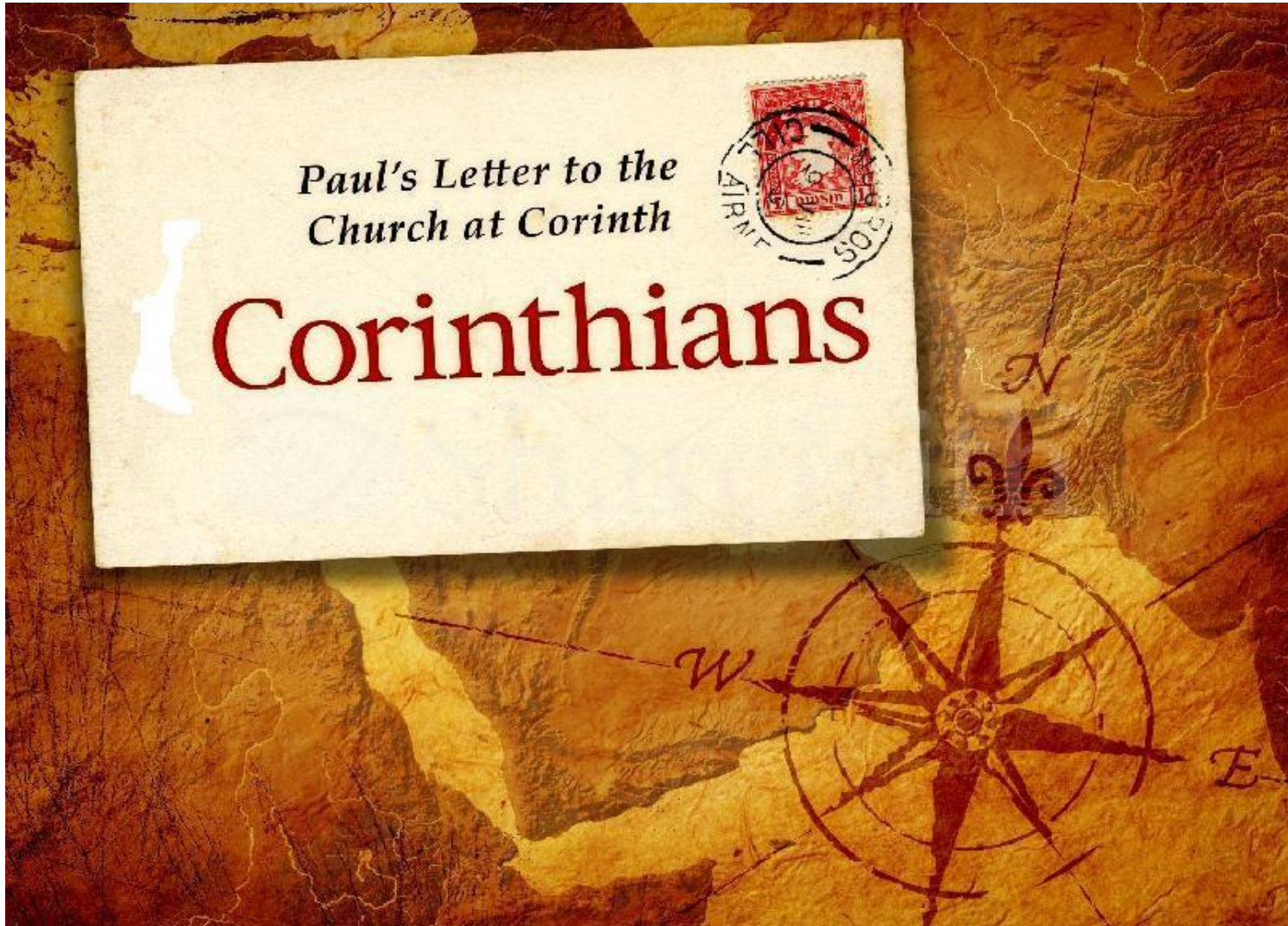


2 Cor. 1:12-14 Christ's life is out from God's grace and not human wisdom



Outline Chp 1:1-14 *



1:1-2 Greetings

1:3-7 Christ's life allows suffering but provides comfort

1:8-11 Christ's life allows a testing or proving of our faith

1:12-14 Christ's life is out from God's grace and not human wisdom

* adapted from Hal Molloy

^{3c} God of all comfort, ⁴ who comforts us in **all** our affliction so that we will be able to comfort those who are in **any** affliction with the comfort with which we ourselves are comforted by God.



Tribulation / Affliction / Trouble *

affliction - *thlipsis* - a pressure, an affliction

- God's comfort is never absent from any one of our afflictions.
- God's comfort is present in every one of our afflictions.
- God's comfort or setting our hearts at rest is not only for our personal relief but for us to identify & minister to others.
- Just think, your affliction may be God's preparation for you to minister to others.

Hal Molloy

⁵ For just as the sufferings of Christ are ours in abundance, so also our comfort is abundant through Christ.



sufferings of Christ abounding in us *

suffering - *pathema* - a physical and/or mental pain or distress

- This is not Christ's sufferings in the atonement for our sins.
- This is our suffering for His sake & glory, it's the fellowship of His suffering.
- When we suffer - Christ suffers with us, because of our identification with Him.
- Observe God's principle of abundance (of having more than enough).
 - As our suffering abounds, God's comfort super-abounds
 - Where the sin (nature) abounds, God's grace super-abounds.

* Hal Molloy

⁶ But if we are afflicted, it is for your comfort and salvation; or if we are comforted, it is for your comfort, which is effective in the patient enduring of the same sufferings which we also suffer;



- Our **affliction** is on behalf of (*huper*) the comfort of others.
- Our **comfort** is also on behalf of (*huper*) the comfort of others
- This is not a contradiction -
 - In our affliction we can then identify with the affliction of other believers. We can then comfort them with the comfort that God comforts us (i.e. 1:4).
- Our being afflicted is on behalf of (*huper*) the salvation (or deliverance) of other believers as follows:
 - As we rest in Christ in our affliction, the glory of Christ is manifested through us.
 - Others see Christ and are delivered from discouragement, self pity, worry, fear & despair whose source is the sin nature.
 - The result: others are energized with patience (*hupomone* - an abiding under) so as to be able to endure (with joy) their affliction & suffering. * Hal Molloy⁵

⁸ For we do not want you to be unaware, brethren, of our affliction which came *to us* in Asia, that we were burdened excessively, beyond our strength, so that we despaired even of life;



- **Trouble / Affliction** - *thlipsis* - a pressure, an affliction
- **Pressed / Burdened Excessively** - passive voice – weighted down with affliction
- **Beyond Our Strength** - but never beyond Christ's strength & power
- **We Despaired** - *exaporouñmai* - to be utterly without a way (*ek*, “out of,” intensive, *a*, negative, *poôros*, “a way through”)
- **Even to live**
 - This is a wonderful place to be.
 - This is a test or proving of our faith as to where we are going to rest.

* Hal Molloy

⁹ indeed, we had the sentence of death within ourselves so that we would not trust in ourselves, but in God who raises the dead; ¹⁰ who delivered us from so great a *peril of death*, and will deliver *us*, He on whom we have set our hope. And He will yet deliver us,



Sentence of Death*

The world's response to Christ's ministry through Paul was a judgment of death.

- How encouraging & comforting to see Paul's response:
- Of trusting in the Lord alone and not in himself in the face of imminent death.
- Total trust in the One who can & will resurrect the dead.

* Hal Molloy

¹¹ you also joining in helping us through your prayers, so that thanks may be given by many persons on our behalf for the favor bestowed on us through *the prayers of many*.



God provides all our needs in His ministry through us*

- God provides co-laborers.
- God provides us His mercy (compassion) & His comfort (setting our hearts at rest) in all of the difficulties.
- God will share His compassion & comfort with others through us.
- God is the source of all ministry; we are just vessels.
- The ministry is accomplished in His sufficiency, not ours.
- Therefore we never have to be overwhelmed by ministry for the Lord.

* Hal Molloy 8

Today's Verses



¹² For our proud confidence is this: the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you.

¹³ For we write nothing else to you than what you read and understand, and I hope you will understand until the end;

¹⁴ just as you also partially did understand us, that we are your reason to be proud as you also are ours, in the day of our Lord Jesus.

Background to verse 12 and following *



1. After Paul enumerated the problems in the church (1st letter), then there arose a wave of distrust in relation to Paul himself which swept throughout the church.
2. Their distrust:
 - “Paul was not sincere.”
 - They questioned his authority (their sin nature = “who does Paul think he is to be judging us?”).
 - Their perception : “Paul was in it for the money.”
3. So in this wonderful letter Paul details what the life ministry of the Lord should look like through us as a vessel. This is how you recognize that the source of ministry is from the life of the Lord Jesus and not out of self.
4. Paul is not at all defending his life & ministry but just simply explaining how he lives (by faith) and how God then uses him as a vessel in His ministry.

¹² For our proud confidence is this: the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you.



For our (Paul and Timothy) proud confidence is this:

proud confidence - *kauchēsis* - denotes the act of
boasting or glorying

the testimony of our conscience

conscience - *syneidēsis* – lit: a knowing with; a co-
knowledge (with oneself) - that faculty which
distinguishes between right and wrong

- Paul tells us that his glorying is in having a clear conscience before God.
- Paul's intention was to convince the Corinthians that his recent actions arose from sincere motives.

12 For our proud confidence is this: the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you.



- In the last part of the verse Paul states the testimony of his conscience.

subject/verb: we have conducted ourselves

conducted ourselves - *anastrephō* – it has to do with one's conduct, to act - indicating one's manner of life and character (aorist - past point fact)

- Heb 13:18 Pray for us, for we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things.
- Paul's motives resulted from God's grace at work in his life. He viewed all of life from this perspective seeking not to advance self but the cause of Christ.

Constable

12 For our proud confidence is this: the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you.



What follows is four prepositional phrases that tell us to whom and the character of this conduct:

- 1st - in the world [*kosmos*] and especially toward you [Corinthians]
- the world would be the world system outside the body of believers
 - next he says especially toward you [Corinthians]
- especially - *perissotérōs* - exceedingly, much more, more frequently, more superabundantly

12 For our proud confidence is this: the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you.



in simplicity and sincerity of God, and not in fleshly wisdom but in the grace of God

Interlinear

- McCalley and others says the context favors simplicity over holiness.

2nd - in simplicity - *haplotēs* – single purpose, not having an ulterior or double motive

- In verse 17 they will accuse Paul of being two faced.

and sincerity of God

sincerity - *eilikrineia* – inwardly pure like the sun, pure motive; a quality possessed by God

This is an attribute of God* being displayed in Paul's life.

* Immutable, Righteous and Just 14



¹² For our proud confidence is this: the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you.

3rd - not in fleshly wisdom [or cleverness]

- **fleshly** - *sarkikos* - carnal, that which is the entire being of unregenerate man Chafer
- James 3:15 This wisdom [of man] is not that which comes down from above, but is earthly, natural, demonic.
- Paul is rejecting the human viewpoint. McCalley

4th - but in the grace of God [in the sphere of God's grace]

- Rom 6:14 For sin shall not be master over you, for you are not under law but under grace.
- Rom 5:21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.



¹³ For we write nothing else to you than what you read and understand, and I hope you will understand until the end;

for or indeed

subject/verb: we [Paul/Timothy] write

modifier: to you [Corinthians]

dir. object: nothing else or not other things

modifier: than what you read and understand

you are reading – anaginōskō – to know, to perceive accurately; the meaning is to know by reading

Zodhiates

- signifies that there is no hidden or mysterious meaning in his epistles

Vine



¹³ For we write nothing else to you than what you read and understand, and I hope you will understand until the end;

understand - *epiginōskō* - to gain a full knowledge of, to become fully acquainted with

- understand or fully know occurs three times in verses 13 and 14
- “than what you read and fully know” is the idea in 13
- Paul’s letter to the Corinthians was being read and understood. McCalley
- 2 Cor 3:2 You are our letter, written in our hearts, known and read by all men; [same two words]
- Paul wrote some things that were hard to understand (2 Pet. 3:15) and sometimes he was ironical, but he did not write one thing and mean another. Constable

13 For we write nothing else to you than what you read and understand, and I hope you will understand until the end;



subject/verb: I **hope** or trust

elpízō - to hope, expect with desire

2 Cor 13:6 But I trust that you will realize that we ourselves do not fail the test.

dir. object: you will understand [2nd time]

- you will fully know

modifier: until the end or to the end

- You will not change your opinion of what we have written. Merryman
- The end refers to the end of the Corinthians' lives. Constable



¹⁴ just as you also partially did understand us, that we are your reason to be proud as you also are ours, in the day of our Lord Jesus.

just as you also partially did understand us [3rd time]

- just as part of you did have full knowledge of us Merryman

What did the Corinthians know?

that – what follows is what they fully knew

we [Paul/Timothy] are your reason to be proud [to glory]

as you also are ours [reason to be proud]

- This is our identity with one another and our glorying.

Merryman

in the day of our Lord Jesus.

When the Lord comes this relationship will bring glory to Him.

Final Thoughts *



Even though Paul's correspondence with them had been straightforward, they had not grasped the greatness of his love for them and how proud he was of them.

They had a legitimate right to be proud of Paul as their spiritual father as he had a right to be proud of them as his spiritual children.

* Constable