everyone, but some people can't see it. God's judgment is for those people because of their wicked deeds (2 Corinthians 4:3). Paul explains this in two separate parts. He may be pointing to different groups of people, but the same is true for both groups. (1) 2 Corinthians 3:14-16 refers to those who hear the word of God in the Bible. In particular, it refers to the people of Israel who did not believe in God. But many people who think of themselves as Christians do not believe in God. These words are true about them as well. They hear the word of God, but refuse to believe it. It's as if something is covering their minds. They can't see (understand) the truth. Paul says their hearts are too stiff. It's like when someone tries to cut a message into a hard lock with a knife. It seems impossible to make any impression on their minds. (2) 2 Corinthians 4:4 refers to the people of all nations who cannot see God's message. It's as if the devil blinded them. So they can't see what should be very clear to them. They can't see how beautiful and wonderful God's message about Christ is. God very much wants both groups of people to turn to him. When we look to Christ, God becomes your teacher (2 Corinthians 3:16) In verses 15 and 16, Paul strongly contrasts two different attitudes toward God and his words. Verse 15 reads from a book written by Moses. These books are the first five books of the Bible. Therefore, they are part of the word of God and very important (2 Timothy 3:16). Their message will change the life of a person who really understands. But this particular person doesn't understand them on this occasion. He simply reads them. Of course, he needs to understand them, because god's message is clear in those books. When he covers a person's eyes, he can't look right. In the same way, this person has something that seems to cover his heart (his heart). So he can't get it right. Very nice things happen in verse 16. Paul still describes the same person, but there are wonderful changes in his life (2 Corinthians 5:17). Now, the person is not just reading the words on the page. Instead, he turned to the Lord. In Paul's letter, Lord usually means Christ. This man invited Christ into his life. He now allows God to change him. As a result, suddenly, the person can understand. Of course, he can't understand the entire Bible at once. But the reality of his life and God's experience have changed. He now knows what he has to do to serve God. He understands how God wants him to behave. The Bible is not a set of books he cannot understand. Instead, God himself teaches him through it (Psalm 119:102). So, in his heart, he can now know God and serve him. In these chapters the Spirit of God gives freedom (2 Corinthians 3:17). Paul develops his ideas very quickly. Often his method is to emphasize the different meanings of the same word. Therefore, the Spirit means the true meaning of the Holy Spirit, Christ, or the word of God. That fact causes difficulties for some readers in verses 17 and 18. But there it isThere is no real problem. Paul, as he writes, thinks about all these possible meanings. The Lord is the Spirit. Paul wrote: He may be referring to the fact that the Holy Spirit is God. Or that God is the Spirit, but the Lord (Jesus) is the Spirit (John 4:24). Alternatively, Paul may say that Jesus is the true meaning of God's law (compare 2 Corinthians 3:6). Romans 10:4). Paul speaks of the freedom that the Spirit of God gives us. It was an important theme for the Church of Corinth. Paul wrote a lot about it in his first letter. 1 Corinthians 11:2-16, he writes about Corinthian Christian women who refused to cover their heads. Because the Holy Spirit worked in life, they never dressed in the traditional way for women. They thought they were free to do what they wanted to do. They didn't understand what freedom really was. True freedom is not the right to do whatever we want. True freedom is when we look to Christ (2 Corinthians 3:16). At that time, the Holy Spirit frees us from our evil work and from the power of the devil. But it is only the beginning of God's work in our lives (2 Corinthians 3:18). God gave his people the freedom to become their children by the Spirit (Galataya 4:1-9). Before, it was as if something was covering our minds. Therefore, we could not understand God's word correctly (2 Corinthians 3:14). Now, the Spirit of God is free to remove the problem and serve Him properly. We see the glory of the Lord and change us (2 Corinthians 3:18) The Holy Ghost of God works in the lives of the people in amazing ways. He is changing them. He makes their personalities and attitudes like himself. It's a very nice thing - but especially for those who were previously enemies of evil and God (1 Corinthians 6:9-11. Romans 5:8-10). This wonderful thing happens only for Jesus. We see the glory of the Lord, Paul wrote. And it changes us. When Paul writes about the Lord, he usually means Jesus. As 2 Corinthians 4:6 shows, it means here, too. Glory means his wonderfully beautiful character. Of course, we do not see Jesus with our eyes now, but with our hearts, hearts and minds. Also, he has not yet changed our body - but it will happen in the future (1 Corinthians 15:51). He changes our hearts, minds and spirits. He changes our inner thoughts, our personalities and our attitudes. God has his people like Jesus, his son. In future time he adopts them as his children (Romans 8:18-24). In Exodus 34, Moses briefly saw the glory of God. Then his face shone with light for the glory of God. Afraid that people would see it, he covered his face. God's people now have true freedom. They don't even have to cover their faces at times.Look at the glory of the Lord. It can be their constant experience. That glory enters their lives. Once they differed very much from Jesus in their thoughts, attitudes and actions. But now they too are starting to show his amazing character throughout their lives. The process continues until God finishes his work in life (Philippians 1:6). 2 Corinthians 4 Paul described how he had always taught in an honest and honest way, in Corinth and elsewhere. He thought he had a duty to behave like that, even if he suffered from it - and Paul suffered greatly, as 2 Corinthians 11:23-27 shows. His reason is simply that God, in his kindness, gave Paul this job. God was the master, and Paul was a singer - paul obeyed, of course. Thanks to God's wonderful promises, Paul acted boldly (2 Corinthians 3:12). Paul often felt weak, but God gave him the strength to continue (2 Corinthians 12:8–10). Paul always thought it was a great honor to declare the good news of God. But even in the Church of Corinth, there were teachers who behaved very differently (2 Corinthians 11:1-6). They wanted to control people's lives, so they made every effort to impress people. They taught people only what they (people) wanted to hear. Perhaps those teachers thought they were smart. But really, they were behaving evilly. The Bible, the word of God, is holy. Therefore, Church leaders and teachers must teach honestly (James 3:1). They must not try to obtain better results in ways that God does not approve of. It is a mistake and evil to persuade people to come to church using lies. God loves the truth, and the people should love the truth. Paul had always decided to tell the truth. In consistency (inner thought), people will know that they are dealing with an honest person. If they act cruelly towards him, they themselves will recognize their actions as evil. If they accept him, they too can learn to serve God in good faith. Why so many people hate the gospel (2 Corinthians 4:3-4) God made his law great and wonderful. But many people still refused to believe him and they did not obey his orders. It was as if something was covering their eyes. They could not see the message God had given them (Isaiah 6:9-10). The gospel is the message that God can forgive our evil deeds through the death of Christ (John 3:16). It is even greater and greater than God's law (Hebrews 3:5-6). Christ himself, the Son of God, gave us that message. Christ himself died to save us (Galataya 2:20). You may expect everyone to be willing to receive a wonderful message of God's love. There seems to be no good reason to turn down God's offer to forgive our wicked deeds. But so many people simply don't refuse!They really hate the gospel. Obviously, we can't blame God for that. Because he made his gospel easier to understand, even children could accept it (Matthew 18:3). Paul was also careful to explain God's message in the simplest possible way (2 Corinthians 4:2). Paul said that the God of this world was the cause of this problem. He means devil. The devil is the God that most people serve in modern times. In other words, people believe in the devil's message and they refuse to believe God's message. So they are acting as if the devil were their God. They have let the devil take control of their lives. The devil uses his power to hide God's wonderful message, the gospel, from them. But their situation is still not desperate. At this time, God still urges them to turn to him (2 Corinthians 6:2; Hebrew 4:6-7). Then he will help (2 Corinthians 3:16). He completely changes their lives (2 Corinthians 5:17). Then you see and know how wonderful the gospel really is. Church leaders should behave humbly (2 Corinthians 4:5) It is wrong for Church leaders to care about their importance. Paul had a very strong opinion on this matter. He considered himself nothing more than a god's ad too. He was teaching people to accept God as lord, or Lord. Paul did not want people to believe in him, but he wanted to believe in Christ (1 Corinthians 1:13). Paul talked about his weaknesses. But he spoke of the power of Christ (2 Corinthians 12:9). Some of the men who taught in the Church in Corinth thought very differently (2 Corinthians 10:12). They were trying to establish their authority (2 Corinthians 11:20). So they tried to prove that they were important people, with great knowledge. They wanted everyone to respect them. Even Christ did not behave that way. He is the Lord of heaven and earth, but he came into this world in humble ways (2 Corinthians 8:9). He declared God's message to the poor. He showed God's love for the weak and sick (Luke 4:18). He died so that wicked people could receive the right relationship with God (Romans 5:8). Christ taught his disciples (special students) that they should also behave humbly. They should serve others as he did (John 13:1-15). That's how Paul chose to behave in Corinth (1 Corinthians 9:15-23). He tried to help slaves, weak people and people from all nations, just as he brought them god's message. Paul was a truly great man. However, many people thought it foolish for him to behave like that. Paul was able to use many skills to make himself wealthy and important. Instead, he chose to live in humble ways and serve God. The glory of God shines in the hearts of the people (2 Corinthians 4:6) When Moses spoke with God, Moses' face shone with light for his glory (beauty) (23:7; Exodus 34:29-35). When the face of Christ shone in the glory of God, there was only one opportunity on earth (Matthew 17:2). But Christ, as a child of God, has far greater glory than Moses (2 Corinthians 3:7-11), who was His amo. Hebrew 3:1-6). At this time, the glory of Christ is invisible (see 1 Corinthians 13:12. Revelation 22:4). It is in our hearts (our hearts and spirits) to see his glory. The effect of light gives us knowledge. We don't know about things we can't see. Thanks to light, we can clearly know and understand things. So if the glory of God shines in our hearts, it gives us the knowledge of God. Those who do not believe in God can't know him. It is because their hearts are blind (2 Corinthians 4:4). The gospel is the message that christ's death forgives people for their evil work. It's a clear message, so everyone should be able to understand (understand) that truth. But the devil removes the word of God from the hearts of many (Matthew 13:19). God created light (Genesis 1:3). Its passage refers to natural light. But in 2 Corinthians 4:6, Paul may mention God's pro declaration in Isaiah 9:2. There, light will shed light on the lives of those living in the dark. Darkness meant that people did not know God and his words (Isaiah 8:20-22). Therefore, God declared that He would live Christ in their lives (Isaiah 9:6-7). Christ changes lives in the most wonderful ways (2 Corinthians 3:18; 5:17). They seem to be the people who entered the greatest light from the darkness (1 Peter 2:9-10). Why God works through the weak (2 Corinthians 4:7) 2 Timothy 2:20 refers to the vast collection of jars, pots, and similar objects that the rich had in their homes. Some of these were gold or silver, while others were wood or clay. Clay is a type of earth that people bake to make cheap pots. The rich needed these objects to save what they bought. Of course, they choose gold or silver jars to save very valuable things. Cheap pots were for the cheapest ones. Such pots were not beautiful and they broke very easily. In 2 Corinthians 4:7, the idea of a pot that someone makes from earth interests Paul. Genesis 2:7 says that God created the first man from the earth. Genesis 3:19 says that when we die, the human body returns to earth. Like a cheap clay pot, the human body is very weak. Paul suffered much (2 Corinthians 11:23-30). He understood how weak he was. Christ exists in the lives of God's people (2 Corinthians 4:6; Colossian 1:27). Paul compared that fact to an invaluable object, as Jesus did in Matthew 13:44-46. Then Paul said that God had did something special. God has placed Christ in the hearts of his people. He is precious (1 Peter 2:6-7), as weak as the clay pots he does. So there are reasons to work through the weak who are weak in the power of God. It is so that others can clearly see the power and greatness of God (2 Corinthians 12:9-10). If God uses only powerful and impressive people, others honor them, but not against Him (1 Corinthians 1:26-29). But when God shows his power through the weak, he is the only one honored. Paul evidence that God works through the weak (2 Corinthians 4:8-9) This is Paul's proof that God works through weak people like him. It does not mean that Paul was weak. Obviously he was strong in both his mind and body. We mean that even the strongest are really very weak. Even the healthiest people can die suddenly and we all have constant troubles. Paul suffered more trouble than most (2 Corinthians 11:23-28). These troubles showed Paul's weakness. But at the same time, God showed his strength through Paul (2 Corinthians 12:9-10). Paul's words in this passage are very powerful. People used similar words to describe men fighting. Paul's situation often seemed hopeless. His complete defeat and death certainly seemed. But as Paul explained in 2 Corinthians 1:8-10, every time God acted powerfully to save him. This happened so much (2 Corinthians 11:23-27, 2 Corinthians 4:8-9 Paul describes these experiences in four different ways: (1) Paul's enemies caused him great trouble. It was as if they had pressed against him from all sides. For Paul, this was not just a word picture - Paul often had this real experience. But they don't have to beat him. God provided space for him (comparing 2 Corinthians 10:13-16). (2) In his troubles, Paul looked like a lost man. But he had not lost the struggle. He did not give in to despair. He may have lost everything. But God provided what he needed (compare Philippians 4:11-13). (3) Paul's enemies were brutally opposed to him. Often they drove him away - but still, god was always with him, so he was not alone (comparing romans 8:35-39). (4) Even if Paul seemed completely defeated, God was still working in him. Paul's enemies threw him to the ground. In Acts 14:19, they thought they had killed him. But God still had more work to do for Paul (compare Philippians 1:21-25). So Paul kept alive. Life coming from death (2 Corinthians 4:10-12) In Mark 8:34, Christ said that people must take the cross to follow him. He was referring to how Roman soldiers force criminals to carry crosses to the site of their deaths. Christ meant that in this cruel and evil world, his people would not be able to save their lives. Instead, they must give life to God, and they must be willing to die for him (Mark 8:34-37). However, the result isAction is not death, but real life. Only those who have dedicated their lives to God can always live with him in heaven (John 12:25). Of course, everyone needs to die. No one can protect his life from all dangers (Ecclesiastes 9:1-4). We can find real safety and real life only in God (Psalm 62:1-2; Psalm 91:1-2). Its safety and life are not for the body, but for the spirit. God's people have a home in heaven (John 14:2; 2 Corinthians 5:1–2), and the troubles of this world can't affect them. For his many enemies, Paul was in constant danger of death (2 Corinthians 18:10). But the result was not death, but life. People saw Paul's weakness, but they saw the power of Christ. Paul spoke faithfully about Christ whenever God gave him an opportunity, even when he was in greatest danger (compare Luke 21:12-15). As a result, people in all towns trusted Christ. They, too, chose to give their lives to God. They, too, had received from God a real life that would never end. As Paul suffered from the danger of death, God was giving people new life. I believed, so I spoke. (2 Corinthians 4:13) I believed, and I spoke. These words come from Psalm 116:10. There are differing opinions about what the author of that psalm means by those words. But it is clear that Paul considered his experience as well as the author of Psalm 116. They were both in great danger of ensuring their deaths. In such a situation, they could not help themselves and trusted no one. Instead, their beliefs and trust were in God. God acted powerfully to save them. People believe in their hearts (Romans 10:9-10), that is, in their hearts and spirits. Their words are the result of what is happening in our hearts (Luke 6:45). Christ exists in the hearts of the people (2 Corinthians 4:6; Colossians 1:27). They talk about the faith God has placed in his heart (positive belief and trust in God). Of course, people don't always talk about what they believe. They tell lies or try to confuse people about the truth. The author of Psalm 116 considered it part of the nature of the people (Psalm 116:11). He had to choose to act in a different way. He believed, and therefore, he spoke. Paul made that choice (2 Corinthians 4:2). Many church leaders and teachers were not acting in good faith (2 Corinthians 11:12-15). They probably thought that by that means, their lives would be more comfortable. They tried to please people with words (2 Timothy 4:3-4). As a divine advocate, Paul did not believe he had the right to choose his words. He spoke a message God had given him (compare Acts 4:20). He spoke the words of faith that God placed in his heart by the Holy Spirit. So, even in the greatest danger, Paul was talking about what heHis faith was in God, and God saved him (2 Corinthians 1:9-10). Paul believed in God even in situations where the Holy Spirit called God's people from death (2 Corinthians 4:14) and seemed likely to die (2 Corinthians 4:8-13). In verse 13, he talked about the fact that he believed and went to talk about it. In verse 14, explain what he believed. In other words, he describes the particular beliefs that empowered him in such difficult situations. Paul believes that it is not just a belief, but a clear knowledge. In other words, it's not just a way of thinking. That was for sure. God himself gave Paul that knowledge (2 Corinthians 4:6). So Paul believed it. And he told it because he believed it. That belief, or those knowledge, is that by his own death Jesus broke the power of death (Hebrews 2:14-15). The Spirit who saved Jesus from death now lives in God's people (Romans 8:11). So even if Jesus rises from the dead, all God's people will rise from the dead (1 Corinthians 15:12–22). Therefore, death cannot defeat Paul, not God's people. Because Jesus lives in them, he overcomes death with Him and always lives with him (1 Thessalonians 4:13-17; Revelation 21:1-7). If death can defeat Paul, Paul will fear death. Even if he himself is not feeling fear, he will be afraid to see the defeat of God's plan for his life. But death did not have the power to overcome Paul. Death was able to separate his body from his spirit. At that moment, the Holy Spirit leads Paul's spirit to heaven, and finally with Jesus (Philippians 1:20-22). Then Paul will know the end of his weakness and the life that never ends (2 Corinthians 5:6-9). It is God's promise not only to Paul, but to all God's people. God gives them life that does not end (John 3:16). Death never defeats them (1 Corinthians 15:51-57). Everything is for God's people (2 Corinthians 4:15) All things are yours, Paul wrote in 1 Corinthians 3:21. Now, he says, everything is for your benefit. He said that everything is for God's people. We understand God's plan and purpose, these words seem to be the most special. When God created the world, he gave authority to the first people (Genesis 1:26-30). Everything was for their benefit. Everything was theirs. Of course, God did not intend to use his power in an evil way. It later happened after people chose not to obey God. When the first people decided not to serve God, they handed over authority to the devil (Luke 4:5-6). Alcause the devil has great power in this world (Efeso 2:2), the power of God is much greater (Romans 8:31). God sent Christ to the world to destroy the power of the devil and save those he chose (Ephesus 2:1-14). In the present world, God's people suffer from the same kind of peopleLike everyone else (Ecclesiastes 9:1). But God is already working powerfully in their lives (2 Corinthians 3:18). God showed them his grace (kindness) when he took them into the right relationship with himself. His grace is always active in their lives (2 Corinthians 13:14). He uses the circumstances of their lives to bring his plans for them (Romans 8:28). So God works and uses it for their benefit. God's final plan is to show his glory (his honor) to these people who are his children (Romans 8:18-21). Already, they bring him glory as they thank him for his work in their lives. In the future, God will adopt them as their children (Romans 8:23) so that everything will be theirs (Romans 8:32). They always honor God, so it does not deprive God of glory (Revelation 21:3). Where Paul's strength came from (2 Corinthians 4:16) Do not lose courage Paul repeats words from the end of verse 1. He knew the kind of experience that most people would lose courage in (verse 8-9). But he insisted there was no proper reason to despair. God worked powerfully in his life (verse 6). Paul trusted God (verse 13). Paul knew he was in heaven with Jesus after the death of his body (verse 14). Because God had done great things for him, he considered his troubles a little (verse 17). Paul remained faithful to God and continued to declare His message (verse 2). Paul distinguished what he called the inner man from the foreign. By foreign man, he meant the human body. Every day he saw and felt his body suffering (2 Corinthians 11:23-29). His troubles were serious and constant. He only expected them to end up with the death of his body. Even if these serious troubles do not continue, he will certainly die one day. Paul really understood that the human body was very weak. But Paul insisted that the human spirit was much more important than the body. By the inner man, he meant the spirit that each person had. If a person has the right relationship with God, with the death of the body, his spirit will go to heaven. But the person's spirit is also very important before he dies. If a person has a right relationship with God, Christ exists in him and is active in his spirit (2 Corinthians 4:6; Colossian 1:27). That was what empowered Paul in such a difficult situation. Paul's strength came not from himself, but from Christ (2 Corinthians 12:9–10). Every day God worked in his life. Every day, the Holy Spirit gave him more life and strength (see Isaiah 40:31). Paul's body may be dying every day (1 Corinthians 15:31). But his spirit had received a life that would not end every day. The greatness of glory that God's people are receiving (24:17) God is doing wonderful things in the lives of his people. So even the worst troubles in their lives seem minor. God's people have a home in heaven and will always live with Him. Because it is so wonderful, the troubles of the world seem almost in question (Revelation 21:1-4). Glory means something wonderful, beautiful and wonderful. Truly, all glory belongs to God (Revelation 19:1), but he shares it with his people. In Hebrew, the words weight and glory are the same. So Paul writes about the weight of glory here, and he emphasizes it very strongly. The glory of God's people will be very, very wonderful. People sometimes express their troubles as a great weight that they have to carry (compare Matthew 11:28). But for Christians, their weight is lighter because they have the help of Christ (Matthew 11:30). They don't have to struggle. Even during the worst troubles, God supports them. Paul was speaking from his own experience. He had suffered some of the worse trouble we could imagine (2 Corinthians 11:23-27). These troubles did not weaken Paul's faith in God - in fact, they made him stronger. Paul writes that these troubles work (bring) this great glory for us. He doesn't mean we get glory by our troubles. When we think about glory, our troubles are worthless (Romans 8:18). Paul means that the Holy Ghost uses our troubles to bring the glory of God into life (compare 1 Peter 1:7). Paul's troubles lasted for several years - in fact, until the end of his life. But these troubles seemed to be only in a fraction of a second. God's glory in the lives of the people will always last. It never ends. Focus on what really follows (2 Corinthians 4:18) Paul contrasts what we can and cannot see now. What we can see now belongs to this present world and modern times. But both the present world and the present age will end (2 Peter 3:7; 1 John 2:17). Modernity means an era in which the forces of evil continue to have power in the world. God can now forgive it and have the opportunity for evil people to turn to him (2 Peter 3:9). But, of course, God does not necessarily allow the forces of evil to continue their evil work. Christ returns and it will be the beginning of a new era. A new age is when Christ rules over all things. He begins his domination on this earth, but God creates a new heaven and earth (Revelation 20:22). The rule of Christ is perfect and never ends. Therefore, what we cannot see belongs to a new era and a new world. Paul has discussed the troubles god's people have in this world. Therefore, these problems are the main meaning of what we can see. But we can think!So many things paul's words can say. Our troubles belong only to the present world. They can't go on. The power of evil and cruel rulers belongs only to the present world. It can't last. Even our possessions belong only to the present world, so they will not last. We need to focus on what really follows (Matthew 6:19-21). Paul especially refers to glory, the wonderful beauty and true greatness that God has prepared for his people (1 Corinthians 2:7-9). It belongs to a new age dominated by Christ. So it's never over. 2 In Corinthians' chapter 5, Paul said: What we don't see will always go on. Here, Paul shows how those words have special references to the human body. In 2 Corinthians 4:16, he mentioned the outer and inner men, which means the body and spirit of a person. God created people with both body and spirit. However, the nature and spirit of the body are different. Our bodies in the present world belong very much to this world. They are like tents: temporary houses where we live. We all know that these bodies are temporary and that death certainly destroys them. Therefore, everything that is most valuable to us should be in heaven (Matthew 6:19-21). Paul taught that the bodies of God's people will live again (1 Corinthians 15). And they will have a new kind of life coming from heaven, not from earth. That's the meaning of a house that (human) hands didn't make. The tent is temporary. But now Paul is referring to a kind of permanent building. The new body of God's people never dies. They have a life that never ends. Their bodies will be like the bodies of Christ after he has stood up from the dead. It is interesting that Christ said similar words about himself (John 2:19-22; Mark 14:58). In it, he expressed his body as a temple (the house of God). Paul shares the same idea about the body of God's people (1 Corinthians 6:19). Because God lives in them by the Spirit, their bodies are holy. The Deepest Wishes of Christians (2 Corinthians 5:2-4) Christians, above all, desire their relationship with God to be perfect and perfect. It can't happen in this world where their current bodies suffer so much. What God promised them is very different from the experience of his body now (1 Corinthians 15:42-44). But Christians do not want to die, even if they do not want to be in unclothed. Instead, they want to be with Christ (Philippians 1:23) and have a life that never ends. God makes his body live again with a new kind of life. Paul compares it to those who wear new clothes (1 Corinthians 15:53-54). In other words, it will still be the same person, but God will change that personGod's people are eagerly awaiting the events of his wonderful future. Until then, because of their deep desires, they groan (2 Corinthians 5:2-4; Romans 8:23). So did the Spirit of God (Romans 8:26). They all deeply desire a future era in which the relationship between God and his people will be perfect (Romans 8:18-21; revelation 21:1-5). Romans 8:22-26 and 2 Corinthians 5:2-4 repeat Paul's words for Stenazo, moaning in Greek. Perhaps moaning is not an ideal translation. Moaning means making a deep, low sound to express a sad feeling or to complain. But Stenazo means we have such a deeply sad feeling that we can't express it. God's people know great joy in God, but the state of the world deeply saddens them. They have a deep desire that only God can fulfill (Matthew 5:3-6). He will not let them

impress us with their clever words, but the wrong idea. God has done a great job in our hearts with the message his we have brought to us. Therefore, you should not accept another message, but it may seem impressive (compare 2 Corinthians 11:4). Was Paul angry? (2 Corinthians 5:13) Wherever Paul went, people talked about him. His behavior seemed very unusual to them. He was clearly an intelligent man who learned a lot (Acts 26:24). He may have become rich and important. Instead, he freely chose to suffer the loss of everything (Philippian 3:7) so that he could declare a message about Christ. That message seemed very strange to most people who heard it. They considered it weak and stupid (1 Corinthians 1:21-23). But because of that message, Paul always put himself in danger. There were two main opinions about Paul, and they were the opposite. Some people claimed that Paul had lost control of his mind. His actions were wild and stupid actions of a crazy man, they said. Others claimed that Paul controlled himself too much. Because of his religion and strict discipline, he was acting like a slave to his thoughts. Paul was not afraid of either opinion, but both were correct. It didn't matter if people thought Paul was angry. People thought King David was stupid when he danced to honor God (2 Samuel 6:20). If God was honored, Paul/The purpose is for people to think of him as a fool. Paul didn't worry about people who had the opposite opinion. It was true that he enslaved himself (1 Corinthians 9:19). But people were wrong about why. His religion was too strict, so he didn't do it. He did it because he cares about others (1 Corinthians 9:19-22). He wanted to help them, so that they too could benefit from the death of Christ for them. It was the love of Christ that actually controlled Paul's actions (2 Corinthians 5:14). Both Christ showed great love for Paul and gave Paul great love to others. That was the real explanation of why Paul acted in that extraordinary way. Christ's love changes us (2 Corinthians 5:14) When we truly know Christ's love, that love changes us. They no longer allow their selfish desires to control their lives. We can no longer only care about the people who care about us. Instead, we have a deep desire to love those who loved us (1 John 4:7-12). The greatness of his love amazes us. For those of us who did not die for his friends but knew his enemies (Romans 5:6-10). He did not die not only for the people of his own country, but for the people of all nations (Matthew 28:19-20; Romans 5:17; 1 Corinthians 15:22). His love was love for the whole world (John 3:16). All who trust him are entitled to be children of God (John 1:12-13). Christ died to be punished for his sins (evil sins). We must confess our sins to God and invite Christ into the world. As if he had died with Christ (Romans 6:11-19). Our old lives ended when we served ourselves by sin. When we begin a new life (John 3:3) and live to serve God (2 Corinthians 5:17). So our right relationship begins with God. It begins when Christ gives us the right relationship with ourselves. That's when we become Christians. All Christians do God's work when they follow him. But to some Christians God gives them a special task to bring others into the right relationship with him (2 Corinthians 5:18-20). They declare a message about Christ and his death (1 Corinthians 2:1-2) that is God's message called the gospel. Other messages can have a huge impact on people's lives. But only the gospel can completely change a person's life (2 Corinthians 5:17). Only through the message of the gospel can we truly know the love of Christ. Christians should live for Christ (2 Corinthians 5:15) Christians should not yet live for themselves. In other words, they should not live in a selfish, proud and greedy way. God hates such attitudes (proverb 16:5), but that is not the only reason, nor is it the main reason. Christians should not behave like that because of the amazing changes Christ has made in their lives. Christ died so that God could forgive our evil deeds. This is not how we continue to act the same evilly without punishment. Instead, it is the beginning of a whole new life in which we can live to please God. God gives us his Holy Spirit so that we can do it (Galatays 5:16). Christ died and stood up again to give people that new life. So people also have to die and stand up again to receive it. But here we refer not to the death of a person's body, but to an amazing change in a person's attitude. People must think of their previous lives as dead when they lived to please themselves (Romans 6:11). And they must accept the new life God gives to the spirit (John 3:3-7). That's how people become Christians. As a result, God thinks he is alive. Previously, because of his evil deeds, God thought he was already dead (Ephesus 2:1-5). Even while they were still living in this world, it was so. That is because the only possible consequence of their lives was death (Romans 6:23). But now, as God's people, they have a life that will never end (John 3:16; Romans 6:20-23). Therefore, with gratitude, they should completely change from their previous evil actions (Romans 6:12-13; 1 John 1:9). God set them free so that they could live for him. A change in attitude when a person became a Christian (2 Corinthians 5:16) Before we became Christians, our attitudes were different. Before, we treated people in very different ways. Perhaps we didn't realize we were doing something wrong. We believed we were simply acting naturally towards others. We may have wanted to help others, but without God's help, we couldn't have had a real effect. Or we tried to make ourselves more important. We may have tried to control others. In other words, we used people who seemed weaker than us for our own benefit. If someone else became richer or more powerful than us, perhaps we were jealous of that person. When we saw the opportunity, we may have unfairly used others. We may even have thought we had the right to behave like that. If we allow it, other people will behave like that towards us. That was what we thought. For some of us, our thoughts became so evil that we tried to deal with Christ like that. He is a child of God, but we actually tried to control him for our own advantage. We wanted the benefits of religion without the right relationship with God. We wanted to benefit from God's love, but we don't need him to deal with our evil deeds. We tried to come to God in our own way, not in God's way. Now that I really know God, I think about my previous thoughts and attitudes in shock. We recognize that such ideas are completely evil (Galatays 5:13-21). Our wish now is to completely change from such behavior. It belonged to our previous lives. ThatThere is no right place in the new life that God has given us. Now we want to show true love to others (1 Corinthians Chapter 13). We want the Holy Ghost of God to create an attitude that gives us (see Galatays 5:22-23). Towards God and towards Christ, we are humble. We want to do what God wants. We want to serve him faithful to everything. We don't have to want the proud, cruel and selfish attitude that once seemed so important in our lives. Sometimes the way a person's life completely changed (2 Corinthians 5:17) people wanted to be better people, so they tried to make a big difference in their lives. Usually, their efforts, even by their own standards, are completely unsuccessful. It's hard to change our habits and behavior. It is even harder to change our thoughts and attitudes. By our own efforts, we usually achieve very little. Even if you could completely change yourself, it would not satisfy God. In John 3:3, Jesus said that people need to be born again. Ezekiel 18:31 says people need a new heart and a new spirit. Ezekiel 36:26 says that only God can give us those things. God is the only one who saves us (Psalm 62). Only God can give us the right relationship with ourselves. Therefore, we need to accept Christ and trust Him (John 1:12). You will be surprised that God wants to change us in such a wonderful way. In 2 Corinthians 5:17, Paul compares this change to god's actions to create the world. God is creating a new holy nation of people who belong entirely to him (1 Peter 2:9-10; Hebrew 8:10-11). His work in life is the beginning of his actions to create a new world (Romans 8:18-21; Revelation 21:1-5). We may be begun to understand why Christ's death is important. God needed to fully deal with all our sins (evil deeds) so that we could receive the right relationship. The innocent Christ suffered his sins on the cross. He received the punishment we deserved. Therefore, we can receive the right relationship with God that Christ has (2 Corinthians 5:21). Change is great, but God can do it right away in our lives. He urges us not to delay (2 Corinthians 6:2). Today we must stand up from our sins and be saved by trusting Christ. We must humbly allow him to carry out this wonderful change in our lives. Work of Reconciliation (2 Corinthians 5:18-20) The original Greek word for reconciliation is KATALAGE. It means making enemies friends. It was a special work that God had given Paul. Paul had to arrange for those who are enemies of God to become his friends. It was like when some of the king's officials left the country to fight the king. The king will consider it his right to punish those men in the harshest and cruellest way. ButThe king wanted to forgive them with an act of great mercy. The king will choose some of his most loyal and honorable officials (called ambassadors of verse 20). Those loyal officials go to the king's enemies and try to make arrangements for them to return to peace. Paul did not believe that he deserved such an important work on God's behalf (1 Corinthians 15:9). But God had appointed him. Paul therefore tried to persuade people to accept God's offer (2 Corinthians 5:11). In particular, Paul had two things he urged the people to do. They should accept God's kind offer that they can have the right relationship with them for the death of Christ (2 Corinthians 5:20-21). They also need to make sure that God's kindness has an appropriate effect on their lives (2 Corinthians 6:1). As a result, they serve God in holy ways from all evil deeds (2 Corinthians 7:1). It is wonderful that God is willing to forgive our evil deeds (Romans 5:6-11). Christ, the Son of God, died to be punished for our evil deeds (2 Corinthians 5:21). Of course, we should accept God's kind offer. Of course, we must not delay (2 Corinthians 6:2). We should allow God to do everything we want to do in our lives. We should accept his friendship and live like a friend of God should live. Sinless Christ became a sin for us (2 Corinthians 5:21) Sin means our bad thoughts, words, and actions contrary to God's law. It contains our wrong attitudes and desires. We are all guilty (Romans 3:23). There is only one innocent person because the first chose not to obey God. Christ, the Son of God, was perfect in every way (1 Peter 2:22). He fully obeyed God the Father. The devil tempted Christ to do the wrong thing (Luke 4:1-13), but He never did evil or wrong (Hebrews 4:15). Even in his deep thoughts and desires, he was never angry with God's law. Therefore, Christ was giving his life on the cross for our sins. The proper punishment for sin is death (Romans 6:23). But Christ received the punishment we deserved (Isaiah 53:4-6). He died so that God could forgive our sins. When we invite Christ into our lives, God forgives us for our sins (Revelation 3:20). We must face God (Acts 2:38) and place our trust in Christ (Acts 16:31). As we do so, God will make a surprising change in our lives (2 Corinthians 5:17). It means to be born again (John 3:3). Paul says that with the death of Christ, we can have the righteousness of God. It's an amazing statement. Righteousness means the right relationship with God. Sin means the wrong relationship with God. We are not doing anything that deserves the right relationship with God, and we can do nothing to earn it. We can receiveAs a gift of God's freedom (Romans 4:1-8). Because Christ died for us, we can receive it (Romans 5:8). 2 Corinthians 6 Paul emphasized that God was suing him through Paul (2 Corinthians 5:20). This is an attraction: Paul's readers should not receive God's grace (kindness) in vain. Waste means without proper purpose or without valuable results. You may ask why God's grace is wasted. The answer seems to be, if it does not achieve its proper purpose in a person's life. So before (1 Corinthians 15:10), Paul said that God's grace was not in vain. He explained this by referring to his special work for God, and how God's grace worked through him. Paul, on the other hand, describes Christians elsewhere who have not achieved the purpose of God's life (1 Corinthians 3:15). God saves him, but his work fails his trials (1 Corinthians 3:10-15). He enters heaven without the reward that God's grace would have achieved in his life. Possible reasons appear at 1 Corinthians 13:2-3. Man does all kinds of wonderful things, but he acts without love. So, in God's thought, he has achieved nothing. The Christians of Corinth were doing great things by the power of the Holy Spirit (1 Corinthians 14). But they were acting without love (1 Corinthians 3.3 and 6:1-9). Paul was a retant that he had forsaken his right to show God's love to others (1 Corinthians 9). He urged them to become mature Christians willing to choose similar behavior. In his first letter, Paul often had to warn Corinthian Christians about their selfish and wrong behavior. It was very difficult for them to follow his instructions. But in the end, they did the right thing (2 Corinthians 7:8-13). Now Paul wanted to encourage them and give them confidence. He was convinced that their love was real (2 Corinthians 8:7-8). Now is the time for God to save you (2 Corinthians 6:2) In the course of 50 years, there has been one very special year in ancient Israel. It's called jubilee year. That year, there was a declaration of freedom for the inhabitants of all countries. They returned to their family homes, and the family land belonged to them again (Levit 25:8-13). It was a year of divine kindness and special time when God showed his goodness. God spoke of the time when he showed special kindness to the people of Israel at Isaiah 61:1-2. And that was the freedom for the people as well. All deals with God were in their lives. It is very interesting that Jesus used the second of these verses to explain his work for God in Luke 4:17-21. Here Paul refers to the other verse, Isaiah 49:8. There, God said that special time. God will answer his prayers. He will help his people. Isaiah's prophet means either Christ or Israel. The subject of Isaiah 49:8-26 is how God turns the people of Israel to light. But Paul used Isaiah 49:8 to show that God has led people of all nations to the right relationships. God chose a special time to do these things. So God chose a special time to give people freedom. Like a day, that time has a clear beginning and an end. It can last longer than people think it is a day (2 Peter 3:8). But it can't always go on. Only during this period does God offer to save people. That is, their sins (wrong evil thoughts, words and deeds), demons and hell: to save them from their real enemies. Like Hebrews 4:7, Paul declares that now is his special time. Today, the day God offers to save you. Today, God is willing to forgive your sins for the death of Christ. Today, God looks out of your sins and urges you to accept the right relationship with Christ (2 Corinthians 5:20). Today you should let god's grace (kindness) achieve its proper purpose in your life (2 Corinthians 6:1). If you're late, it may be too late. So that's why you now have to let God work in your life. The true attitude of God's father (2 Corinthians 6:3-4) Perhaps some people in Corinth had complained that Paul had recommended himself. 2 Corinthians at 3:1 and 5:12, he denied it. The man who really recommended him taught the wrong things in the Church (2 Corinthians 10:12: 2 Corinthians 11:12-15). But there was one way Paul recommended himself. It wasn't a proud word like those fake teachers. It was due to Paul's actions, which were the actions of God's true fathers. Paul did not do these things to impress anyone, but simply to serve God. Paul could choose to live a more comfortable life. But as a divine ministry, he recognized the importance of his ministry, his work for God. He knew that God had given him a very important message to declare (2 Corinthians 5:18-6:1). Therefore, Paul accepted the most serious problems working for God. Paul did not allow even the worst troubles to stop his work for God's good. Paul doesn't want his weakness to be a reason why someone can't trust God. Paul gives a list of those troubles at 2 Corinthians 11:23-33. Some trouble was the result of the actions of his enemies. Other troubles were the result of his situation. Some troubles caused physical pain. Some trouble went on for a long time. Other troubles were short but serious. During all these troubles, Paul fully depended on God's strength, help, and comfort (2 Corinthians 1:3-6; 2 Corinthians 12:7-10). So God helped PaulIn other words, to stand firm, his troubles. Paul knew that he could not have any trouble separate his people from his love (Romans 8:35-39). God does great things for the people, and their troubles in this world do not seem to matter (2 Corinthians 4:16-18). So Paul trusted God in all his troubles. Paul's only ambition was to please God (2 Corinthians 5:9). How Paul served God (2 Corinthians 6:5-6) Paul apparently began this list in verse 4 as a list of his troubles. But he doesn't finish the list there. Somewhere, it becomes a list of ways he served God. Just as Paul served God in his troubles, Paul served Him in many other ways. As you read verse 5, you may see the beginning of this change in Paul's list. Obviously, his time in prison, and the cruel attack on him, is trouble. But then he talk about hard work. Paul was pleased to be free to declare God's message because of his efforts (2 Thessalonique 3:8) (1 Corinthians 9:14-18; 2 Corinthians 11:7). Then Paul says he was often up at night. Sometimes it was because of his troubles - but he can still use his time to pray or praise God (Acts 16:25). Then Paul refers to the number of times he did not eat. There is often little or no food due to the actions and circumstances of the enemy (Philippian 4:12). But often he would have chosen not to eat during his special time of prayer. By the beginning of verse 6, Paul clearly explained the attitude he had served God. He behaved in pure (sincere) behavior. He used wisdom and knowledge. The enemy behaved greatly cruelly toward him, but even in these troubles, Paul chose to be patient. Paul may have been angry with them, but instead he chose to show kindness. The Holy Spirit was active in Paul's life. (But Paul may mean that his spirit was holy.) In other words, Paul completely gave himself to God. As Paul says in Chapter 13 of 1 Corinthians, of all his troubles, God helped Paul show genuine love. Obviously, Paul was very strong and had a solid personality. But he also thought it was important for Christian leaders to be kind and gentle. Therefore, Paul tried to help the weakest (1 Corinthians 9:22). When the enemy attacked him, he did not fight back. He urged young Christian leaders to learn from the patience and love they showed (2 Timothy 3:10). Paul did not depend on his qualities or strengths to deal with his troubles or serve God. Paul considered himself weak, but he knew the power of Christ (2 Corinthians 12:9). Paul's good qualities and right attitude came not from himself, but from the Holy Ghost (Galatays 5:22-23). The Words and Deeds of God's Father (2 Corinthians 6:7) Paul's list of ways he served God moves from his attitude toward words without pausingAction. That seems right. Our actions are the result of our attitudes. Our words are the product of what is already in our hearts (Luke 6:45). Unless our attitude is correct, what we say and do cannot be right. So Paul served the God of love, truth, and power. Love (verse 6) was god-given heartfelt love (1 Corinthians 13). Paul showed true love to each of those who God sent him (1 Corinthians 9:19-23). His expression of love, which he frequently reads in Paul's letters, was real (for example, 2 Corinthians 12:15). Truth is the truth of God's message about Christ, often referred to as the gospel. Christ is a true way of life to God (John 14:6). Paul recognized that we must always speak of Christ in a plain and true way (2 Corinthians 4:2). We must be honest about the gospel. We must not try to persuade people with fake messages (2 Corinthians 11:4). Paul depended not on his own power but on the power of Christ to do God's work (2 Corinthians 12:9). The gospel is God's power to save people (Romans 1:16). Paul wanted to declare The Word of God and know his power (1 Corinthians 2:4-5). It pleased him to see how powerfully God worked in the lives of Corinthian Christians (2 Corinthians 13:4-4). Only the most skillful soldiers could fight with weapons with both hands (1 Chronicle 12:2). But like Efeso 6:13-17, soldiers often fought with swords in one hand and shields in the other. Paul saw his work working for God as a spiritual war (Ephesians 6:10-12). That is why the ers vehemently opposed him (compare John 8:44). Paul's response to their evil actions was only to do the right thing. He was made to know the success of these troubles because of his right relationship with God. Evidence that Paul was serving God purely (2 Corinthians 6:8) We called this list a list of how Paul served God. In fact, it's more than that. In verse 4, Paul wanted to show how his actions in his troubles recommended him. He wanted his list to show Corinthian Christians that he was really serving God. Let's take a look at how the contents of the list recommend his work for Paul and God. Paul began with verses 4 and 5 with a list of great worries. The fact that Paul stood firm for God during such serious trouble showed that he was God's true father. In fact, the trouble itself provided evidence of that fact (1 Corinthians 4:9-13). But the strongest evidence is that Paul acted like a god's father during his troubles. Therefore, his correct attitude in verse 6 recommends him. Of course, when you don't feel pressure, a lot of people behave well. But trouble tests a person's true character (1 Peter 1:6-7). It's hard to show kindness under great strain. It's hard to show love.Enemy (Luke 6:27). Paul was always doing these things, even at his greatest risk. In these things, Paul depended not on himself, but on God (verse 7). It is the only proper way for God's needs to behave. He told the truth of God. He relied on the power of God. He did the right thing. And God gave him the strength to overcome in all circumstances. Paul knew honor, shame, kindness, and cruelty. People believed him and they were refusing to believe him. If Paul cared about his honor, his importance, or his life, he could not go on. So it was clear that Paul was working for God, not for himself. People's reports about Paul were the exact opposite of reality (2 Corinthians 6:9) As Paul continues his list, his words become more and more powerful. The thoughts people had about him were very different from reality. Paul had given up everything so that he could declare the truth about God. He behaved in good faith and sincerity. Paul loved the truth, but everywhere, people thought of his words as lies. They declared him an evil man who should not trust anyone. Somehow, those strange contrasts seemed to affect everything Paul had done. Everywhere, people talked about Paul as an unknown, insignificant fool. In that way, reports about Paul spread throughout the region, even in countries Paul had never been to. It got worse. Wherever Paul went, people were trying to kill him. In some places, vast crowds gathered to oppose him. People were constantly demanding Paul's death. Before long, even Paul thought he had to die immediately (2 Corinthians 1:8-9). I was surprised that he was still alive. Look! he shouted. And he told Corinthian Christians at 2 Corinthians 6:9. We live! People punished him as if he were evil. They hurt him badly several times. They wanted to show him that he had no place in the world (comparing Hebrew 11:38 with Acts 22:22). In the case of 2 Corinthians 11:24-25, it amazes us that they had not yet killed him. But it was God, not man, who ruled Paul's life. Paul knew that his right place was not actually in this world (2 Corinthians 5:1). He belonged to heaven with Christ, which is a much better place (Philippian 1:23). But in the mean time, God gave Paul a job to do. So Paul made his ambitions in all circumstances to please God (2 Corinthians 5:9). Rewards for God's faithful fathers in this world (2 Corinthians 6:10) Paul received many of the most horrific experiences a person could suffer. But he didn't consider these terrible experiences. Paul was in great pain, but his attention was not in his pain. Paul did not need anyone's sympathy. Rather, he thought God had given him a wonderful life. If Paul feels sad, it'sPaul was sad because people were against God. He was sad because they did not know the greatness of God's love for them. But Paul himself knew the greatest joy (Philippians 4:4). He was grateful that God had shown him such kindness (1 Timothy 1:12-17). Paul's happiness was not just for himself. Paul was often very poor when he traveled elsewhere (Philippians 4:11-12). But Christ promised a wonderful reward for those who had abandoned their property and family (Mark 10:29-30). That was Paul's experience. God gave a huge number of children to him (1 Corinthians 7:8), who had no family. These children meant the people of all towns who became Christians because of Paul's work (1 Corinthians 4:14-15). Paul saw them as rich because they have true wealth in heaven (Matthew 6:20). Paul had nothing, but as one of God's humble people, God promised him the world (Matthew 5:5). God has a great plan for his people (1 Corinthians 2:9). All things are theirs (1 Corinthians 3:21-23). If man can work for God for life without any reward, it will still be worth it. Even if the person had to suffer a lot, they would not suffer in vain. But God rewards faithful servants. Like Paul, we can know great rewards in this world. But their rewards in heaven are much greater (2 Corinthians 4:17). We should be willing to follow with all our hearts (2 Corinthians 6:11-13) I think some of the Christians in Corinth were complaining about Paul. They thought he was trying to control them. In fact, Paul was only giving the advice he needed to develop as a Christian. But Paul seemed to be making new rules for them to follow. They obeyed, but still they were unhappy. Paul's answer was that he had always spoken in a plain and sincere manner (2 Corinthians 4:2). He wouldn't hide anything from them. They knew his love for him was real. Paul was not trying to control them, he was trying to help them. He had to advise them for his love for them. Paul was showing his love to his friends in Corinth. He was not in control of them. But he complained that they were controlling themselves. He had shown them love, but they had not shown him love. They need to recognize Paul's love for them and they should be willing to take his advice. Paul compared the situation to his father's counsel to the children (1 Corinthians 4:14-15). Sometimes fathers have to give advice that they don't like their children. Sometimes he tells them to do something that seems uncomfortable or unpleasant. But if he is a good father, he gives that advice for his love for the children. Sometimes the children will follow, but they will feel unhappy. It would be much better if they followed with a willing mind. Then they would show love for themeven as he shows them love. God's people are different from others (2 Corinthians 6:14) cows are powerful livestock like small cows that farmers use to cultivate. Usually, two of these animals will work together. A wooden bar called yolk will join together. It will be very difficult to cultivate if the farmer adds a cow to another kind of animal (for example, a donkey). The farmer would not have obeyed God's law in Deed 22:10. His animals work at different speeds and they work in different ways. The law is one of a series of laws in Levit 19:19 and 22:9-11. These laws go against a mixture of different types of things. Their aim is to make people of God remember that they are different from others. Even if the right action is the opposite of evil action, light is the opposite of darkness. In the Bible, light is often a word picture for the correct relationship with God (see John 1:4 and 1 Thessalonians 5:5). There is a good reason for God to separate light from darkness, or right and evil actions: these things are so different that they cannot even exist together. God's people live with others in this world and need contact with them. But God's people should always remember that God created a man different from others (2 Corinthians 5:17). Often, their attitudes, actions, desires, words, and even thoughts must be completely different. It is unwise to establish a marriage, friendship, or business relationship that may always tempt you to behave the wrong way. Sometimes a person becomes a Christian, and such relationships already exist in his life. Paul taught that couples should not separate for this reason if possible. The situation is not ideal. But God can still work in such circumstances (1 Corinthians 7:12-14). How God's people differ (2 Corinthians 6:15) Paul explains how different his people are from others. The difference, of course, is not in their bodies, but in their psy spirit. God actually live in the spirit of the people (1 Corinthians 6:19; 2 Corinthians 6:16; Colossians 1:27). So they must not do anything that weakens their relationship with God. To prove it, Paul asks a series of five questions in 2 Corinthians 6:14-16. All questions indicate the same thing. Of course, we cannot carry out the right and wrong actions together. Something wrong ruins the right thing (compare James 2:10-11). Light is a word picture for the knowledge of God. Of course, light and darkness cannot exist together. Light cancels out darkness (John 1:5). Barrier probably means worthless person. It seems to be the title of the devil. Of course, Christ can never make agreement with the devil (see Matthew 4:8-10). They are enemies. DevilWe are always trying to ruin the work of Christ. But Christ completely overcomes the devil (Genesis 3:15; Revelation 20:1-3, 20:10). The first Christians often referred to themselves simply as believers. They believed in God, and God saved them (John 3:16-18). Those who refused to believe that God could not share his rewards, his future, or his wonderful promises. Paul's last question is probably the most powerful. The house of God, called the temple, is where he was holy (1 King 9:3). In other words, it's entirely his. He lives there. Only the most evil will place false images of God in such holy places (2 Kings 21:1-12). God lives in the spirit of the people. Therefore, they themselves are the temple of the living God. So, obviously, they should not allow anything that is good or untrue to their psy spirit. Their relationship with God is more important to them than any relationship in the world. God lives in his people (2 Corinthians 6:16) God exists in the lives of his people. It's not just an idea, it's an absolute reality. He made their spirit their home. He lives in them. It's an amazing statement. This is the same God who created the heavens and the earth through the power of his word. His house is higher than the heavens. But with his humble people (Isaiah 57:15). They are people who really respect God. They follow him, with a willing mind. If it was just Paul's idea, we couldn't believe it. Therefore, Paul remembers God's promises on this issue (2 Corinthians 6:16-18). We know that we can fully trust all of God's promises (2 Corinthians 1:20). In these verses, Paul does more than just repeat the word of God from elsewhere in the Bible. Rather, these words match what God said in the rest of the Bible. Some of these words clearly come from certain biblical passages. God may have given Paul a part of the word in prophecy (a message from God). Paul understood the importance of prophecy (see 1 Corinthians 14:1-25). In Paul's life, he had the opportunity to say when God spoke directly (for example, Acts 9:5-6). Galataya 1:11-12. 2 Corinthians 6:16 is similar to Levit 26:11-12. The verses give promises to God's people Israel if they obey God. God will put his house in them and he will walk between them. He will be their God and they will really be his people. Most of the Christians in Corinth were not from Israel. But God had joined with his faithful from Israel (Ephesus 2:11-22). Therefore, the promise was also for them. For the death of Christ, they now had the reality of this promise in their lives (Colossi 1:27). The house of God is holy. Therefore, god's people are holy who he lives in (1 Peter 2:9-10). So they should always live in a way that pleases God (1 Peter 2:11-12; 2 Corinthians 5:9). How God's People Separate themselvesCorinthians6:17) Isaiah 52:7-10 declares that God comforts his people from Israel. He rescues them from a country that dealt with them very brutally. Paul's words are similar to the following verse, Isaiah 52:11-12. God urges his people to separate themselves from the country that is his enemy. They are the holy people of God. In other words, they are the holy people of God. He separates them for himself. Therefore, he himself will bring them back to his holy city, Jerusalem. Those who do holy work must behave in a holy manner. They simply can't behave like everyone else (1 Samuel 12:5). Under the rule of the Old Testament (the first part of the Bible), they could not even touch what they considered the holy. If so, the rules will consider them dirty for a certain amount of time. Dirty was usually not a mistake. Sometimes it was necessary. But the tainted were those whose lives were those who did not participate in the holy acts of public religion. Christians do not follow these rules, but the rules have important meanings for them. They are God's holy people (1 Peter 2:9), and God lives in them (2 Corinthians 6:16). Therefore, their sps and their bodies are holy (1 Corinthians 6:19; 2 Corinthians 7:1). Therefore, it is wrong for Christians to do bad deeds (1 John 3:3-10). In fact, it is wrong for them to speak or even think like a man who does not trust God (Matthew 5:21-28; Philppian 4:8). Of course, we are all the wrong thing, but God wants to forgive us and change us (1 John 1:8-9). We have to think what it means for God's people to separate themselves. God's judgment is for all that is the evil of the world (Genesis 19:12-15; Jeremiah 50:8; Revelation 18:4). At the moment, God's people still live with evil people in this world, but that is not always the case (Matthew 13:36-43). God usually does not want his people to leave those others now (Matthew 5:14-16). Instead, God wants their people to separate themselves by the right attitudes they have in their hearts, hearts and minds. Why God's people must be different (2 Corinthians 6:18) God gives reasons why his people must differ from others. That is because God chose them to be part of the family (John 1:12-13). He promised to be their father. He declares them his children - his own sons and daughters (Romans 8:14-19). It gives them a very special and wonderful relationship with God (1 Corinthians 2:9-10). It is wrong to think that God will save Christians only to forgive them. It is essential, of course - but it is only the beginning of his work in their lives. He changes them completely (2 Corinthians 5:17). God's great plan is to make them look like Christ (1 John)In other words, they will have a perfect relationship with God who belongs to their son or daughter (Revelation 21:7). Paul declares that the Almighty Lord is saying these things. It is a special name of God. Almighty means he has all the strength. In the New Testament (later parts of the Bible), the word appears only here and in Revelation. The fact that the Almighty Lord declares these things gives confidence to his people. He has the power to deliver on his promises. He can complete the work he has started in their lives (Philippian 1:6). That fact also shows the importance of this issue. God's people have no right to challenge his plan for them (Isaiah 45:9-10). He must live in the same way that he instructs them to live. They must behave in a way that pleases him. They have to learn how to better service him. Paul's exact words in 2 Corinthians 6:18 do not appear elsewhere in the Bible. But in the Bible, often, God calls himself the Father. He also frequently expresses his people as his children. The first Christians believed that Paul's letter had the same authority as the rest of the Bible (2 Peter 3:15-16), so God told the people by Paul. 2 Corinthians Chapter 7 God made the greatest promise to his people. He was their father and promised them to make his sons and daughters (2 Corinthians 6:18). It amazes us to know that we can have such an intimate and loving relationship with God. No one can get that relationship. It is God's free gift for the death of Christ. When a person changes from sin (evil deeds and deeds) and invites Christ into his life, a new life with God begins (John 1:12; 2 Corinthians 5:17). Paul had already written to the Christians who had done it. He urged them to develop in their Christian lives. He told them to prepare for the great work God is performing in their lives. They needed to live as holy people of God. Being holy means being separate for God because of it. Paul had told us to avoid others or live separately from others. Rather, he was saying to them that he feared (i.e., respected) God. Wrong thoughts, attitudes, words and actions ruin their relationship with God. Therefore, they need to avoid these things. They should live in a way that is right and true. They should hope to do only those that please God (2 Corinthians 5:9). Paul had previously warned Corinthian Christians about mistakes and selfish desires (1 Corinthians 6:12-20). We may think that these affect the body more than the spirit. Other wrong things can affect the human spirit more than the body. But they all affect the relationship between Christians and God. All God's people must be holy. Paul didn't just write this as a command for others to follow. He knew he had to forgive himself to work in his life. So he included himself in this instruction. He uses the word we in 2 Corinthians 7:1. He, too, has to avoid anything that could ruin his relationship with God. How Paul behaved in Corinth (2 Corinthians 7:2-3) The book of Corinth was Paul's letter to address various issues in the Church of Corinth. Corinthian Christians did not expect to receive such a letter from Paul. They thought their church was going well. So they expected Paul to admire them - not to write to them in a strict way. Church members discussed why Paul wrote such a letter. They gave various explanations. One common idea is that Paul wants to be in control of their church. Another idea is that Paul always wrote such a strong letter (2 Corinthians 10:10). Perhaps many Christians in Corinth were concerned that Paul did not yet love them (2 Corinthians 11:11) No one in Corinth had been a Christian for more than a few years. They were mostly young people and had little experience. It was hard to be a Christian in an evil city like ancient Corinth. These Christians in great need of mature and competent leaders like Paul to care for them and pray for them. Paul's answer was a recall of how he behaved in Corinth. They knew his character. For 18 months he lived among them (Acts 18:11). In the meanwhile, he and his companions simply taught them god's message. He didn't try to control anyone. He didn't use anyone for his advantage. They all knew it. They were looking at everything he did. He lived with them. He was willing to risk his life or die with them. When Paul made Christians remember these things, he did not try to condemn them. He simply wanted them to remember their love. He had been absent from them for several years, but that love had not changed. In fact, his love for him was the real reason he wrote the letter. It was an act of love dealing with their problems. Paul wanted to teach them how to better serve God. How Corinthian Christians encouraged Paul (2 Corinthians 7:4-5) When Paul wrote the book of 1 Corinthians, he had to deal strictly with some problems in the Church of Corinth. The Christians there followed his counsel, and now Paul wanted to encourage them. It was a much easier and more enjoyable task for Paul. To do so, Paul only needs to tell him how much his actions encouraged him. This was a very difficult time in Paul's life. He suffered a lot in a region called Asia (2 Corinthians 1:8-10). After that, he went to Troth, where he wanted to meet Tetras. Titus was in Corinth. Paul wanted to hear what had happened in Corinth. However, Titus did not come to Toros, so Paul traveled to Macedonia (2 Corinthians 2:12-14). In Macedonia, Paul found that Christians were very poor. They were also very distressedCorinthians 8:1-2). Paul chose to work with them and suffered with them because of it. The strain was constant. The Christian enemy there was fierce. They didn't just rebut Paul. They brutally attacked him. In addition to his physical pain, Paul felt a sense of fear. Paul does not say what he was afraid of. Paul did not seem afraid to suffer or die for Christ (2 Corinthians 11:23-27; Philppian 1:21). Paul was suffering from such great tension that he probably felt that fear (2 Corinthians 11:28). And finally, Titus arrived at Paul with news from Corinth. Corinthian Christians decided to follow Paul's counsel to follow God and, more importantly, to follow God. Paul's joy was limitless. Like his father's pride when his children made wise decisions, he was very proud of them (compare 1 Corinthians 4:15). Obviously, Paul wasted no time in Corinth. In fact, God was now using Corinthian Christians to carry out his work. God comforted and even used them to encourage Paul in that difficult situation (2 Corinthians 1:3-7). God acted to comfort Paul (2 Corinthians 7:6-7) in Macedonia, paul was in great difficulty. They were so upset and afraid of Paul (verse 5). If God had not helped Paul at the time, Paul may have despaird. Perhaps he may have given up his great work to declare God's message. But in that desperate situation, God did not let Paul down. When Paul needed God's help most, God acted to comfort him. What actually happened was this. Paul's friend Tetras was 2008 and was 2008 and was 100,000 to find Paul in Macedonia. Titus had just been to Corinth, where he had good news about Christians. They served God faithfully and followed the counsel in Paul's letter. Titus told Paul that corinthian Christians still cared deeply about him. They wanted to see him. The news greatly encouraged Paul. Knowing that his work at Corinth was not in vain gave him great comfort. He was very happy to know that the Christians there were now serving God properly. Hearing that they wanted to see him again gave him even greater pleasure. That's how God comforted Paul. Paul is careful to say that God comforts him. He simply doesn't say that news from Tetras, or Corinth, comforted him. Rather, God used the arrival of Tetras to comfort Paul. God also used news from the first Titus, and from Corinth to comfort Paul and his companions. Paul is careful to give God all the honor of what happened. Paul is very pleased with what both Titus and Corinthian Christians have done. But Paul wants to praise God's goodness alone. The Church of Corinth was the response to the Book of 1 Corinthians (2 Corinthians 7:8-9). It is difficult for Paul to write Corinth's first letter in Corinthian writing (see 2 Corinthians 2:4). The church there was in serious difficulty, and Paul had to be them. When the letter arrived, one of the Church leaders would have read it out loud at every member's meeting. Paul recognized that his letters shocked them. They thought their church was going well. They only expected Paul to encourage them. They didn't expect him to write to them so seriously. Paul loved Christians in Corinth very much. He compared his attitude toward them to his father's love for his children (1 Corinthians 4:15). Therefore, he regretted having to send such a letter. He didn't really want to upset them. But it was always his duty to deal with them honestly (2 Corinthians 4:2). He had to deliver to them the message God had given them. So Paul sent the letter, upsetting the Christians of Corinth. However, Paul heard the result of the letter and ultimately did not regret it. It was a very short time that the letter upset them. It was not without purpose because it caused them to turn back to God. As a result, Paul was filled with joy. Of course, he didn't want to upset them - but he was very pleased that they turned back to God. So Paul's letter did not cause trouble for the Church of Corinth - or y, it did it only for a moment. The end result is that they got from the letter. God used the letter to handle their troubles and improve their relationship with him. The kind of grief that comes from God (2 Corinthians 7:10) sadness (sad feelings) is never pleasant. We prefer to bring joy to our friends rather than grief. But grief itself is not a bad thing. It is possible to have the right grief. Even if it is possible to have the wrong kind of pleasure. Happiness for something bad is bad. The worst grief is like a disease in your heart. Even a person's desire to live can be removed. We don't want anyone to suffer like that. But in this world, a lot of people suffer that way. As Christians, we can only pray for them and try to help them. But there is a different kind of sadness, and it comes from God. God forgives that sadness because it brings something good into a person's life. For example, a person may feel comfortable in life, but he is doing the wrong thing or the wrong thing. In that comfortable state, he may never realize that his actions offend God. Therefore, God will suffer from grief for a short time. Because of that sadness, the person changes from his wrong deeds to serve God properly. So God is using that grief to save that person from his wrong or evil life. Paul calls it something he cannot regret. Of course, we regret the grief someone felt.Originally regretted his letter because it upset Christians in Corinth. But we cannot regret the fact that someone has turned to God. It is by no means a reason for grief. That is the reason for the greatest joy (Luke 15:7). His grief lasted for a short time, but the joy did not end (Revelation 21:1-4). Perhaps Paul's words show how the Church dealt with the problems of Corinthians 5:1-5, perhaps because the Church made the decision to follow God (2 Corinthians 7:11-12). Paul seems to point to the same problem in 2 Corinthians 2:5-11. It was one of the most serious problems that affected the Church of Corinth. One of the members of the Church was clearly acting against God's law. He took his father's wife and had sex relationship with her. Other Church members did nothing to deal with this man. Paul had to write to urge them to take tough action at once. Paul didn't really want to upset corinthian Christians. But he knew his letter would have that effect. He wanted them to turn back to God as a result. It was very important that church members did not allow them to act in such an evil manner. Now Paul had heard reports of what they had done. Paul's letter certainly shocked them. But then they addressed the problem in a very strong way. They powerfully indicated that they thought the man's actions were completely wrong. They decided to take very firm action. They probably gave orders that the man could not remain a member of the church. They were eager to do the right thing. Eventually, the man turned back to God. But Paul did not write for his benefit. Nor did he write for the father of a man who suffered a lot from this problem. Paul wrote to test Christians in Corinth. Before this, they had the wrong idea about individual freedom: they wanted the freedom to do whatever they chose. Paul wanted us to prove that he ultimately preferred to follow God. Of course, that's what they did. They chose to follow God and did so enthusiastically. Paul's account of Titus (Titus 1:4) in Corinth (2 Corinthians 7:13-14) probably means that Titus became a Christian because of Paul's work. It would have happened during Paul's journey with Barnabas, in the chapters of deeds 13 and 14. At the time many people became Christians and new churches were established in many towns. But Tetras remained with Paul. Paul took him to Jerusalem, where there was a special meeting of the Apostles (the first Christian leaders) - Galatays 2:1. In that meeting, the apostles wrote to Christians in the new church (Acts 15:23-29). Perhaps Titus would take a copy of the letter back to his town, where he later became a church leader. There's nothing.reference to him for several years until Paul went to Ephesus. Ephesus could have been nearly 200 miles (320 kilometers) from Tetras' own town. Perhaps Titus heard about the success of Paul's work there (Acts 19; 1 Corinthians 16:8-9), and he wants to help. Paul considered it one of the best Churches he had founded. God worked mightily by the Holy Spirit of Corinth. The Church of Corinth had a very serious problem, but Paul had complete faith in Christians (2 Corinthians 7:16). He was confident they would deal with all the issues properly. Tetras wanted to believe Paul's report. But it is difficult to believe that such a successful church has such a serious problem. So Paul asked Tetras to go to Corinth. Tetras will be able to see the church on his own. More importantly, Titus had the skills to help Corinthian Christians deal with their problems. The Work of Titus of Corinth (2 Corinthians 7:15-16) When Paul heard of Corinthian problems, he first sent them Timothy (1 Corinthians 4:17). Paul intended Timothy's visit to be concise (1 Corinthians 16:10-11). Timothy taught them and saw the first reaction to Paul's letter. Then he left. Timothy could only begin to deal with his problems. He saw no final result. Paul then sent Titus to Corinth. It seems that Tetras had not visited the church before. So Paul carefully explained to Titus the Church and their confidence that they would deal with their problems. There were so many members, especially in the Church, that it was a great responsibility to help them. Perhaps Titus was terrified as he approached Corinth. He probably didn't expect church members to have a greater fear of seeing him. Paul's letter and Timothy's visit completely changed their attitudes. Previously, they proudly claimed the right to do what they wanted. But now they saw that they had to learn to follow God in a humble way. They understood that Tetras was not merely coming on Paul's behalf. Rather, God was sending Titus to Corinth to teach them how they could serve him properly. So they respected Titus a lot. Titus had the opportunity to spend

different countries to share with each other. God has given good things to christians in each region. For example, many Christians in Corinth had a comfortable life and actually had more money than they needed. Jewish Christians were poor, but they had a close relationship with God in prayer (2 Corinthians 9:14). Therefore, it was clear that each group of Christians had something to give to the other group. Paul expected Jewish Christians to pray for Corinthian Christians and accept them as grave responsibilities. 1 Corinthians 12:12–27, Paul told corinthian Christians that they were all dependent on each other. God was making a relationship between was like a relationship between parts of the human body. That was also the same for their church. But now Paul has taught them that every Christian everywhere depends on each other. Paul mentioned Exodus 16:18. God offered a special food called manna for the Israeli people in the desert. He wants no one to be greedy and no one to starve. So, he provided the right amount for everyone. In this way, God wants Christians to deal with their money and property as well. When they have a lot, they should consider it an opportunity to help other people. Titus was eager to help the Corinthian Christians (2 Corinthians 8:16–17) (perhaps Titus carried this letter, which we call the Book of 2 Corinthians, to Corinth. Just a few weeks ago, Tetas was going there for the first time. Paul seems to have sent him there to deal with the church's problems. Titus addressed these issues and then he went to see Paul briefly. Paul then (verse 6) asked the apostate to return to Corinth to finish his work. He found that Tetas was already eager to return there. Perhaps Paul had to delay Tetas so that he (Paul) could write his letter. Paul praised God for Tetas' enthusiastic attitude. Perhaps Titus's attitude was a recall to Paul of the very enthusiastic attitude that the Church of Corinth also showed (verse 7). Paul could see that God had connected them. Paul and Apollo were the first leaders of the Church (1 Corinthians 3:6). For the next few years, the church seemed to have no clear leader. Now God was sending Titus to them who could help with their difficulties. They accepted him and he was eager to work with them. Just a few weeks after Paul sent this letter, he himself came to Corinth (2 Corinthians 13:1). He remained in the area for three months (Acts 20:2–3). That's when we don't know what happened to Titus. But he was not among the men who left there with Paul to travel to Jerusalem (Acts 20:4). So perhaps Paul left Titus, Corinth, to continue leading the church there. That was what Paul later did in Crete (Titus 1:4–5). In Crete, like Corinth, the church, with the help of God, had many difficulties that Titus had to deal with. Paul recommends the first of the two responsible men (2 Corinthians 8:18–19) with Titus. Paul sent the other two men to Corinthians. He wants the church in Corinth to know that he recommends these men. These are honorable men that the Church can trust. It would be unwise for anyone to know the names of these people. Churches in several countries had collected large gifts to help poor Christians in Judea. It was the duty of these men to collect this gift and take care of it. Then they would probably take it for a long time, in the form of good coinssly land and sea to Jerusalem. Obviously, it was essential that the man who performed this task was a responsible man. This first person, verses 18–19, was well known in all churches. Christians knew him and they respected him. Perhaps he was an important church leader. Or maybe he was a successful businessman who travelled frequently and took him to many different places. Everywhere, Christians knew him and they respected him as a faithful Christian. That's why they chose to do this job for him. They understood that in this work he would carry out the work of God. Paul explained in verses 20–21 that he had to deal with this problem very carefully. So he decided not to name these men in this open letter. It would be safer for Titus to personally introduce the men to local church leaders in Corinth. And Corinthian Christians will know who they should hand over their gifts to. However, the names of these two men may appear in the list of Acts 20:4. It is a list of men who, along with Paul and Luke, later received gifts in Jerusalem. The responsibility of the person who arranges the collection of gifts (2 Corinthians 8:20–21) Those who raise money for the work of God accept a very serious responsibility. That money belongs to God, not to the people. Therefore, those who collect it have a duty to God to deal with it properly. Paul had arranged a great gift to help poor Christians in Judea. A few years ago, Church leaders in Jerusalem had asked him to do it (Galatays 2:10). During that time, Paul established many new churches in several different countries (Acts 15–19). It was a member of the new church who was giving this gift. Paul chose not to collect anyone's gifts himself (1 Corinthians 16:2). Instead, two men came with Titus to collect gifts from the church in Corinth. Paul did not mention names, but one of them was well known in all Churches (2 Corinthians 8:18). Paul did not choose that person to perform this work. The church chose him. Therefore, it was clear that Paul did not control money. They were checking each other's work because the two men were collecting money together. Titus will also be with them to introduce them to Corinthian Christians and make sure they acted appropriately. Of course, Paul didn't have to prove to God that he was honest. God already knew it. These arrangements were necessary to give confidence to those who gave money. To give generously, paul and other men needed to know that they would treat their gifts appropriately. They need to make sure their gifts arrive and help the right people. It was essential that the money did not benefit poor Christians and anyone else in Judea. Paul made because it was the purpose of the giftarrangements to achieve that objective. In chapter 8, the different meanings of eager (2 Corinthians 8:22). Paul often refers to the ardent. In Greek, the word is Spoudaios. We think that every time, Paul uses that word in a slightly different sense. But paul thought that every time, people were acting in a similar manner. Christians were enthusiastic and Paul was very eager to encourage it. In verse 7, Corinthian Christians were enthusiastic. When they addressed the church's problems, they showed that attitude. Previously, it was a matter of shame for them. They neglected to act against church members who had engaged in the wrong sexual activity (1 Corinthians 5:1–2). But when they acted, they acted firmly. They were anxious, or eager, to deal with the problem. Verse 8 is a reference to Macedonian Christians. They were eager to give. In other words, they had a strong desire to give (verses 1–5). Then, at 16–17, Tetas was enthusiastic. In verse 17, Paul uses this word to mean that he wants to go to Corinth early. That's probably the simplest meaning of the word eager. Verse 16 is a word about Corinthians' attitude toward Christians. Tetas had aspirations to help them, in other words, he cared very much about them. Finally, in verse 22, Paul described a man who gathers Corinthian gifts for poor Christians in Judea. Paul thought it was very suitable for the job. He was so enthusiastic that he was suitable. In other words, he was eager to do the right thing. In other words, he cautioned. In this situation, Paul approved of Christians who were eager to serve God. They all acted because of their strong desire to serve God. As a result, they were cautious, generous or firm in their actions. In each situation, they gladly asked God to do what he wanted. A man who who lives honor Christ (2 Corinthians 8:23) Titus came to Corinth with two other men to collect the church's gifts for poor Christians in Judea. Paul urged Christians in Corinth to have complete trust in them. He wanted Corinthian Christians to know that he himself trusted those people. Paul explained that Tetas was not merely representing Paul as an agent or assistant. Rather, Titus was Paul's partner in the great work god sent them to do in Corinth. Paul recognized that God gave Titus authority over the Church of Corinth and gave him responsibility for it. So, Corinthian Christians need to respect Tetas as Paul himself respects him. Paul seems to have wanted Corinthian Christians to accept Titus as the leader of their church. Indeed, Tetas' responsibility was leadership. But the other two had no intention of going to Corinth to lead the church. Their job was to collect and take care of that money.members had given. Therefore, Paul describes them differently. Those two were brothers, or Christian men. Paul describes them as apostles of the Church in the original language (Greek). We usually use the word apostle to mean the first and most important Christian leader. But the original meaning of the word apostle is the person the master sends to do special work. That's what it means here. The Church had given them special responsibilities and obligations to collect these gifts. Paul then added a final, unusual description of these men. They are the glory (honor and greatness) of Christ. In other words, they are the ones with the life to bring honor to Christ. Or the greatness of Christ is clearly shown from their lives (compare 2 Corinthians 3:12–18 and 2 Corinthians 4:6). Evidence of Your Love (2 Corinthians 8:24) The Church of Corinth was collecting special gifts to help poor Christians in Judea. Paul describes the gift in an extraordinary way. He calls it proof of your love. The church in Corinth has had a lot of problems lately. Its members had formed themselves in opposite groups (1 Corinthians 1:10–12). It seemed like a church without love - but such a thing is impossible (John 13:34–35; 1 John 4:7–8). Paul then urged them to show love (1 Corinthians 13). Paul was convinced that God was working powerfully in the lives of Christians in Corinth. He spoke boldly about them to Christians in other churches (2 Corinthians 9:2). Their desire to give was proof that God's love worked in and throughout their lives. It was an utterly selfish act. But it was important for them to complete their gift now (2 Corinthians 8:10–11). It must be handed over to the man appointed by the Church for this purpose (2 Corinthians 8:18–22). Then they arrange to take a gift to Judea. That gift showed love in many different ways. Of course, it showed love to poor Christians who benefit from it. It expressed love among Christians, even Christians from different countries who never meet. It expressed its love for Jews (people from the families of Abraham, Isaac, and Jacob) from Christians who were not Jews. (Jewish Christians were Jewish Christians, and most of the Christians in Corinth were not Jews.) The gift also showed love for God, from Corinthian Christians. For them, the Macedonian Christians of 2 Corinthians 8:5 showed how deeply they loved God. Christians show love because God loved them first (1 John 4:19–21). Their love is the result of loving them (1 John 4:9–11). 2 Corinthians Chapter 9 Paul wrote of a great gift from the Church in Corinth to help poor Christians in Judea. But Paul does not explain such a gift. Instead, he described it as an actServe the Saints. By the saints, he means the holy people of God. The original Greek word saint is simply the usual word meaning holy. The first Christians often used the word to describe other Christians. They were all holy people of God (1 Peter 2:9). A holy person means belonging to God or another for God. It describes a lot of Jewish Christians well. They became Christians for the first time in the world. And they suffered a lot because of their faith in Christ. That's why they were so poor. Many of them had lost their homes and jobs because of their faith in Christ. Their friends, relatives and family were separated from them. Many of them were old and there was no one to support them. In their troubles, they did not look away from God. Instead, they depended entirely on him. They gave even more life to do good work and pray (2 Corinthians 9:14). In the Bible, the gift of the first part of the harvest was particularly sacred (Levit 23:9–14; 2 Kings 4:42–44). Paul may have thought of the gift from the Church of Corinth as this kind of gift. It was the first special gift given by this important new church. Paul refused to receive this first gift when he needed it (2 Corinthians 11:7–9). As a result, this very holy gift would go for a very sacred purpose. Why Macedonian Christians wanted to give (2 Corinthians 9:2) The acts of generosity of one group of people encourage others to give. Corinthian Christians in Achaia were preparing to send generous gifts to help poor Christians in Judea. Paul spoke to Macedonian Christians about these preparations. The result was that Macedonian Christians also wanted to give (2 Corinthians 8:1–5). In fact, they offered themselves not only for their gifts, but for this work. Luke, Sopater, Aristarkos, and Secudus, both from Macedonia, received gifts to Judea along with several other men (Acts 20:4). It was a long and dangerous journey. Paul did not expect a response from Macedonian Christians (2 Corinthians 8:5). He also had already made generous contributions to Paul's own work (2 Corinthians 11:9). Paul re-wrote these gifts in a letter to Philipp in Macedonia (Philippians 4:15–16). Perhaps Paul didn't even ask Macedonian Christians to give for Jewish Christians. They were Macedonian Christians who urged Paul to allow them to give. They didn't want to lose the opportunity. Achaia was not far from Macedonia. Therefore, if the Christians of Achaia had the opportunity to send gifts to Judea, why should they not give? But of course, the Christians of Achaia were the first Christians, and from there God's message isout all over the world. It seems unlikely that Macedonian Chriatians have been able to send gifts to Judea before. Therefore, this gift was a wonderful opportunity for them to give and to help the very special Christians of Judea. We should be willing to give, but of a sense of shame (2 Corinthians 9:3–4) We think Paul was trying to make his point. He didn't want to upset their feelings. More than a year ago, they decided to give a great gift to help poor Christians in Judea. Paul gave instructions on how they could collect their gifts (1 Corinthians 16:1–4). I don't know if they followed these instructions right away. More recent, however, Titus had begun collecting that gift (2 Corinthians 8:6). Now Paul was sending Titus to Corinth with two other men to collect the rest of the gift. Paul did not intend by this arrangement to put pressure on Corinthian Christians. In fact, he was going the other way. They promised to give, and Paul spoke to Macedonian Christians about their promises. Corinthian Christians will feel very embarrassed upon Paul's arrival if their gifts are not yet ready. Paul cared about it. He wanted Corinthian Christians to gladly give their hearts, not out of a sense of embarrassment (2 Corinthians 9:7). It is a great honor when we can give for god's work. We should express our gratitude for the good God has given us. Jesus taught that it was better to give than to receive (Acts 20:35). So we should always give with joy. Our gifts represent our love (1 Corinthians 13). So Titus and the other men would go to Corinth before Paul. They weren't going there to ask anyone for a gift. Rather, they would simply raise the money that Corinthian Christians chose to give freely. Then they would keep everyone's gifts safe until arrangements were completed to take it to Judea. Christian gifts are blessings (2 Corinthians 9:5) 2 Corinthians 9:5–6, paul uses the same Greek word four times. The word is EULOGIA, which usually means blessing. Blessing means God's pro declaration of goodness. The first use of the word in verse 5 simply means a gift. In other words, Paul says, Corinthian Christians promised their blessings. This gift declares god's goodness to the poor who receive it. They will be very grateful to God for that reason (verses 11–12). In the second use, Paul explains that no one simply wants to give as an obligation or out of shame. Rather, he wants them to choose to be willing and willing to give. To express this idea, Paul contrasts blessings with greedy attitudes. If a greedy person gives something, he gives involuntarily. I mean, he doesn't want to give. Perhaps he gives for someone else greedily.He was forced to hand over his money. That's not what a Christian gift should be. They should be acts of love and blessing, a declaration of God's goodness. Christians give for a strong desire to show the goodness of God. In verse 6, Paul uses the word blessing twice about the harvest. When farmers sow seeds, they sow abundantly. We can say that he generously crosses his precious seeds. He is like a willing and generous gift. Paul says farmers sow for blessings. He sows abundantly because he believes in the goodness of God. As a result, the harvest is also abundant. It is a great blessing. It shows the goodness of God. Those who collect reapers and harvests then share together with great pleasure (John 4:36). They are very grateful for God's great goodness. The gift of Christianity should be. Sow your seeds abundantly for a good harvest (2 Corinthians 9:6) Farmers who do not sow enough grain should not expect a good harvest. For a rich harvest, farmers must first sow a lot of grain. Paul uses the word picture to teach Christians about gifts. It is right to be generous. It is wrong to be greedy. God rewards generous givers (proverbs 22:9; Luke 6:38). We should think about the nature of that reward and our attitude to it. God rewards the people in this world, but the rewards he promises for the next life are much better (Mark 10:29–30). Farmers sow seeds for no other reason because they want to harvest. Christians should give and obey God as an act of love, not for personal rewards. Jesus taught people to be generous to those who could not repay them (Luke 14:12–14). Then you will know that their rewards are from God, not from others. The rich farmer can afford to sow more grain so that he can get a bigger harvest. But for giving Christians, their attitude is more important than quantity. Paul taught that the rich should give more (1 Corinthians 16:2). The poor may give much less - but God does not consider the gift of the poor not worth much (Mark 12:41–44). 2 Corinthians 9:10, Paul continued to draw word pictures about the harvest. He prayed there for the giver. He prayed for God to increase their wealth so that they could give generously. God can do it, even if the farmer gives the seed to sow. Paul then asked God to increase the consequences of his acts of generosity. It's like harvesting. Not only the giver, the rewards would be great. God will use their gifts to feed the poor. So in the end God will receive a reward, just as people have given him thanks (2 Corinthians 9:11–12). Willing to give (2 Corinthians 9:7) In the Bible, people gave God various gifts for various purposes. people were obliged to give for both jobsAnd to help the poor. In particular, God's people gave one-tenth of their income (Levit 27:30–33). Do not give vice, take away God (Malachi 3:8–10). Although we are obligated to give these gifts, God wants us to give them with joy and gratitude (Deeds 26:1–15). So if he followed him, he made great promises to his people (D'Eki 28:1–14). He will show kindness to them. They will see their wealth coming from him. They will have been easy for Paul to rule the Church of Corinth by a series of strict rules. But Paul chose not to do it (for example, 2 Corinthians 8:8). Paul is not willing to teach people to obey the rules, but to serve God. He wanted Corinthian Christians to give as an act of love, but not for shame, fear and a sense of duty. He cares much more about their relationship with God than the amount of money he collected. So, as Jesus did in Matthew 6:3–4, Paul told Corinthian Christians to secretly decide about their gifts. What they gave was a matter between them and God. No one should force anyone else to give more than that person chose. Then their attitude before God will be right. They would give with joy and an ambitious attitude. And God loves it. God will be glad to see what they are willing to give. God provides enough for his people to do his work (2 Corinthians 9:8) Corinthian Christians made bold decisions, which they had chosen by their gifts to help poor Christians in distant countries, Judea. It was obviously an act of good and generosity. But perhaps some Corinthian Christians are worried about it. If they gave generously for Judea, they may not be able to afford to give other gifts. In particular, God may guide them to help people in their area, but they may not be able to give. Paul then told corinthian Christians that his gifts were not dependent on his resources. Rather, they depend on God's grace (kindness), and that grace (kindness) has no limit. What I was able to give on this occasion was because of God's kindness. Every time God leads and gives them, he will give them their grace (kindness). So, he supplies them with what they want to give. By the grace (kindness) of God, they will be able to carry out all the good work he has instructed them to do. Paul says to the Christians of Corinth: In all, you are always good enough. Paul's word enough is the same as the words used in Philippians 4:11 and 1 Timothy 6:6. In Philippians 4:11–13, Paul described his experience. Sometimes Paul was very poor, sometimes he had a lot. But in all circumstances, Paul was satisfied. 1 Timothy 6:6–10, Paul urges Christians to respect and be satisfied with God. Paul's words to content2 The same as his word enough in Corinthians 9:8. The meaning of all these verses is that God fills his people. He provides enough for them to be satisfied. It is his promise to the rich and poor. He doesn't just provide what they need. He also provides enough so that they can do his job. Is my gift a waste of money? (2 Corinthians 9:9) When people give generously, they often worry about it. God's people do not have to worry about the loss of money because God promises to provide for them (Matthew 6:25–34). But perhaps they don't worry about that loss. But they worry that they are wasting money. In other words, they are anxious for the gift to achieve its proper purpose. They want their gift to achieve real results, the results it follows. As Corinthian Christians prepared their gifts, Paul was a retant about Psalm 12:2. His words in Corinthians 9:9 came from Psalm 12:2. The Psalm explains the character of a good man. He doesn't keep money for himself, like a greedy person who wants wealth. Instead, he gives generously. He gives to many poor people. So, he doesn't keep his money. He scatters it. Many people, near and far, have every reason to thank him for his gift. That good man is not wasting money. His gift achieves great things in many people's lives. His righteous deeds never end. That is because this man does god's work. And the consequences of God's work will always follow. The Psalm ends with the contrast of an evil man. The man also wanted to achieve great things in his life. Perhaps a lot of people even thought he was really great. But nothing lasts in his life. He must die, and God's judgment will go against him. So that evil person is really like someone who wastes his money, his life, and everything else too (Psalm 112:10). God, the Great Donor (2 Corinthians 9:10) Perhaps you consider seeds to be the product of nature. You might think that bread is the product of human effort. But Christians should not think that way. Instead, they need to recognize God as a great provider, both for them and for the whole world. It is God who gives the farmer seeds to sow. It is God who provides bread and other food to eat. Everyone in this world is completely dependent on His goodness, whether they believe in Him or not. But Paul's subject in 2 Corinthians 9:10 is not food or agriculture, but a gift. When a Christian gives, he depends not on his resources, but on the goodness of God. God, the great provider, uses his Christians to show his goodness in the world. So God himself provides what Christians give. It's like a farmer's seed supply. It may seem small, but God uses it to provide people in a great way. The species may be small, it is abundant. So a small-looking gift, by the power of God, can achieve great results. Paul compares these results to the fruits of the harvest. The natural harvest surprises us because it is very abundant. Similarly, the consequences of a person's goodness and generosity can surprise us. Farmers work hard for harvest, but their harvest depends entirely on the goodness of God. So a person may work hard to give money - but the result of that gift is God's work. So Paul's promises in 2 Corinthians 9:10 encourage us. God, a great donor, doesn't just provide seeds and food. He also offers for us so that we can give for his work. In addition, he uses those gifts to bring about the last result (verse 9). (2 Corinthians 9:11) Corinthian Christians believed that God wanted to enrich them. So they were trying to act like rich people. Some of them seemed to be talking proudly about their wealth (1 Corinthians 4:8). I liked eating a lot of meat and drinking a lot of wine. Paul did not approve (1 Corinthians 11:20–22). Many other Christians would think their attitudes were completely wrong: selfish and greedy. But Paul could see that Corinthian Christians were generous people, not actually selfish or greedy (2 Corinthians 9:1–2). They had misunderstood something about the Christian message, but they weren't completely wrong. Christ really let them die so that they could be rich (2 Corinthians 8:9). Their mistake was to expect the wealth that would impress the others in this world. They wanted money and property. But many of the best Christians have none of that kind of wealth (1 Corinthians 4:11). Christ himself is in life (2 Corinthians 4:6–7; Colossian 1:27). It is true wealth and true greatness. Our relationship with Christ will never end (Revelation 22:3–5). After Christ's return, it is completely visible only in future times (1 Corinthians 2:9–10; Romans 8:18–19). But the work of the Holy Spirit tells us that it has now begun (2 Corinthians 1:22). So Paul says that Corinthian Christians were rich in their speeches and their knowledge (1 Corinthians 1:5). Even poor Christians in Macedonia were rich in their acts of generosity (2 Corinthians 8:2). These Christians spoke, knew, and gave in the power of the Holy Spirit. In other words, they depended on God, not their resources. God's resources have no limits, so it is true wealth. God gathered Christians from all nations (2 Corinthians 9:12–13) the first Christians were all Jews (from the families of Abraham, Isaac, and Jacob), and their churches were in the Jews. God gave Paul special work to establish a church among gentiles (non-Jews). a lot ofChristians doubted the possibility that gentiles were Christians. It was not easy to accept Paul's work. But at a special meeting in Jerusalem, leaders recognized Paul's work among gentiles (Acts 15:1–29). At the same time, he asked Paul to raise money from Gentile Christians to help poor Jewish Christians (Galatays 2:10). It passed a few years ago when Paul could bring that gift. But he never forgot it. He has now established a country-wide church called Greece and Turkey, so the gift has become an important part of his plan. Every Christian needs to recognize that they all belong to God's family. People may part between Jews and Gentiles, but God unites them (Ephesus 2:11–15). Paul saw the effect of the gift as bringing Christians from different countries together. As a result, Gentile Christians showed real acts of love for Jewish Christians. That love showed that those Gentiles really became Christians (John 13:34–35). It was clear evidence that they really accepted the gospel, the message of Christ. Their decision to serve God and give him this gift gave Him great honor. So, Jewish Christians would have many reasons to thank God. They will thank him that those Gentiles have really become Christians. They thank him for the power of the gospel in the lives of so many people. They thank him for the love and generous gifts of Gentile Christians. They will thank him for delivering for them in such a wonderful way. Prayers for those who gave (2 Corinthians 9:14) At the beginning of the first church, Christians shared their possessions (Acts 2:44–45). No one organized it. It was a simple act of love. But soon it came necessary to make appropriate arrangements for those gifts (Acts 6:1–6). You can see a later series of arrangements for widows in the church of 1 Timothy 5:3–16. Paul does not want those who refuse to work to receive anything from the Church (2 Thessalonike 3:6–13). Of course, older widows may be too weak to make enough money for them. And she needs to perform acts of kindness and she should pray (compare Titus 2:2–5). She must give herself entirely to God (1 Timothy 5:5). Corinthian Christians were sending great gifts for poor Christians in Judea. But Paul insisted that he was not simply taking money from Corinthian Christians to give it to another place (2 Corinthians 8:13–15). In fact, each group of Christians shared what it had with other Christians. Corinthian Christians had money to give. But Jewish Christians were holy people who had a particularly close relationship with God in prayer. Paul expected Jewish Christians to accept it as a grave responsibility to have to pray for Corinthian Christians. Of CorinthOnly recently have I become a Christian. Since then, their church has had serious problems. But they showed by this gift that God worked powerfully in their lives. Now they needed prayer so that they could develop and become stronger in their relationship with Christ. Paul could see that the mature Christians of Judea were the right people to pray for them. Gifts beyond description (2 Corinthians 9:15) God has done such wonderful things in the lives of their people that we cannot even express them (1 Corinthians 2:9). That is, you cannot describe them in human language. Perhaps the word of heaven (1 Corinthians 13:1) can express these things in words coming from the Holy Spirit (1 Corinthians 2:13). This great work of God is unknown to His people. God gave them the Holy Spirit to show them what he had prepared for them (1 Corinthians 2:9–10). The Holy Spirit shows them this great gift, but we cannot. It's a wonderful, beyond-description gift to express in words. We only use words to thank God for his amazing kindness and pray in our lives (2 Corinthians 9:14). Ask paul what he means by this great gift. Of course, you can't properly describe things that can't be explained. However, the subject that Paul had thought is seen. We know the kind of thing he considered very nice. For example, we can see that Paul considers God's grace (kindness) to be so wonderful (1 Timothy 1:12–15). But Paul wrote about God's great gift at 2 Corinthians 9:15. Gifts are not kind. A gift is the result of kindness. Therefore, I believe that Paul refers to the greatest gift to the world of God. In other words, Christ (John 3:16). Of course, we can describe what Christ has done in this world. But it seems much harder to explain what he is doing in people's lives now (2 Corinthians 4:7; Colossian 1:27). He lives and works in them, completely changes them (2 Corinthians 5:17), and brings them into a perfect relationship with God (Romans 8:18–27; 1 John 3:2). 2 Corinthians Chapter 10 When Paul wrote the book of 1 Corinthians, there was a serious problem with the Church in Corinth. In this second letter to the Church, Paul said that most members of the Church followed his counsel (2 Corinthians 2:6). But obviously, some didn't. Those who opposed Paul were not ordinary members of the Church. Ordinary Church members cared a lot about Paul (2 Corinthians 7:7). But these people considered themselves superior to him (2 Corinthians 11:5). They were impressive people who wanted to establish their own authority over the church. So they objected to the authority God had given Paul (2 Corinthians 10:8). These people told Corinthian Christians not to pay attention to Paul's letter.He wrote a bold and strong letter, they said. But really, his character was weak. If Paul comes back there, he will not be anyone. That was what they said. Paul made Corinthian Christians remember the character of Christ. Christ was calm and humble (Matthew 11:29). Should Christians behave that way? Paul was not shy if he thought people were weak (1 Corinthians 9:22). But Christ is not weak, but powerful (2 Corinthians 12:9; 2 Corinthians 13:3). God gave Paul authority (2 Corinthians 10:8). As a divine ass, Paul had an obligation to use his authority. So of course Paul will strongly address the remaining issues when he comes to Corinth (2 Corinthians 13:1–10). Those who opposed Paul had the wrong opinion about him. They, like them, he wanted to impress people. But Paul did not think like them. He just wanted to please God (2 Corinthians 5:9). Christians must respect their own wrong ideas (2 Corinthians 10:3) Those who opposed Paul in Corinth had the wrong idea of Christian life. From that thought, we also need to have a completely wrong opinion of Paul's attitude. They thought that the problem of flesh would lead Paul's life. Meat means the human body. So these people were saying that natural emotions and desires caused Paul to act like him. So, people naturally want their comfort. He wants to impress others and feel important. He wants to make friends, so he's afraid of upsetting people. His emotions and emotions - fear, happiness, joy, pain - guide his decisions. Of course, while Christians in this world, they have the same feelings as others. But they are strongly hoping not to behave selfishly, that their feelings may cause their harm. They do not live for their comfort, happiness, or profit, but to serve God. Their ambition is to not please God and please themselves. Paul compares Christian life to oppose some things in this life. Sometimes they have to oppose the thoughts that come into their minds. What God wants must always have the first place in their lives. No sense of their mind, no idea of their mind, is never more important than God. Christians must not try to please themselves or anyone else. Their work is always good-pleasing. Weapons used by God's people (2 Corinthians 10:4) Paul taught us that the christian experience of this world is like war. Now he will tell us how we have to live that war. God has provided us with powerful weapons, our tools for war. The weapons used by soldiers to fight depended entirely on meat, the human body. The purpose of the sword is to cut into the flesh of the enemy. The soldier depends on the strength of his own flesh to use it. A sword may kill an enemy, but it cannot be destroyed enemy castle. Of course, it needed a much more powerful weapon. Elsewhere, Paul writes about the fight against evil spirits (Ephesus 6:10–18). But here, his subject is a war about thoughts that fill a person's heart (2 Corinthians 10:5). Thoughts and ideas are so powerful that you can control a person's entire life. One wrong idea can be that a person cannot fully trust God. One bad idea can ruin a person's relationship with God. That wrong idea may be nothing more than a fig of the person's imagination. But without God's help, the person may not be able to completely change his mind. People try to deal with issues like this in many different ways. Perhaps they try to convince themselves, or other people, of the truth. Perhaps they make rules for themselves and other people to follow. However, these methods are too weak to succeed because they are of human origin. Paul would say that these methods depend on the flesh. In other words, man depends on himself and is not in Christ (see 2 Corinthians 4:7–11). Instead, one must give himself to Christ. Christ completely changes people (2 Corinthians 5:17). He will be both their master and their teacher: he will teach them how to follow. Why can even our own ideas offend God (2 Corinthians 10:5) Perhaps we wondered if a proud attitude would offend God so much (proverb 16:5). Our attitude is just an idea. God is a great and powerful power. There is nothing we think can confuse his rules (compare Job 35:6–7). Here Paul provides an explanation. Of course, people's proud thoughts can't upset God's rule in heaven. Of course, people's evil ideas and evil plans will not be able to prevent his control over the earth (Psalm 2). But people's wrong ideas can prevent God's dominance over their lives. In other words, they refuse to obey God. Their own weak ideas are more important to them than the word of God, their maker. It's a very proud way of behaving: you care more about your own thoughts than god's opinion. It is amazing that anyone behaves in such a way (Isaiah 29:16). But we all know we are guilty of this wrong action. Now, perhaps, you'll see that many of our other thoughts also offend God. Fear, doubt and even a desire for happiness can deprive God of his proper place in our lives. Even the love of money and the desire to impress people can prevent God's dominance over our lives. For these and many other reasons, people refuse to obey God - and that is always the very wrong thing to do. The only answer is that as rulers of our lives, we must accept Christ in his proper place. We must replace proud attitudes with humble attitudes. Humility means the attitude of a person who willingly chooses to follow God with a heart (Psalm 40:6–8). Christians must learn to follow Christ (2 Corinthians!). At the time of the Book of Corinth, the Church of Corinth had many different problems. Paul patiently gave detailed advice on each issue. However, there seems to be one simple solution to the church's problem that it is necessary to learn to follow Christ. In his letter, Paul was constantly urging them to do it. It would have dealt with much of their troubles. As Paul explains in 2 Corinthians 2:9, that was the reason for his letter. They had to learn to follow Christ. It was a difficult lesson for the Church of Corinth. They loved the freedom God had given them. But they didn't really understand that freedom (1 Corinthians 6:12 and 10:23). They had heard about the wonderful things God had prepared for them (1 Corinthians 2:9–10). But they didn't want to wait for these things. Some of them did not even think there was life after death (1 Corinthians 15:12). They believed they could now have these wonderful things (1 Corinthians 4:8). It seemed strange to them that Paul, as a free man and a Christian, would give up his right to serve others (1 Corinthians 9:15–19). However, Paul encouraged us not to think about our interests, but to think about Christ (2 Corinthians 4:1–11). By his death, Christ bought them so that they would be free to serve God properly (1 Corinthians 6:20). Such freedom may not impress others, but it is real. God really works in the lives of Christians. Christ really lives in them (Colossi 1:27). God really tells them what they promised (Philippians 1:6). Most members of the Church in Corinth sincerely wanted to serve God correctly. They have already changed their attitudes and begun to follow Christ. But some refused to follow Christ. Paul wanted to change his attitude before arriving in Corinth. Otherwise, Paul was ready to deal strictly with them. The appearance of things may give a false impression (2 Corinthians 10:7) Paul complains that Corinthian Christians were only looking at the appearance of things. In other words, they accepted whatever it was as reality. They had not checked whether the appearance of anything gave a false impression. They made an immediate decision when they should have studied hard to know reality. In particular, they accepted teachers who had impressed them to teach in their Church (2 Corinthians 11:4). He also allowed a leader who seemed strong and bold to lead the Church (2 Corinthians 11:20). They didn't see if the teacher really taught God's message. They did not confirm whether the authority of the leader was really from God. As a result, the Church of Corinth made some wrong decisions. They were simply allowing some people to have important positions in their churchesImpressive. Now those people were using their positions in the church to speak against Paul. Paul didn't care about his importance or whether he impressed anyone. But he was very bothered about God's message and His work in Corinth. He came to Corinth with the message of a true God. He saw that he had to defend it. God gave him authority over the Church in Corinth. He saw that he had to use it. All Church members in Corinth claimed to belong to Christ as true Christians. Therefore, they should accept Paul, who originally brought a true Christian message to Corinth. They must also recognize that they belonged to Christ. So they need to recognize that Christ sent Paul there to declare his message. If Paul was a disciple of Christ, Paul had authority from Him. Paul did not ask them to respect Paul himself. He urged them to respect Christ and His message. How Church leaders should use their authority (2 Corinthians 10:8–9) It is important to know the nature and source of church leaders' authority (compare Luke 20:1–8). Clearly today, most Church leaders receive much of their authority from others. But if God gives authority to someone, it is our duty to respect that authority. Clearly, no one has given Paul authority over the Church of Corinth. When Paul first arrived there, there was no Church in Corinth (Acts 18:1–4). No one except God appointed Paul, founded and led his Church. Now people said that Paul's authority came not from God, but from Paul himself. They had said that Paul was trying to scare them with his letter. Paul had written bold and powerful letters to rule the Church. That was what they said. When he returned to Corinth, those people did not think Paul was bold or powerful. They insisted that Paul's authority was not real. Paul did not want to behave boldly or forcefully toward his beloved Corinthian Christians (2 Corinthians 10:1). He praised Christ's humble and gentle way of leading the people (Matthew 11:28–30). For that reason, Paul usually did not say much about his authority. But Paul's authority as a church leader was real, and it came from God. Paul used his authority not to defeat people, but to defeat wrong ideas and ideas (2 Corinthians 10:4–5). Sometimes he had to use his authority to deal with certain people (2 Corinthians 13:1–3). But Paul was not trying to control people, he was trying to help them. Paul did not want to weaken others and make them stronger. It was not the purpose of Paul's authority as a Church leader. Rather, the purpose of his authority was to make His people stronger in his relationship with God. In this way, Church leaders should always use their authority. Paul's Physical Account (2 Corinthians 10:10) in the bookThe first Christians wrote that there are very few physical descriptions of anyone. This is one of the unusual explanations. Paul clearly repeats it from the words of someone in Corinth who hated him. This man opposed Paul to gain authority in the Church for himself (2 Corinthians 11:4–22). Paul was weak and he didn't speak well: that was what this man claimed. The explanation itself surprises us. It's not a way to expect everyone to express someone like Paul. Paul was a man of great energy, and his words were greatly he did in God's work. But we have not met Paul, and this person was obviously listening to him. Even if this person's words were not entirely true, they were accurate enough for people to believe him. Paul was not physically weak. He was strong enough to continue his work of creating tents (Acts 18:3). So the explanation seems to point to the impression he gave. Paul seemed weak. He didn't look like a strong enough person to lead a person. He was not impressive. Paul's description of the words is similar. Paul did not speak in an impressive way. Instead, he chose simple and obvious words in their sense. He did not give the kind of clever speeches that people would expect from an important leader (2 Corinthians 4:2). In other words, Paul did not look or speak like a leader. He did not behave proudly and impressively as many leaders behaved (see Mark 10:42–44). Others in the Church in Corinth thought they had the right qualities to be leaders (2 Corinthians 10:12; 2 Corinthians 11:4–22). They laughed at Paul's words in the books corinthians 1 and 2. Paul was only trying to scare them by his letter, they said (2 Corinthians 10:9). That was not Peter's opinion on Paul's letter. Peter considered Paul's letter to have the same authority as the rest of the Bible (2 Peter 3:15–17). Paul meant what he said (2 Corinthians 10:11) Much of Chapter 10 is about how people often try to create false impressions of themselves. They hide their inner weaknesses because they want other people to respect them. They use words, sometimes use action, which does not show their true character. That is, people try to get various advantages for themselves. Some of the teachers who had recently joined the Church in Corinth were behaving in such a way. They wanted to be important in the church, so they were trying to impress people. So they talked boldly about themselves and what they had done (see 2 Corinthians 11:18–23). But they tried to hide the fact that their true intentions were evil (2 Corinthians 11:4; 2 Corinthians 11:12–15). These teachers dared to say that Paul had made a false impression (2 Corinthians 10:9–10). Paul was trying to scare people with his bold letters, they said.Paul had written a letter promising to deal firmly with those who were doing bad things. However, these teachers insisted that Paul's character was too weak to take such actions. They urged people not to respect Paul's authority. But Paul did not even think it was right to make a false impression (2 Corinthians 12:6). Paul meant what he said (2 Corinthians 1:17–18). He treated people with integrity and honesty (2 Corinthians 7:2). Paul was not perfect. He confessed his weaknesses (2 Corinthians 12:7–10). But Paul did not rely on himself to deal with these issues. Christ lived in him (2 Corinthians 4:7; Colossian 1:27). Paul himself may be weak, but Christ is powerful (2 Corinthians 13:3–4). In the strength that comes from Christ, Paul will deal with the problems of the Church in Corinth. When church leaders compare themselves (2 Corinthians 10:12) Church leaders often compare to each other. And it can be a serious problem. They may compare their importance, the size of the church, or the results they are achieving. If they are doing well, it can be a cause for proud attitude. It doesn't upset them. Sometimes it can create strange effects. Church leaders may feel a sense of despair because God is using someone else in a powerful way. The right response would be to praise God for what others had achieved. Even sincere Church leaders may sometimes compare themselves in that way. But when Paul wrote 2 Corinthians 10:12, he was not dealing with sincere people. He was talking about people who had not declared a true message from God. They were proud people who replaced God's message with their own ideas (2 Corinthians 11:4; 2 Corinthians 11:12–15). These people compared themselves to show themselves bigger than others, rather than testing the quality of their work. They wanted to gain power and authority over everyone else in the church. So they tried to prove that they were more important than anyone else. Paul did not consider it wise for Church leaders to compare themselves to each other. You can see his attitude explaining his work in Corinthians 15:9–10. Paul considered himself the least of the apostles (the first Christian leader). In fact, he did not expect to deserve to be called an apostle. Paul worked hard, but in reality it was God's grace (kindness) that worked through Paul. What Paul accomplished was truly god's work. Paul would not have accomplished anything unless God kindly did these wonderful things. There is a limit to the authority of church leaders (2 Corinthians 10:13–14) some came to teach in corinthian churches. These teachers want to impress the people there.authority over the Church. So they (teachers) always compared each other. They spoke proudly about how far they had traveled to teach in the church. Paul traveled farther than them, but he didn't want to tell such a story. Rather, he considered it his duty to keep it within god-given limits. He didn't want to go beyond the area where God is sending him to work. Traveling further would not be as great as those teachers had thought. Rather, the person who did it will not obey God. But Paul was happy to record how far God had been sent. Paul was one of the first Christians to reach Corinth, a great city. It was at the limit of how far the gospel (God's message about Christ) had reached. Perhaps only the Roman church was far from the first Christian church in Judea. Paul did not know afterwards that so many people would become Christians in Corinth. He didn't know about the wonderful things God does there. He simply went to obey God. And God approved Paul's work in the greatest way (2 Corinthians 3:1–5). Paul considered himself a father of God (1 Corinthians 3:5–8). God gives each user the appropriate task to perform his or her work (Matthew 24:45–46). Servants who do the work of others do not follow their masters. But Paul was no further than God sent him. God also gave Paul authority in Corinth (2 Corinthians 10:8). So Paul was not speaking too proudly when he used that authority. He was only following God in his god-given work. The desire to do God's work elsewhere (2 Corinthians 10:15–16) God's message, the gospel, is a message to the whole world (Matthew 28:19; Acts 1:8). But God does not expect all people to try to take his message to the whole world. He arranges his work, like a great man ordering his serge to plant a garden or build a house (1 Corinthians 3:5–10). He gives each servant the job he can do the most. He also tells the servant where he must work. So God has many different kinds of work for his people to do (1 Corinthians 12:28–31). Also, he dictates where they should work for him. Sometimes, like Acts 16:6–10, he sends them somewhere they did not expect. God has given Paul a strong desire to declare the gospel where people have not yet heard it. So Paul was eager for God to send him to those places. Paul knew how many people needed the gospel in the area beyond Corinth. He urged Corinthian Christians to pray with faith (trust in God) for those areas. Some teachers god had not been sent to come to the Church in Corinth. He wanted paul to take advantage of what God had done (2 Corinthians 11:12–13). Paul regretted what they were.But sometimes God sent people to work in Paul, or where another Christian leader already worked. Paul, for example, founded a church in Corinth (Achaia), but in Acts 18:24–28, God sent Apollo there. Paul had not yet met Apollo, but Paul still approved of his work in Corinth. In fact, when Paul met Apollo, Paul urged him to return to Corinth (1 Corinthians 16:12). Paul could see that both he and Apollo were doing God's work in Corinth (1 Corinthians 3:6). Let him brag in the Lord (2 Corinthians 10:17) Let the bragging man, the Lord proud: In English, bragging means speaking bold or proud words. Therefore, those who brag usually admire themselves. He proudly declares how great he is. That was what some teachers were doing in Corinthian churches. He was trying to impress members to gain authority in the church. Paul did not approve. These teachers claimed to be Christ's disciples, but did not have Christ's attitude (comparing 2 Corinthians 10:1 and 11:20). Paul's words came from Jeremiah 9:23–24. Even in Jeremiah's day, people were trying to show their greatness. There are many reasons why they consider themselves great. Intelligent people talked about the greatness of their wisdom. The strong talked about the greatness of their strength. The Lord (God) insisted that none of these were really great. Rather, true greatness knows God. If people knew God, they would follow him. Then there is kindness, right judgment and good behavior in the world. These are god-approved things. Paul emphasizes words a little differently. True greatness is in God. So those who want to talk about true greatness must talk about the Lord. Those who want to praise true greatness must praise the Lord. It's stupid when a person brags (or speaks proudly) about himself. It's foolish to praise yourself. When you want to honor someone, you should give it to God. After all, he alone deserves that honor. How to know if your life pleases God (2 Corinthians 10:18) People often imagine that they are better people than they really are. That's why people brag (speak proud words). They consider themselves great, or great and want everyone else to think so about them. In fact, it's a very stupid way to think about your life. God makes you and you are responsible for him. He is a judge of everything you do. Only God has the right to decide whether your life pleases him or not. In the Bible, God clearly declares what his standards are (Exodus 20:1–17; Psalm 1:1). While his standards are perfect (Psalm 12:6),

worked for them more powerfully than he did through Paul. An apostle means a person that God has sent to perform special duties for him. We usually use the word as the title of the first Christian leader. But in verse 13, PaulTo make a title for someone who just pretended to be an apostle. They were false apostles. God did not send a message, he did not even serve Christ. In the opinion of many writers, the excellent apostle Paul means the leader of the apostles like Peter and John. They deserve honor. Paul himself wrote that he did not deserve to be called an Apostle. But the God of his kindness worked through Paul even more powerfully than through him (1 Corinthians 15:9-10). Paul's message was the same as theirs. If Paul was less important than they were, he still accurately declared God's message. In that way, they were no better than Paul. However, by excellent apostles, Paul seems likely to actually mean false apostles. They came to Corinth, where they were causing trouble. They considered themselves superior because they were such impressive people. They spoke well and a lot of people looked up to them a lot. They wanted to control the Church and its membership. Paul strongly warned the Church against these false Apostles (2 Corinthians 11:12-15). They did not speak a true message from God, the gospel. They were trying to change what Christians believed (2 Corinthians 11:4). They were not in a better way than Paul. In fact, their message was dangerous. Paul was an immature public speaker (2 Corinthians 11:6) Paul confesses here that, perhaps, he is an immature public speaker. It amazes us. But it matches his description at 2 Corinthians 10:10. Paul has achieved so much in his work as a public speaker that we don't expect that description. By him, a huge number of people heard God's message, the gospel, for the first time. Many of them accepted it and they became Christians. Everywhere, people were talking about him (2 Corinthians 6:8-9). Even Paul's enemies recognized the importance of his activities. Paul can't mention the effect of his speech, so obviously he refers to the style of those speeches. Paul didn't speak like a professional speaker. Instead, he tried to explain everything as easily and clearly as possible (2 Corinthians 4:2). His constant subject was Christ and his death (1 Corinthians 2:1-2). He confesses to speaking in weakness and fear. He made a deliberate effort not to impress people with his words. He acted this way because he wanted us to see only the power of God (1 Corinthians 2:3-5). It contrasts strongly with the attitude of teachers who wanted to dominate the Church of Corinth. They wanted to impress people with their (teacher's) greatness. They laughed at Paul's speech because they considered it so impressive. But like them, Paul knew what he was talking about. Paul studied the Bible very carefully and knew the power of God. He was. Speak clever words from his own heart, but wisdom from the Holy Spirit (1 Corinthians 2:7-16). God was saving people by his words, which the teacher thought foolish (1 Corinthians 1:18-27). Paul refused to pay from Corinthian Christians (2 Corinthians 11:7-8) Paul warned Christians in Corinth about some of the teachers who taught in the church. In many ways, it was difficult to identify the wrong teacher. They pretended to be god's forer (2 Corinthians 11:12-15). They used the same words Paul used, but with different meanings (2 Corinthians 11:4), but there was one place where it was easy to see the difference from Paul. They had a completely different attitude about money. Those teachers loved money. They wanted to make a lot of money from Corinthian Christians. Perhaps Corinthian Christians had already given them generously. Paul, on the other hand, believes in providing money to God (compares Philippians 4:19). Often he did physical work to make money: he created tents (Acts 18:3). Paul does not receive gifts or payments from new Christians while working to establish a church in Corinth. But sometimes Christians in other churches traveled to bring gifts for Paul. Paul believed that God had sent those Christians for him. So Paul accepted those gifts. However, these gifts did not agree with Paul's principles in 2 Corinthians 8:13-14. He was taking money from other churches when the church in Corinth could not offer anything in return. Thus, Paul says, he was robbing those other churches. Paul doesn't mean he was doing something wrong. These churches were willing to give because of their love for Paul and their desire to support God's work. Of course, Paul was not wrong to refuse gifts or payments from Corinthian Christians. He had the right to receive wages from them, but he also had the right to refuse (1 Corinthians 9:6-18). Paul did not want to accuse anyone when he declared God's message, the gospel. He was glad that he was able to do it. How God gave Paul (2 Corinthians 11:9) Jesus said that God would provide his people (Matthew 6:24-33). Paul believed so (Philippians 4:19). He trusted God to provide what he needed. Here are some real examples of how it happened in his own experience. Paul spent 18 months in Corinth (Acts 18:11). Meanwhile, he made a tent to make his money (Acts 18:3). But the work was clearly not constant. On this particular occasion, Paul did not have enough money to buy what he needed. I don't know how desperate Paul's situation was. Paul knew what it meant to be poor (Philippians 4:12). It seems he couldn't even afford food (2 Corinthians 6:5). There was a new Christian in Corinth who was able to help Paul. Paul was careful not to say it about his situation. He trusted God to help him. Later, a group of Christians arrived in Corinth with a gift for Paul. They were from Philippi, Macedonia, as in the Philippians 4:15 show. Filippi was about 300 miles (500 kilometers) from Corinth and there was no easy way to send a message. Perhaps Paul did not expect them to come. So, by those Christians and their kind gifts, God offered for Paul. Paul didn't have to ask anyone for money. In fact, he didn't even have to receive gifts from Corinthian Christians. It is not wrong for church leaders to receive gifts or wages from those they teach (1 Corinthians 9:9-11). But God did not lead Paul (2 Corinthians 12:14). So, instead, God offered for Paul in other ways. Paul boasts of how God offered for him (2 Corinthians 11:10) 2 Corinthians 10:17, in which Paul wrote that man should only be proud (representing pride) in the Lord (God). But now Paul seems to be bragging about what he's done. He is proud of how he behaved towards Christians in Corinth and surrounding areas, Achaia. He refused to receive money from them during the 18 months he worked there. He was very pleased that he acted that way (1 Corinthians 9:15-18). But Paul said he would only be proud in the Lord. We don't expect Paul to brag about himself so quickly. The explanation is that Paul doesn't actually brag about himself at 2 Corinthians 11:10. He is proud of the goodness of God. God did not just send Paul to declare his message, the gospel. Just as Paul declared that message, God also offered it for Paul. No one in Corinth or Achaia had to pay to hear the message. Therefore, Paul showed that the gospel is free through both words and actions. Christ's death is an act of God's grace (kindness) that we cannot pay for (Romans 4:1-5). Of course, Paul believed that Corinthian Christians should be given for god's work. Chapters 8 and 9 are his instructions on the gifts they plan to give. Paul also taught those who worked for God to pay properly (1 Corinthians 9:9-11). However, Paul insisted that he would not accept such payments from Corinthian Christians. Paul was not rich (Philippians 4:12), and he trusted God to provide him (compare Philippians 4:19). He was sure that God would offer - he even boasted about it. Paul's love for the Church of Corinth (2 Corinthians 11:11) Paul treated Corinthian Christians differently than Corinthian Christians. He does not receive gifts or payments from Corinthian Christians while working there. Perhaps it was not unusual for Paul. But Paul said he would not accept any in the futureFrom the Christians of Corinth (2 Corinthians 11:9; 2 Corinthians 12:14). It was unusual. Even when Paul was in Corinth, he accepted personal gifts from Christians in other Churches (2 Corinthians 11:8-9). The difference seemed difficult to explain. Corinthian Christians considered it an important issue and they tried to understand it. They wanted to serve God well and to give for His work (2 Corinthians 9:1-2). In fact, if possible, they wanted to serve God better than other churches (2 Corinthians 8:7). In their opinion, it seemed wrong that Paul did not allow them the opportunity to give (2 Corinthians 12:13). So they began to think that Paul loved other churches more than they did. In fact, Paul's real reason was the opposite, as God knew it. Paul loved the Church of Corinth more than he loved other churches (2 Corinthians 12:14-15). That is, God had caused him to care about Christians there in a special way. Perhaps we can see the reason for this special love from the history of Paul's life. Everywhere, Paul began his work among the Jews (people of Israel). He then declares God's message to gentiles (non-Jews) who already respect God (Acts 17:4; Acts 17:17). But most of the Gentiles belonged to false religions, and many of them live in very evil ways. Paul cared very much about them (Galatians 2:7-8). But his work had little influence among them until he came to Corinth. So God saved many of them (Acts 18:10; 1 Corinthians 6:9-11), and he gave them new life (2 Corinthians 5:17). So of course Paul especially bothered for them. He compared himself to a father caring for a baby (1 Corinthians 3:1-2 and 4:15). A few years later, his responsibility for them was not over (2 Corinthians 12:14-15). In the true character of a teacher who wanted power over the Church (2 Corinthians 11:12-13) 2 Corinthians 11:12-13 Paul often refers to a teacher who was trying to gain authority over the Church of Corinth. We know they are impressive men and they said they served Christ. But Paul told us they were dangerous. They taught false messages about Jesus (2 Corinthians 11:4). Now, Paul explains the true character of these men. The original teaching of the Apostles was the servant's master had to carry out important tasks. They called themselves "servants of Christ" and they said "Christ sent them." That was not true. They did not serve Christ purely. In fact, by trying to give lessons and their proud actions, they were serving the men (2 Corinthians 11:14-15). Don't consider Paul a servant of the Lord. He was a teacher with many men. He said "I am a servant of the Lord" (2 Corinthians 12:12). Perhaps Paul was serving God, but he was also serving his own pride. It is interesting to compare Paul's account of the false apostles to 1 Corinthians 3:10-16. So Paul spoke as a weak Church leader who entered heaven without any reward. God will save them, but they will not be rewarded for their work. Paul could not even promise it to these false apostles. They didn't seem to have a real relationship with God. They did not know Jesus. The Holy Spirit did not work in their lives. They did not believe in God's message, the gospel (2 Corinthians 11:4). They worked in the Church, but they said they did not serve God. It was not easy to identify these men because they imitated real apostles. But it was essential that all Christians recognized their evil work. It was because these false apostles were leading people to hell and into heaven (2 Corinthians 11:15). The devil appears as an angel of light (2 Corinthians 11:14). Paul's words that Satan (the devil) may appear as an angel of light are a shock to us. From passages such as Ezekiel 28:14-17, Satan may understand that he was once the leader of angels (a special servant of God in heaven). But that was a long time ago. He opposed God, and he lost his place in heaven. Now he acts like a fierce and fearsome animal as he fights God and his (God's) people (1 Peter 5:8; Revelation 12:9). Angel of Light means a wonderful and wonderful angel. The holy forever of Christ will come by him (John 1:9). We expect angels like this to be completely reliable, but we are wrong (Galatians 1:8). We can put our trust in God only. Only he can save us (Psalm 62:1-8). But perhaps Paul's statement is not such a shock to us. We all know the character of the devil. We know he is lying constantly (John 8:44). He makes the whole world believe what falsehood is (Revelation 12:9). Once we have served him, we know him well. He has never done the right thing for any of us. He did not encourage any of his people to trust God or believe his words. Instead, he always tempted us to do those things that lead people away from God. He led us to do those things were good for us. He told us that those things were good, right, wiser, or more comfortable (proverb 14:12). It was all a lie. Now that we know God, we hate the devil and all his evil ways. But still the devil seduces us and he still uses the same lies. We must be firm and stand for God. We need to know the Word of God and ask him for help (Matthew 6:13). Only the power of God can remain strong in our relationship with Him (2 Corinthians 12:7-9). Church leaders who serve the devil (2 Corinthians 11:15) We cannot trust anyone who declares themselves Christians. Or a teacher. Sometimes the devil's servant does it too. Just as God appointed people to work in the Church (1 Corinthians 12:28), the devil appointed people. They do the devil's work on earth and in the church. You might think it's easy to recognize people like that. But that's not the case. The problem is in the impression they give (Matthew 7:15). Even the devil can make himself look wonderful and wonderful (2 Corinthians 11:14). Likewise, those who serve the devil look like good people. They seem honest, sincere, and even holy. In fact, they may really be sincere: such a person may convince himself that he is a true Christian. Man does great things in the name of Christ, but he never knows (Matthew 7:21-23). The Corinthian teachers Paul warned tried hard to impress people. They came with a letter recommending them. They talked about the great things they had accomplished. They were skilled public speakers and powerful leaders. But it should have been possible for Christians to recognize them. Every Christian needs to know the gospel, the message, of how God saves people through the death of Christ. These teachers declared a false gospel (2 Corinthians 11:4). So it was clear that the results of their work were only bad (Matthew 7:16-20). Paul added that these good and evil teachers themselves are in great danger. God knew the truth about these evil people, and his judgment would be against them for their evil works. Devil's seeds may be working in earthly churches, but heaven has no place for them. Paul's answer to the proud words of a powerful man (2 Corinthians 11:16-18) 2 Corinthians 11:16-12:10 is one of the most special passages in Paul's letter. His aim is to show that church leaders should never be proud. This passage forms the full answer to the proud words of these people who were trying to gain authority over the Church of Corinth. They depended not on God, but on themselves. They thought of themselves as really great and wanted everyone else to think so about them. In reality, it was true that they were powerful, clever and impressive. But they were leading people away from God (2 Corinthians 11:13), and they caused great trouble in the church (Acts 20:29-30). Paul had to show that their proud words were stupid. To do so, Paul saw in this passage that he had to speak like them. They talked proudly about what they had accomplished. Paul will do the same. Usually, Paul never talked about himself that way. But in this situation, it was necessary. Paul only showed that Christians must depend on the strength of God, not on their own power. Church leaders don't have to be impressive and powerful people for God to work in fact, the opposite is often true. God works through the weak and insignificant, and He receives all the honors. For strong, competent and important people, it is very difficult to allow God to work in their lives. God does not work in the lives of proud people or those who trust in their greatness. Humble people are not God, but people who consider themselves truly great. Many people think it is a weakness, and in this passage, Paul accepts it as his own account. But only humble people can really know their true strength. Because only the humble can rely on God's strength. The powerful and cruel behavior of some church leaders (2 Corinthians 11:19-20) Those who wanted to lead the Church of Corinth acted in a very powerful way. They made rules to control their members. They took advantage of people. Sometimes, they used physical cruelty. It surprised Paul that church leaders behaved in such a way. He considered an obligation to take care of people - especially the weak (2 Corinthians 11:29). He thought church leaders should act with patience, kindness, and love (2 Corinthians 6:6). When strict discipline was required for church members

and attitudes of hearts before God (2 Corinthians 13:5). If something is wrong, theyChange their thoughts, attitudes, and behaviors (2 Corinthians 13:11). Otherwise, Paul will have to deal strictly with them on his return (2 Corinthians 13:10). And that opportunity that Paul wanted to be a joy would actually be serious and grim. Stop your wrong actions and turn back to God (2 Corinthians 12:21) As we said before, Paul wanted his return to Corinth to be an opportunity for joy. But Paul would not be happy if many members of the Church did not behave properly. Before they were Christians, some members had performed the wrong sex acts (1 Corinthians 6:9-11). When they became Christians, God completely changed their lives (2 Corinthians 5:17). But from Paul's words in 1 Corinthians 6:12-20, it is clear that this wrong action still tempts them. He mentions a man who was particularly harsh in his evil deeds (1 Corinthians 5:1). But Paul now says many of them were doing these wrong things. So he urges them to stop all this wrong behavior and turn back to God. God gives Paul grave responsibility for the church in which he worked (2 Corinthians 11:28–29). Paul considered Corinthian Christians like his children (1 Corinthians 4:14-15). Of course, fathers can't be happy when their children are doing the wrong thing. Of course, Paul would only be pleased if corinthian Christians served God properly. It was not enough that their church was large and successful. Paul wanted them to be faithful to God both in their hearts and in their actions. If not, Paul's return to Corinth would be a serious and sad occasion. Paul will spend his time there in serious prayer about Christians who do not serve God. They need to act strictly against them, as he did in 1 Corinthians 5:1-5 (2 Corinthians 13:1-2). Then his hope would be that those serious actions would cause them to return to God. 2 Corinthians Chapter 13 Paul had previously wanted to return to Corinth (2 Corinthians 1:16). He did not go afterwards because of church trouble (2 Corinthians 2:1-2). But now he had a clear plan in place. Soon, even if there were still problems with the church, he went there. He would go with the authority God had given him to deal with those problems. Paul knew how much church members had discussed in the past (1 Corinthians 6:1–6). So Paul warned them not to listen to gossip or stories about others. In such a matter, Paul needed to hear witnesses who could give evidence before God. When the evidence of two or three witnesses matches, the truth is revealed. Paul repeated the words in Deed 19:15. It was God's law about the evidence that Israeli judges should accept. If only one witness spoke against him, they should not declare a person guilty. Two or three evidenceslt was necessary. Paul complained that no one in the Church was acting as a judge in such matters (1 Corinthians 6:1–4). If he really needed it, he would do it himself. But Paul still wanted it not to be necessary. He urged each of us to examine our attitudes and actions before God. Before Paul returned, there was still time for members who had done the wrong thing to turn back to God. Paul knew that Corinthian Christians were sincere and ardent (2 Corinthians 8:7). He urged them to work diligently (2 Corinthians 13:11) to address the problems that remain in their church. Paul was ready to deal with the wrong actions of Christians (2 Corinthians 13:2) Paul repeats what he has said before. Many Biblical translations say Paul warned them about this during his second visit. But that doesn't match the record we have about Paul's visit to Corinth. The Bible only wrote Paul's first visit, Apostle 18:1-18.2 Corinthians 1:23, which seems to say that Paul has not yet returned to Corinth. Therefore, Paul's reference to the second (2 Corinthians 13:2) may have different meanings. Perhaps Paul warned them as if he were present a second time. It is the possibility of translating Paul's words, consistent with the facts. You can see how and when Paul went, 1 Corinthians 5:1-5. There Paul told the Church to deal with members who were guilty of the wrong sexual activity. He urged the church to join him in prayers against the man and his evil actions. Paul was absent from them then. But he was in agreement with them in prayer, so mentally he stayed with them. So Paul and the church were dealing with the problem together, as if he were with them. Paul wanted to deal with the man immediately because his wrong behavior was so severe. But many other Church members also needed to change their attitudes and behaviors (2 Corinthians 12:21). Paul wanted him to learn from what had happened. Paul wanted themselves to be turned back to God. Paul does not have to use his authority against them (2 Corinthians 13:10). But if they didn't do it, Paul was ready to act against them. He will deal with them in prayer and perhaps he will have to send them out of the church. Paul hoped and prayed that these actions would eventually return these people to God. When leaders must be firm and powerful (2 Corinthians 13:3) Corinthian Christians very much wanted to see the power of God. For a while, they confused them with the behavior of powerful men who wanted to control them (2 Corinthians 11:20). Perhaps Christians made that mistake because they didn't really understand the power of God in their lives. TheyPaul is weak. They doubted that he really brought them the message of Christ. Their errors were too focused on what they could see and feel. Their problem with Paul is simply that he did not impress them enough (2 Corinthians 10:10). Paul, on the other hand, believed that Church leaders should usually be humble, gentle, and patient (2 Corinthians 10:1). He understood that God was not working powerfully in his people (2 Corinthians 10:4-6-7) - no one can see its power, but it is real. However, there are situations in which Church leaders must be firm and powerful. They sometimes have to deal with strong people who have firmly chosen to do the wrong thing. In such circumstances, even the most moderate Church leaders have a duty to be strong and bold. An extreme example is how samuel 15:33 carried out God's punishment against the evil king Agag. Paul knew immediately that he might have to act firmly against some of the church members in Corinth. He did not deal with them by physical force, but by prayer and decision. But in these actions, they will see the power of Christ. Paul didn't want them to know the power of Christ, it was probably necessary at the moment. If they return to God, they will know the power of Christ in a different way. Christ will be working in their lives, and they will carry out his work powerfully in the world. Human weakness and the power of God (2 Corinthians 13:4) It was possible for Christ to die because he accepted humanity. In other words, he became a man like us. When he did it, he also received weaknesses in our humanity. He knew what it meant to be tired, hungry, or in pain (Isaiah 53:3). Christ accepted his weakness so that he could lead people into the right relationship with God. He died in weakness and shame so that God could forgive our evil deeds (1 Peter 2:24). In his death, he received the punishment we deserved. So, because of his death, we can have a life that never ends. Of course, Christ could not remain dead (Acts 2:24). After he came alive again, he received a place of greatest honor in heaven (Hebrews 1:3). In it, we really see the power of God. Paul talked a lot about his weaknesses (for example, 2 Corinthians 12:7–10). He described the weakness of his own humanity in carrying out his extraordinary work for God (2 Corinthians 11:23-30). Often it seemed that he needed to die (2 Corinthians 1:8-10) - but God rescued him, so Paul was very aware of both his own weakness and God's power in his life. He discovered that Christ lived in him (2 Corinthians 4:6-11. Colossian 1:27; John 14:19-23). Others were trying to control Corinthian Christians by strong and impressive behavior (2 Corinthians 11:20). Paul refused to use such methods (2 Corinthians 4:2:11-21). Instead, Paul depends entirely on the power of God to deal with their problems. Paul simply does what God has led him to. Examine yourself: Does Christ live in you? (2 Corinthians 13:5) Paul urges each of his readers to find out if their relationship with God is real. It is not enough for others to think of us as real Christians. Even our minds can convince us of something that is not true (Jeremiah 17:9). So, we need to be very careful with this issue. A person's life should provide evidence of whether he really has a relationship with God (Matthew 7:15-20). Evidence of this appears in both the person's attitude and behavior (James 2:14–26). A true Christian should have faith (Hebrews 11:6) - that is, he needs to trust God. He should also show love for God and others (Mark 12:29-31). He should do what God wants (Mark 3:35). The evidence also to god's word, the Bible, and follow it. He chooses to do the right thing and try not to do the wrong bad deeds. But even if our relationship with God is weak, one may be a real Christian. Such a person may show little evidence of his relationship with God. The person should work hard to make the relationship stronger. Then the evidence also becomes stronger. He can pray. He can study the Bible. He can get help from other Christians. He must try to follow God in all situations. We need to try to serve God whenever we have the opportunity. If someone is truly a Christian, Jesus Christ is living in him. Paul didn't think it was a theory or a word picture, but it's a real reality. God, who had a house higher than heaven, entered his life. There remains God. Therefore, he is also the house of God (John 14:23; 1 Corinthians 6:19). That relationship is possible only for the death of Christ. He died so that God could forgive our evil deeds. That relationship begins when we invite Christ into life through wicked conduct (John 1:12; Revelation 3:20). The relationship begins in this world and never ends (Revelation 21:3–4). Do other people's opinions matter? (2 Corinthians 13:6-8) What people think of him is of little importance to Paul. Elsewhere, he explains how everyone seemed to have their own opinion about him (2 Corinthians 6:8). Few actually approved of him. Paul loved Corinthian Christians even while his father loved his children (1 Corinthians 4:14–15). But even they were discussing whether Paul's work for God was real. They complained that Paul did not look impressive enough (2 Corinthians 10:10). He refused their gifts (2 Corinthians 11:7); and he did not look powerful, like several other church leaders (2 Corinthians 11:20-21). Paul wanted them to know the truth about him. But in the end, it hardly seemed to matter. Paul was able to work hard between them and have a relationship with God. So now, if they were really serving God, their opinion about Paul didn't matter. Paul did his job. In their lives the work of God will continue without Paul. Paul still prayed for them, and he continued to pray for them. He was praying that they would approve of him. He was praying that they would do the right thing. He prayed that they would stop their wrong activities. Paul's greatest desire was to learn to serve God better. Paul saw himself as a witness of truth about God (comparing 1 Corinthians 15:3-11). As a witness, Paul cares that people have heard the truth. When people accepted Christ, they accepted the truth. We also need to accept Paul as the leader of the Church. If Paul had discussed otherwise, he would have objected to the truth. Paul considered it his duty only to declare the truth God had shown him (2 Corinthians 4:1-2). Paul's Prayer for Corinthian Christians (2 Corinthians 13:9) Many political and business leaders rejoice when they become more powerful or important. Church leaders should take very different attitudes (Mark 10:42–44). As a result, when others better serve God, they can even rejoice about the loss of their power. Church leaders must not work for their wealth, honor, and importance. Instead, Church leaders work for God. And they work to help others get to know God better. So Paul was praying that Corinthian Christians would respect him. Instead, he was praying that God would make them perfect. Those who have used a similar word in Corinthians 1:10 before can see what he meant by saying perfect. There, Paul wrote about opposing groups formed in the Church. These groups had a lot of discussions with each other. Paul complained that the Church should be perfect in the same opinion. In other words, he wanted them to join with other Christians and not always be separate groups to discuss. We can say that God needs to restore his church. It was as if they had broken up. Paul prayed to God to do so. Paul uses the word again in 2 Corinthians 13:11. So we can translate it: repair yourself. His advice for the poem is very similar to the one he had written before. Christians should avoid debate. They should show love and they should respect each other. If they do so, their church will be strong again. And Paul will rejoice in them. Be quick to deal with your wrong attitude (2 Corinthians 13:10) Corinthian Christians were particularly enthusiastic (2 Corinthians 8:7). I am surprised at how eagerly Paul expected them. He! just told them that some very serious problems remained in their church (2 Corinthians 12:21, 2 Corinthians 13:1-2). They are such problems that most churches need months or even years to deal with. But Paul wanted christians there to deal with all these issues before he arrived. It would be very soon (2 Corinthians 12:14). Perhaps they only had a few days to prepare. Perhaps it was possible because Corinthian Christians had already stopped their wrong behavior. But some of them have yet to change their attitudes. In other words, they still wanted to do those wrong things. For example, some of them have performed the wrong sex acts before. But they were still unrepentant. In other words, they had not fully turned back to God (2 Corinthians 12:21). In the same way, the opposing group of 1 Corinthians 1:11-12 appears to have disappeared. That was good. But it seems people still had the wrong attitude towards each other (2 Corinthians 12:20). They needed to act with love toward the other members of their Church (2 Corinthians 13:1-12). Some did not change their attitudes before Paul arrived. They were evil people who tried to be leaders of the Church (2 Corinthians 11:12-15). It is clear that the opportunity to use this church is over. They will not want to meet Paul, who deals strictly with them (2 Corinthians 13:1-2). Perhaps they will leave immediately to continue the wrong activities elsewhere. They will not want to go to Macedonia, where Christians were poor (2 Corinthians 8:1-2). However, Paul recently established a large church in Ephesus (Acts 19:1-20) with wealthy members. A few months after Paul wrote this letter, he warned Church leaders in Ephesus about the people of Acts 20:29. Paul's counsel to Corinthian Christians (2 Corinthians 13:11) 2 Corinthians ends very quickly. There is no long list of greetings that we sometimes see at the end of Paul's letter. Instead, Paul just gives some very simple advice, and then he blesses the Christians. Paul's word goodbye also means rejoice (rejoice). Perhaps Paul intended the meaning of both. He said he often rejoices in Christians (Philippian 4:4). Christians can rejoice for the good of God. Paul prayed that God would correctly do the problems of the Church in Corinth (2 Corinthians 13:9). Now, in similar terms, Paul urges Christians to address these issues. God wanted them to be a strong church and not always a group of people to discuss. That way, together they were able to achieve much better results in their work for God. And they would be better Christians. The rest of Paul's advice is for the same purpose. They should strongly encourage each other.God is better. They should end the debate and try to understand each other. Their many different opinions have caused them to separate from each other in the past. But God wanted them to join together so that they could benefit from their many different skills and gifts (Chapter 12 of 1 Corinthians). Then, instead of their constant discussion, their church would be calm and content. That was what God wanted. Love and peace (calm and satisfying attitudes) are part of God's character. They are also one of the consequences of the work of the Holy Spirit in the lives of Christians (Galatayes 5:22-23). Christians should love each other with the love that comes from God. They need to be calm and satisfied because of the work God is doing in their lives. How Christians expressed their love for each other (2 Corinthians 13:12) Paul mentions the holy kits in three other places: Romans 16:16; 1 Corinthians 16:20; and 1 Thessalonique 5:26. It became the usual greeting in the first Christian church. The custom continues in churches in several countries near the Mediterranean today. The males in turn kiss each of the other men. Women kiss each of the other women. Men do not kiss women. And they don't kiss on the lips. Rather, they kiss by the head. This practice did not begin with the first Christians. It was a normal practice in the area. People will kiss relatives and close friends in that way. Kissing such a quest was polite behavior (Luke 7:45). With such a kiss, Judas handed Jesus over to the enemy (Mark 14:43-45). The purpose of kissing was to express love. Of course, physical acts can't really prove that someone loves someone else. Love is the attitude of our hearts. It shows itself in a desire to help and show kindness to others. Without that desire, the physical act of showing love has no real meaning. But the fact that someone refuses to greet others has real meaning. It means they have a bitter attitude towards others. Perhaps they hate the person. Clearly Paul was urging Christians to follow this practice for clear reasons. There have been some very serious discussions in this church recently. But Christians should love one other (John 13:34-35) and forgive each other (Luke 17:3-4). Of course, such greetings don't really show love. But friendly greetings are a way of saying I forgive you. It was something that Corinthian Christians very much needed to do. Saints (2 Corinthians 13:13) In the original language of All Saints Greet You, the greek word for saint is HAGIOI. The word is simply a form of the word meaning love. So the correct translation would be .All holy people will greet you. You may ask who Paul means by holy people. WordsDescribe someone or something that belongs to God. 1 Peter 2:9-10, Peter calls Christians: People who belong to God. Explain why in 1 Peter 1:18–19. God bought them for himself through the blood of Christ (see also 1 Corinthians 6:19-20). In other words, for the death of Christ, God liberated them from the power of demons, sin (evil deeds) and death (Romans 6:17-18). Hebrew 2:14-15). Therefore, Peter tells Christians to be holy in everything they do (1 Peter 1:15-16). In other words, they should live in the right way for God's holy people to live. These verses do not only refer to some special Christians. They refer to all Christians. All Christians are one of God's holy ones. All Christians belong to God. The first Christians generally referred to other Christians by the word we translate saint. So by the word saint in 2 Corinthians 13:13, Paul means all the Christians who were with him at the time. It would include some of Paul's associates, such as Timothy, Titus, and Luke. But it also includes some of the ordinary Christians in Macedonia where Paul wrote this letter. Paul did not have the space or time to record his name. But they all wanted to send greetings to the church in Corinth. They all wanted to express their love to Corinthian Christians, as Christians. A blessing called blessing, or grace (2 Corinthians 13:14), ends the book of 2 Corinthians in a word Paul is very familiar with many Christians today. They are not just prayers, but blessings: a declaration that God will show his kindness in a person's life. This blessing is also called a blessing. Many Church meetings today end when leaders or all people declare these words to everyone who attends. This is one of the few Bible verses that mentions God together as a father, son, and holy spirit. 2 Like Corinthians 8:9, he described the grace (kindness) of Christ. He showed that kindness when he died to save his people. He always shows that kindness by the way he works in their lives. And as in verse 11, Paul mentions God's love, the Father. When he sent Christ into the world, he showed his love (John 3:16). He always shows that love in a way that takes care of his people (Matthew 6:25-32). He always shows that friendship in a way that leads and helps people (John 16:13; Galatayes 5:16-25). All of this is very different from what many people think of God. They consider Christ a historical figure, and his death will no longer affect our lives today. They want God the Father to punish them, not show them love. they imagine itThe Holy Spirit is just a strange power or power, certainly not a friend. So, as readers of Paul today, we really need to know the true character of one real God. We need to know his kindness, his love and his friendship in our lives. We need to always trust him and know that he will always be with us. Therefore, we really need to become his people. 2 Corinthians: Study Guide 2 Corinthians 1:1 gives Paul's name as author. It doesn't surprise us. This book is very similar to Paul's other letters, but especially to the book of 1 Corinthians. There are many references back to Paul's first letter in this second letter to Corinth. The poem also mentions Timothy. Paul recently sent Timothy to Corinth (1 Corinthians 4:17), and then Timothy returned to Paul. So the Corinthian Christians knew Timothy well. It is possible that Timothy wrote part of the letter. Paul often says we when he could say I (for example, 2 Corinthians 6:3-4). So perhaps they worked together on a letter. But the most likely explanation is that Timothy wrote down Paul's words. I know that Paul sometimes worked that way (Romans 16:22). Timothy's reference is similar to the reference to Socenes in 1 Corinthians 1:1. 2 Corinthians date In our opinion, Paul wrote 2 Corinthians less than a year after he wrote 1 Corinthian. Paul worked in Corinth in 51 BC. He wrote these books a few years later. Paul was still in Efeo when he wrote the first of these letters (1 Corinthians 16:8). He then went to Toluas (2 Corinthians 2:12), from where he traveled by sea to Macedonia (2 Corinthians 8:1). He wrote this second letter from Macedonia. Titus likely took a letter to Corinthians (2 Corinthians 8:16-24). The letter arrived just weeks before Paul himself returned to Corinth (2 Corinthians 9:3-4). Through his letter, Paul intended to prepare for the arrival of the Church there (2 Corinthians 13:1-5). Paul remained in the region (Greece) for three months (Acts 20:2-3). He had previously said he wanted to spend the winter in Corinth (1 Corinthians 16:6). Paul then went to Jerusalem and then to Rome as a prisoner. There is a theory that the book of 2 Corinthians is a collection of 2, or perhaps shorter characters. We don't like the theory, and we've seen no evidence to support it in the book's research. In our opinion, that idea would destroy the very clear structure that the book has. 2 Corinthians' purpose was that we, as mentioned above, paul's main purpose was to prepare the church in Corinth for his return. Paul originally worked for 18 months to establish the Church in Corinth (Acts 18:1–18). For Paul, it was very unusual. Usually, he remained in each place for only a few days. God was doing something so special in the city that he remained in Corinth. Those who had a very evil life had become Christians (1 Corinthians 6:9-11). Nowhere else did Paul see many people who served false gods become Christians. The church paul founded there was an amazing church. There was great excitement in the meeting, and the Holy Ghost was very active there. Church members were eager to serve God. Paul considered it his favorite church (2 Corinthians 8:7). They formed opposing groups and they debated fiercely. They talked a lot about their rights and they hadn't learned to love each other yet. Some of them were behaving violently during the meeting. These problems became very apparent a few years after Paul left Corinth. At the time of Paul's first letter, Church leaders in Corinth seemed to urge him to return. But Paul still could not do it (1 Corinthians 16:7-9). Nor did he think it wise to return when their problems were so serious (2 Corinthians 2:1–4). Instead, he advised them in that letter, and he also sent Timothy to help them (1 Corinthians 4:17). Then he sent Tetas. Titus' experience at Corinthians (2 Corinthians 7:6-7) convinced Paul that the time was right for his own comeback. However, Paul still worries that Church members are not fully ready (2 Corinthians 12:20–21). So Paul sent Titus back before them and prepared them (2 Corinthians 8:16-24). Paul also sent this letter to prepare them. Titus probably took the letter to Corinth a few weeks before Paul was expected to arrive there. 2 Corinthian structure The structure of Paul's second letter to Corinth closely matches its purpose. Paul begins with the story of his journey since the last letter (chapters 1 through 7). First, Paul called his great danger in the region Asia, now part of western Turkey (2 Corinthians 1:3-11). He expected to die there - but after that great tension, God comforted him. He appreciates the prayers of the Church of Corinth. But he does not tell them how God comforted him until Chapter 7. God did it with the wonderful news that corinthian Christians had truly chosen to serve God correctly (2 Corinthians 7:6-7). 2 In Corinthians 1:12-24, explain why Paul did not return to Corinth. He wanted to see them. But he didn't want to go back before they were ready for his visit. So, instead, he wrote to advise them on how to deal with the problems of their church. They dealt well with their most serious problems (2 Corinthians 2:5-11). In it, they showed that they really wanted to serve God. But Paul had not yet heard of their decision when he was in Troas (2 Corinthians 2:12-13). From Troas, Paul was able to sail to Corinth. But instead he went toPaul could regret his decision to go to Macedonia - especially as he had a lot of trouble there as well (2 Corinthians 7:5). But he trusted God to guide him (2 Corinthians 13:14-17). Many people will think that Paul's life is a series of troubles and dangers. But that was not Paul's opinion. Instead, he saw how God works in his life and in the lives of all God's people. What God does in life is truly wonderful (Chapter 3). So, among the greatest dangers, Paul was able to boldly and unequivocally declare God's message. Paul was weak, but God existed in Paul's life. The troubles of Paul's life seemed to last only a moment. The wonderful things God is doing for him and for all His people will always follow (Chapter 4). So Paul was not afraid of death. In death, in life, and in all circumstances, his only ambition was to please God (2 Corinthians 5:1–10). Paul could see God completely changing people's lives through Paul's work. He also sees that his job was to appeal to people on behalf of Christ. God had encouraged people to receive the right relationship with God through Paul (2 Corinthians 5:11–21). Paul's particular appeal to Christians in Corinth is that god's grace (kindness) should be allowed to have an appropriate impact on their lives. Paul urged them to allow God to change both their behavior and attitude. He wanted them to give themselves to God completely. He made them remember the wonderful promise God had given them (2 Corinthians 6:1 to 7:1). Paul then tells them how their actions comforted him. They proved that they really wanted to serve God well. They also showed that they cared deeply about Paul himself (chapter 7). Paul could now see that the time was right for him to return to Corinth. So, in the rest of the letter, he tells the church how to prepare for his arrival. In chapters 8 and 9, Paul deals with practical things. Corinthian Christians wanted to send gifts to poor Christians in Judea. Paul offered to travel with the gift (1 Corinthians 16:1-4). But Paul did not want the Church to collect the gift when he was in Corinth. So, he arranged for them to make their gift first. When Christians gave, he taught them about the right attitude. Paul then had to deal with the problems of some men who were trying to control the Church in Corinth. These people were impressive and powerful, but they did not teach the truth about God. They were proud people who considered Paul weak (2 Corinthians 10:1 to 11:21). Paul confessed that he was weak in many ways. He talked about how much he suffered in his work for Christ. But Paul depended on the power of Christ, not on his own (2 Corinthians 11:22-12:13). Finally, Paul appeals to church members themselves. Soon, hewith them. Perhaps some of them have yet to really change from their evil deeds. Perhaps the arguments, gossip and other troubles that ruined their church were not yet completely over. Paul explains that on his arrival, he must deal strictly with such problems. So he urges each person to examine his thoughts and attitudes first. Each of them must strengthen their relationship with God. Paul's visit will then be a fun and informative opportunity for them all to receive full benefits (2 Corinthians 12:14-13:14). Why the Book of 2 Corinthians is important Part of the reason why the Book of 2 Corinthians is important to Christians: (1) The book of 2 Corinthians emphasizes that the work of God does not depend on our own strength or power. Christians may be weak, but they should allow God to work through them (2 Corinthians 4:7; 2 Corinthians 12:9-10). (2) 2 Corinthians show that God works powerfully in people's lives. When they become Christians, he completely changes their lives (2 Corinthians 5:17). And he continues to change them so that he will be like them (2 Corinthians 3:18). (3) Corinthians urge Church leaders to always deal with others in an honest and honest way (2 Corinthians 4:2; 2 Corinthians 7:2; 2 Corinthians 10:11). It warns leaders who seek to change God's message or gain power over the people (2 Corinthians 11:1–20). Encourage Church leaders to imitate Christ's gentle and patient attitude (2 Corinthians 10:1). (4) 2 Corinthians urge Christians to make their ambition to please God in all circumstances (2 Corinthians 5:9). Because God prepares the most wonderful things for them in heaven, they should not fear trouble, or death (2 Corinthians 4:16-18; 2 Corinthians 5:1-10). (5) 2 Corinthians include practical advice on the gifts given by Christians. Discuss the correct attitudes of the giver and the people who collect the gift (chapters 8 and 9). (6) 2 Corinthians contain many poems that are particularly wonderful and amazing – for example, 2 Corinthians 1:20;2:14-16;3:18;4:6-7;4:16;5:17;5:20-21;6:21 2:8;9:9;7:8-10;4:5-12;2:4-12;13:14.As you can tell them from your memory, You may want to learn some of these poems. 2 Corinthians - 13 weeks study guide (print and use) if you want to study 2 Corinthian books with a group of people, print this section. You will find these questions on the Internet in www.usefulbible.com Week 1 - Read God's Comfort, Instructions and Promises Chapter 1, Discuss these Questions: (1) In Chapter 1, How often does Paul refer to god-given comfort? Under what circumstances have you noticed God's comfort? Discuss your own experiences. (2) Read verse 20 again, which often particular, will promises encourage and help you? (3) Read verse 11. Why did Paul think prayer was so important? What does prayer accomplish? Week 2 - Chapter 2 - Our test is whether to follow God Read Chapter 2 and discuss these questions: (1) Read verse 4 again. Why was it difficult for Paul to write the book of 1 Corinthians? How do Paul's words, which severely upset Christians in Corinth, show his love for them? (2) Read 1 Corinthians 5:1-5 about the person Paul mentions in 2 Corinthians 2:5-11. What had the man done wrong before, and what did Paul advise the Church to do? How did the man's behavior change, and what did Paul advise now? Compare the answer to the advice in Jacob 5:19-20. (3) Read verses 14 through 16. To whom does the knowledge of Christ bring life? And discuss who it brings death to, how knowledge of Christ does this, and why. How did Paul's experience cause this problem, especially his attention? Compare your answer to 2 Corinthians 5:18-20. Week 3 - Chapter 3 - The wonderful beauty of what God is doing in the lives of the people Read Chapter 3 and discuss these questions: (1) What evidence do Church leaders usually produce before they begin working in a particular church? Why didn't Paul give such evidence before he began working in Acts 18:1–4 in Corinth? What was the evidence that Paul was really working for God there? (2) Read the incident in the life of Moses that Paul mentions: Exodus 34:28-35. Why does Paul say that the Spirit of God is doing an even wonderful work in the lives of Christians, and why can't we see that work now? (3) What advice does Paul give in verses 14-16 for those who have difficulty understanding the Bible? Week 4 - Chapter 4 - God's people always receive a life that does not end Chapter 4 from Christ and discuss the following questions: (1) Why did Paul think it was essential to clearly explain the message about Christ and his death? Does it seem like you can't understand that simple message? (2) How does this chapter show that Paul depends on the strength of Christ, not his weaknesses? Compare the messages in this chapter to 2 Corinthians 12:7-10. (3) Discuss how Paul showed that even the issues of life and death are less important than God's work in our lives. Read 2 Corinthians 1:8-10 and 2 Corinthians 11:23-27. How do you think Paul's experience helped you learn this lesson? Read (4) 1 Corinthians 6:19-20 and Colossi 1:27. What does it mean if Christ lives in you? How should this fact affect the lives of God's people? Week 5 - Chapter 5 - Because Christ gave his people new life, their ambition should please him read Chapter 5 and discuss these questions: (1) Read verse 17 again and then read 3:1-16 What does it mean to be born again? Read John 1:12-13. How can we become children of God? (2) How do Paul's words in verses 1 through 9 describe the words of Corinth 4:17 and Philippians 1:21? Paul was not afraid to die, so what happens when a Christian dies? (3) What did God do to bring people around the world into the right relationships? What special work did God give Paul? What kind of appeal did Paul receive on Christ's behalf? How can people have the right relationship with God? And how should they behave after receiving it? Week 6 - Chapter 6 - Now is the time when God wants you to live in the right relationship with him Read Chapter 6 and discuss these questions: (1) Compare Hebrews 3:7-15 with verses 1 to 2. Why does God encourage people to trust him now, why shouldn't people delay, why does God need to save us? (2) Examine the list of different ways Paul served God (verses 4 through 10). How many of your own experiences do you know, which of these should be part of all Christian experiences, and why do God's people suffer in this world? (3) How can God's people separate themselves from bad things while they are still living in this world? What does God ask us to do in verses 14-18, and how can we do that? Why must God's people change from evil deeds? Week 7 - Chapter 7 - Paul expresses his pride in Corinthian Christians and Discusses these questions because God chose to follow God reading Chapter 7: (1) What is your reaction to the promises God has made and how do they affect your life and your attitude? How did the same promise affect Paul? (2) Discuss whether this sentence is correct: Christians do not have to suffer from fear. What caused Paul's fears and how did God help him in that situation? (3) Discuss the reaction of Corinthian Christians when they receive Paul's letter (in other words, the book of 1 Corinthians). Why were they right to grieve? What was the result? (4) When are church leaders proud of their church? When is it wrong? Week 8 - Chapter 8 - Arranging Gifts Read Chapter 8 and discuss these questions: (1) Compare verse 9 with Philippians 2:5-11. When was Christ rich and how did he become poor? Then contrast the poem with 1 Corinthians 4:8-13. How does Christ enrich God's people? Compare your answer to 1 Corinthians 2:9-10. (2) Compare verse 8 to John 13:34-35 and Corinthians 13:3. What lessons do these verses teach about the attitudes Christians give? (3) How does this chapter show the principles Jesus taught in Mark 12:41–44? (4) The Church in Corinth made many mistakes, but its members did very well in many other things. Discuss how they serve God(5) What arrangements did Paul make to ensure that gifts reach Judea safely? What can Church leaders learn from these arrangements today? Week 9 - Chapter 9 - Paul encourages Christians to give willingly. Read chapter 9 and discuss the following questions: (1) If our actions are correct, are our attitudes really important? Read Psalm 40:8. Mark 7:6; Why does the Bible often emphasize the attitudes of our minds? (2) What promises does this chapter make to the Christians who are willing to give it? What reason does this chapter give Christians to encourage them not to worry about their gifts? (3) Discuss different ways to thank God. How does this chapter emphasize this importance? Week 10 - Chapter 10 - Read Paul's authority as a Church leader and the limits of that authority Chapter 10 and discuss these questions: (1) Certain people were opposed to Paul's authority over the Church in Corinth in order to gain their own power. What did they say about Paul and about himself? How true were they in their statements? How right was their opinion? (2) Who usually gives authority to Church leaders? Who gave Paul authority and for what purpose did he prefer to use it? (3) In verses 3 through 6, Paul likens his work to battle. What was he trying to defeat? What methods did he use to fight this battle? Who did Paul want to follow the Christians of Corinth? Compare your answers with Paul's advice to them in 2 Corinthians 13:5-11. Week 11 - Chapter 11 - Paul contrasts his weaknesses with the powerful actions of some leaders who want to control the Church in Corinth and discusses these questions: (1) explain the wrong actions of those leaders that Paul was warning about. What attracted Church members to their leaders? Why did Paul believe that those leaders were truly serving the devil? Why do evil people want to lead the Church? (2) Read Mark 10:42-45 and John 13:12-17. How did Jesus teach that church leaders should be done? How did Paul try to live by these standards? (3) Do Christ's fathers need to suffer as many difficulties as Paul suffered? If not, why did Paul choose to accept such a difficult life? Week 12 - Chapter 12 - Christ shows his power when he is weak, and then discusses these questions: (1) Why do we often depend on ourselves and prefer not to show faith (positive belief and trust in God)? Discuss Mark 11:23-24 and Hebrew 11:6. (2) What does Paul mean by The Grace of God? How does God show his grace, both in the death of Christ and in the day-to-day care of his people? (3) What lessons can we learn?A 2-4 clause incident? (4) Did Paul have the courage to stand firm for God in all the troubles described in Chapter 11? How can we gain the strength to serve God faithfully under the strains and pressures of our daily lives? Week 13 - Chapter 13 - Paul urges Corinthian Christians to prepare for his arrival. Read chapter 13, and then discuss the question: (1) What did Paul tell Corinthian Christians to do to prepare for their arrival? Why do they need to do these things? Read Matthew 5:23-24 and 1 Corinthians 11:27-29. In what ways is the advice in these verses similar to the counsel in this chapter? How can we prepare to meet God in church meetings? (3) Read verses 14 and John 16:7-13. How can we know the fellowship (friendship) of the Holy Ghost? Read 1 Corinthians 12:7-13. What are the consequences of the work of the Holy Ghost in the Church? (4) How does Corinthians 2:13 encourage Christians not to be selfish? What is the evidence in this chapter that Paul was not selfish? Keith © 2016 This book is in Easy English Level B (2800 languages), developed by Wyclef Associates (UK). February 2016 2016

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