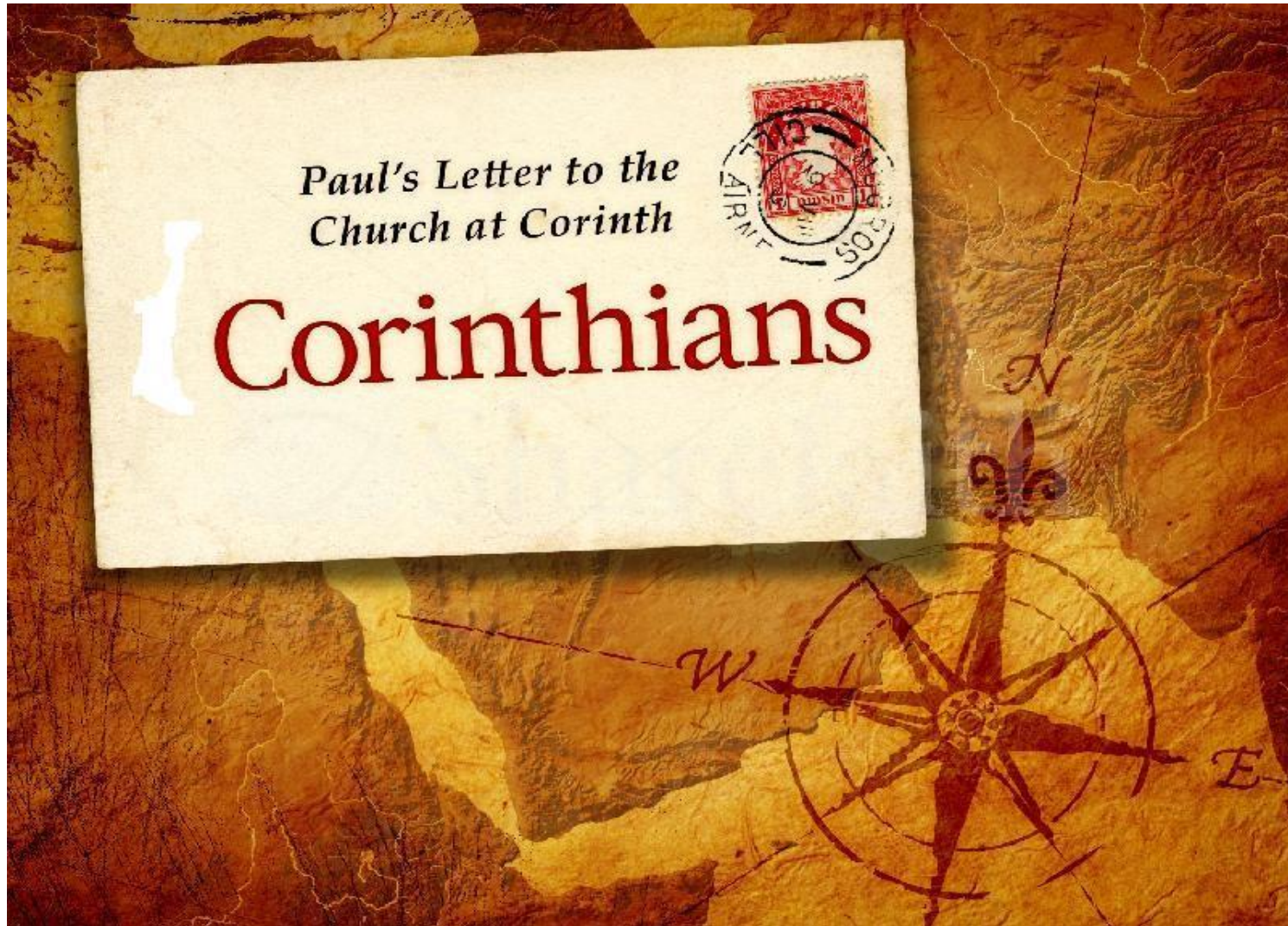


2 Cor. 1:15 -20 Christ's Ministry Through Paul Is True and Not Yes and No



Outline Chp 1:12 - 20 *



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

1:15 -17 Paul explains his plans and asks questions of the Corinthians

1:18 -20 Christ's faithfulness is never yes and no but yes in Him

* adapted from Molloy

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: the testimony of our conscience

- Paul tells us that his glorying is in having a clear conscience before God.
- 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)

- 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]

especially - *perissotérōs* - exceedingly, much more,
more frequently, more superabundantly

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

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.



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;

subject/verb: we [Paul/Timothy] write to you

dir. object: nothing else or not other things

modifier: than what you read and understand

you are reading – anaginōskō – the meaning is to know
by reading Zodhiates

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

- “than what you read and fully know” is the idea
- Paul’s letter to the Corinthians was being read and understood [as we today can!]. McCalley
- 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.

Today's Verses



¹⁵ In this confidence I intended at first to come to you, so that you might twice receive a blessing;¹⁶ that is, to pass your way into Macedonia, and again from Macedonia to come to you, and by you to be helped on my journey to Judea. ¹⁷ Therefore, I was not vacillating when I intended to do this, was I? Or what I purpose, do I purpose according to the flesh, so that with me there will be yes, yes and no, no *at the same time*? ¹⁸ But as God is faithful, our word to you is not yes and no. ¹⁹ For the Son of God, Christ Jesus, who was preached among you by us—by me and Silvanus and Timothy—was not yes and no, but is yes in Him. ²⁰ For as many as are the promises of God, in Him they are yes; therefore also through Him is our Amen to the glory of God through us.

¹⁵ In this confidence I intended at first to come to you, so that you might twice receive a blessing;



In this confidence

- From verse 12 we see that it is the “testimony of our conscience” or “witness of our conscience.”

I intended at first to come to you

- Paul’s conscience was clear about his original plan to come to the Corinthians.
- 1 Cor 16:5 But I will come to you after I go through Macedonia, for I am going through Macedonia; ⁶ and perhaps I will stay with you, or even spend the winter, so that you may send me on my way wherever I may go. ⁷ For I do not wish to see you now just in passing; for I hope to remain with you for some time, if the Lord permits.

15 In this confidence I intended at first to come to you, so that you might twice receive a blessing;



I intended at first to come to you [cont.]

- In 1 Cor. 16:5 Paul had told the Corinthians he planned to visit them after he had passed through Macedonia.
- Evidently he was not able to make that trip. There is no evidence in the New Testament that he ever followed this itinerary.

Constable

so that – with a purpose that

you might twice receive a blessing

- that you may be having a second bestowment of grace

Wuest

- Next, Paul will explain this statement.

¹⁶ that is, to pass your way into Macedonia, and again from Macedonia to come to you, and by you to be helped on my journey to Judea.

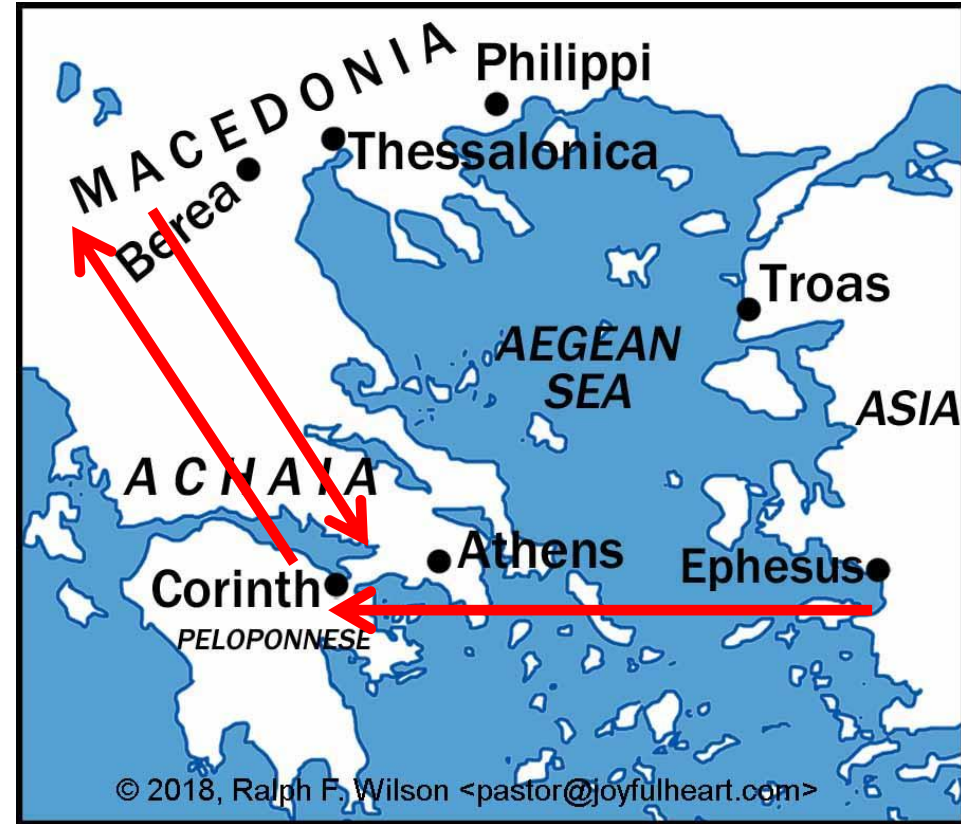


that is – now Paul gives his explanation !!

1st - to pass your way into Macedonia

2nd - again from Macedonia to come to you

3rd - by you to be helped on my journey to Judea



17 Therefore, I was not vacillating when I intended to do this, was I? Or what I purpose, do I purpose according to the flesh, so that with me there will be yes, yes and no, no *at the same time?*



Now Paul will address his accuser in the church at Corinth

- The questions Paul states expect a no answer in the Greek.
- The questions also are in response to charges leveled at Paul.

McCalley

therefore or now because

I [Paul] was not vacillating when I intended to do this,
was I?

- Having this desire, under these circumstances I did not exhibit fickleness of mind, did I?

Wuest



17 Therefore, I was not vacillating when I intended to do this, was I? Or what I purpose, do I purpose according to the flesh, so that with me there will be yes, yes and no, no *at the same time?*

vacillating - *elaphria* - shallow-minded, inconstant or fickleness

intended - *boulomai* - to will, wish, desire, purpose

- Because I changed my original plan, was I being unstable and capricious? Amplified
- So the expected answer to Paul's question is "No."

Or what I purpose, do I purpose according to the flesh?

Paul uses this term "according to the flesh" as follows:

- [you believers] who do not walk according to the flesh but according to the Spirit Rom 8:4

17 Therefore, I was not vacillating when I intended to do this, was I? Or what I purpose, do I purpose according to the flesh, so that with me there will be yes, yes and no, no at the same time?



so that – with a purpose that

with me [Paul] there will be yes, yes and no, no at the same time?

There may be with me the yes yes and the no no? Interlinear
“There is a strong likelihood that Paul was actually quoting some of the phrases used against him. The articles with 'lightness' ["vacillating" in NASB], 'yes, yes,' and 'no, no' can be understood as 'the lightness of which I am accused,' and 'the contradictory yesses and no's which you fault me for.'”

Constable

¹⁸ But as God is faithful, our word to you is not yes and no.



Paul will now identify himself with the faithfulness of God

But as – in contrast to what you say about me

God is faithful or faithful *is* God (Interlinear)

- faithful – *pisto* – reliable, true
- faithful is one of the attributes of God
- Holy [righteous & just], Infinite, Self Existent, Love, Immutable [faithful & true], Spirit and Sovereign
- It is the first word of the Greek text of verse 18.

faithful is God that the word of us to you is not yes and no

Interlinear

that - *hoti* – in respect to this

- faithful *is* God in respect to this, the word of us to you is not yes and no

Merryman

¹⁸ But as God is faithful, our word to you is not yes and no.



faithful *is* God in respect to this, the word of us to you is not yes and no

Merryman

subject: the word of us to you [Corinthians]

verb: is not

subject complement: yes and no [or vacillating]

Reliability of God from v:18 to v:20

Merryman

- God is faithful, that is He is certain or consistent.
- He proves himself to be true to His character and promises.
- God makes promises to man so that He can prove Himself consistent.
- His true ministers will manifest this true character.
- Just as God is true, so our words are true to you.



¹⁹ For the Son of God, Christ Jesus, who was preached among you by us - by me and Silvanus and Timothy - was not yes and no, but is yes in Him.

- Paul now says since the Father is true His Son is true
- subject:** For the Son of God, Christ Jesus
- Matt 16:16 Simon Peter answered, "You are the Christ, the Son of the living God." 17 And Jesus said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven.
 - Matt 26:63 But Jesus kept silent. And the high priest said to Him, "I adjure You by the living God, that You tell us whether You are the Christ, the Son of God."—You have said it yourself

participle*: who was preached / having been preached
modifier1: among you [Corinthians]
modifier2: by us



19 For the Son of God, Christ Jesus, who was preached among you by us - by me and Silvanus and Timothy - was not yes and no, but is yes in Him.

by me [Paul] and Silvanus and Timothy

- Silvanus was Silas who with Timothy joined Paul in Corinth shortly after his arrival there and helped him found the church along with Priscilla and Aquilla.

was not yes and no, but is yes in Him

was not yes and no, but it has [always] been yes in Him

Interlinear

it has [always] been - *gínomai* - meaning simply to be, to exist

- Heb 13:8 Jesus Christ is the same yesterday and today and forever.

19 For the Son of God, Christ Jesus, who was preached among you by us - by me and Silvanus and Timothy - was not yes and no, but is yes in Him.



Verses about “it has [always] been yes in Him” *

- Christ as the Son is like His Father – He is consistently true to His Word.
- Christ is the embodiment of truth.
- John 14:6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me.
- There is nothing in Him or His word that is worthy of doubt.
- Paul is saying we preached a faithful and true Christ to you.

* Merryman

²⁰ For as many as are the promises of God, in Him they are yes; therefore also through Him is our Amen to the glory of God through us.



For as many *as are* God's promises in Him *is* the yes.

- He is the mighty yes Christ.
- He is positive truth.
- He is the yes of truth.
- God's promises in Christ are all yes [true]. Merryman

Rom 15:8 For I tell you that Christ (the Messiah) became a servant and a minister to the circumcised (the Jews) in order to show God's truthfulness and honesty by confirming (verifying) the promises [given] to our fathers. Amplified

Eph 1:10 with a view to an administration suitable to the fullness of the times, that is, the summing up of all things in Christ, things in the heavens and things on the earth. In Him

²⁰ For as many as are the promises of God, in Him they are yes; therefore also through Him is our Amen to the glory of God through us.



therefore also through Him the Amen

Interlinear

therefore – we are given a conclusion
through Him [Christ]

the Amen - *amen* - Its meanings may be seen in such passages:

- Deut. 7:9 – “the faithful (the Amen) God”
- Isa. 49:7 – “Jehovah that is faithful”
- Isa. 65:16 – “the God of truth” or “the God of Amen”
- And if God is faithful His testimonies and precepts are sure (*amēn*).

Vine

for glory to God through us - our response to His promises
God is faithful and we are faithful to God through Christ.

Final Thoughts *



God is faithful in the fact that the Gospel which is proclaimed by His messengers is not a Gospel of duplicity, misleading statements and of promises which are not fulfilled.

The truth asserted is that Christ, the Son of God, had not been manifested among them, or experienced by them to be unsatisfying or uncertain; but in Him was yes. That is, he was simple truth. In Him, i.e., in Christ, was truth. He proved himself to be all that was affirmed of Him.

* Constable