

2nd Corinthians—

- Since Paul’s first letter, the Corinthian church had been swayed by false teachers who stirred the people against Paul. They claimed he was fickle, proud, unimpressive in appearance and speech, dishonest, and unqualified as an apostle of Jesus Christ. Paul sent Titus to Corinth to deal with these difficulties, and upon his return, rejoiced to hear of the Corinthians’ change of heart. Paul wrote this letter to express his thanksgiving for the repentant majority, and to appeal to the rebellious minority to accept his authority. Throughout the book he defends his conduct, character, and calling as an apostle of Jesus Christ.

—Wilkinson, *Talk Thru the Bible*

Helpful Study Links:

Additional Commentary: (Great Resource!)

http://preceptaustin.org/2_corinthians_commentaries.htm

Sermon Links:

“Spiritual Liberty” 2 Corinthians 3:17 - by Charles Spurgeon

<http://www.biblebb.com/files/spurgeon/0009.HTM>

“Consolation Proportionate to Spiritual Sufferings”

2 Corinthians 1:5 - by Charles Spurgeon

<http://www.biblebb.com/files/spurgeon/CONSUFF.TXT>

“The Message of Second Corinthians” by Ray Stedman

<http://www.pbc.org/library/files/html/0248.html>

2 Corinthians



Author: Paul—external and internal evidence solidly support his authorship of this letter.



Time: Second Corinthians was probably written in Macedonia during Paul’s third missionary journey in a.d. 56 or 57. Some believe that it was written perhaps six months to a year after First Corinthians.



Theme: Second Corinthians is the most autobiographical of Paul’s letters, containing numerous references to the hardships he endured in the course of his ministry. Throughout this letter, Paul defends his apostolic conduct, character, and call. The book consists of three main parts: Paul’s explanation of his ministry (chs. 1–7), the collection for the saints (chs. 8–9), and Paul’s vindication of his discipleship (chs. 10–13).

Paul’s defense of his apostleship in chapters 10–13 is characterized by the masterful use of irony and sarcasm. Particularly in the so-called “Fool’s Speech” (11:16–12:13), Paul mocks the vain preoccupation of some Corinthians with power and spectacular spiritual gifts by “boasting” of his weakness and the persecutions he had endured.

-Nelson’s Complete Book of Bible Maps and Charts

Daily Bible Study

Friday, March 2, 2007

Passage for today: 2 Corinthians 2

Questions to Ponder

1. Why did Paul write his earlier letter to the people at Corinth? What were his feelings in writing it? What does this show us about the heart of Paul? How does Paul urge the church to treat the man that had grieved them? Why does he urge this? How might we learn from this concerning matters of church discipline?
2. In verses 12-17, Paul writes of an unexpected change of plans in his travel. How do these changes turn out and what does he write of the results of them? What lessons can we glean from this?
3. Today, can you say of yourself that the Lord is diffusing the fragrance of His knowledge through you as you walk through this world? Does your presence bring with it life and triumph in Christ? Explain.

**"For as the sufferings of Christ abound in us, so
our consolation also aboundeth by Christ."**

2 Corinthians 1:5

from

Morning and Evening

by Charles Spurgeon

There is a blessed proportion. The Ruler of Providence bears a pair of scales-in this side he puts his people's trials, and in that he puts their consolations. When the scale of trial is nearly empty, you will always find the scale of consolation in nearly the same condition; and when the scale of trials is full, you will find the scale of consolation just as heavy. When the black clouds gather most, the light is the more brightly revealed to us. When the night lowers and the tempest is coming on, the Heavenly Captain is always closest to his crew. It is a blessed thing, that when we are most cast down, then it is that we are most lifted up by the consolations of the Spirit. One reason is, because trials make more room for consolation. Great hearts can only be made by great troubles. The spade of trouble digs the reservoir of comfort deeper, and makes more room for consolation. God comes into our heart-he finds it full-he begins to break our comforts and to make it empty; then there is more room for grace. The humbler a man lies, the more comfort he will always have, because he will be more fitted to receive it. Another reason why we are often most happy in our troubles, is this-then we have the closest dealings with God. When the barn is full, man can live without God: when the purse is bursting with gold, we try to do without so much prayer. But once take our gourds away, and we want our God; once cleanse the idols out of the house, then we are compelled to honour Jehovah. "Out of the depths have I cried unto thee, O Lord." There is no cry so good as that which comes from the bottom of the mountains; no prayer half so hearty as that which comes up from the depths of the soul, through deep trials and afflictions. Hence they bring us to God, and we are happier; for nearness to God is happiness. Come, troubled believer, fret not over your heavy troubles, for they are the heralds of weighty mercies.

"Be ye separate."

2 Corinthians 6:17

from

Morning and Evening

by Charles Spurgeon

The Christian, while in the world, is not to be of the world. He should be distinguished from it in the great object of his life. To him, "to live," should be "Christ." Whether he eats, or drinks, or whatever he does, he should do all to God's glory. You may lay up treasure; but lay it up in heaven, where neither moth nor rust doth corrupt, where thieves break not through nor steal. You may strive to be rich; but be it your ambition to be "rich in faith," and good works. You may have pleasure; but when you are merry, sing psalms and make melody in your hearts to the Lord. In your spirit, as well as in your aim, you should differ from the world. Waiting humbly before God, always conscious of his presence, delighting in communion with him, and seeking to know his will, you will prove that you are of heavenly race. And you should be separate from the world in your actions. If a thing be right, though you lose by it, it must be done; if it be wrong, though you would gain by it, you must scorn the sin for your Master's sake. You must have no fellowship with the unfruitful works of darkness, but rather reprove them. Walk worthy of your high calling and dignity. Remember, O Christian, that thou art a son of the King of kings. Therefore, keep thyself unspotted from the world. Soil not the fingers which are soon to sweep celestial strings; let not these eyes become the windows of lust which are soon to see the King in his beauty-let not those feet be defiled in miry places, which are soon to walk the golden streets-let not those hearts be filled with pride and bitterness which are ere long to be filled with heaven, and to overflow with ecstatic joy.

Then rise my soul! and soar away,
Above the thoughtless crowd;
Above the pleasures of the gay,
And splendours of the proud;
Up where eternal beauties bloom,
And pleasures all divine;
Where wealth, that never can consume,
And endless glories shine.

"The things which are not seen."

2 Corinthians 4:18

from

Morning and Evening

by Charles Spurgeon

In our Christian pilgrimage it is well, for the most part, to be looking forward. Forward lies the crown, and onward is the goal. Whether it be for hope, for joy, for consolation, or for the inspiring of our love, the future must, after all, be the grand object of the eye of faith. Looking into the future we see sin cast out, the body of sin and death destroyed, the soul made perfect, and fit to be a partaker of the inheritance of the saints in light. Looking further yet, the believer's enlightened eye can see death's river passed, the gloomy stream forded, and the hills of light attained on which standeth the celestial city; he seeth himself enter within the pearly gates, hailed as more than conqueror, crowned by the hand of Christ, embraced in the arms of Jesus, glorified with him, and made to sit together with him on his throne, even as he has overcome and has sat down with the Father on his throne. The thought of this future may well relieve the darkness of the past and the gloom of the present. The joys of heaven will surely compensate for the sorrows of earth. Hush, hush, my doubts! death is but a narrow stream, and thou shalt soon have forded it. Time, how short-eternity, how long! Death, how brief-immortality, how endless! Methinks I even now eat of Eshcol's clusters, and sip of the well which is within the gate. The road is so, so short! I shall soon be there.

"When the world my heart is rending
With its heaviest storm of care,
My glad thoughts to heaven ascending,
Find a refuge from despair.
Faith's bright vision shall sustain me
Till life's pilgrimage is past;
Fears may vex and troubles pain me,
I shall reach my home at last."