

II Corinthians

Chapter 6:1-18

¹And *working together with Him*, we also urge you not to receive the grace of God in *vain*— ²for He says, “At a *favorable* time *I listened to you*, And on a day of salvation I helped you.” Behold, now is “a *favorable* time,” behold, now is “a day of salvation” —

Utley > Verse 1 of this chapter is the crux to the interpretation of the entire chapter. The context involves the believers of the church at Corinth and, therefore, does not involve apostasy, but failure to live the Christian life effectively.

Working together > (MacArthur) The noblest view of ministry is to see it as working together (from sunerge?; “to cooperate with someone”) in partnership with God.

With Him > (Vincent) “with Him” is implied

Vain > (Strong’s) empty

Favorable > (Strong’s) acceptable

I listened to you > **Isaiah 49:8** > *This is what the LORD says: “At a favorable time I answered You, and on a day of salvation I helped You;*

Constable > In the context of the Isaiah quotation, God addressed His Servant, whom the nations had despised, promising eventual vindication and urging Him to restore His people. The parallel with Paul and the Corinthians' ministry is obvious.

David Lowery > Paul’s quotation from **Isaiah 49:8** was a rebuttal to Judaizers who wanted to impose the Mosaic Law as a means of obtaining righteousness. In Isaiah God announced that salvation would be universally offered not only to stubborn Israel but also to the Gentiles (**Isa. 49:6**).

Isaiah 49:6 > *He says, “It is too small a thing that You should be My Servant to raise up the tribes of Jacob and to restore the protected ones of Israel; I will also make You a light of the nations*

Barnes > The general idea there, or the principle involved, was, that under the Messiah God would be willing to hear; that is, that he would be disposed to show mercy to the Jew and to the Gentile. This is the main idea of the passage as used by Paul. Under the Messiah, it is said by Isaiah, God would be willing to show mercy. That would be an acceptable time. That time says Paul, has arrived. The Messiah has come, and now God is willing to pardon and save.

Vincent > From Isaiah 49:8, after Septuagint. The Hebrew is: "*In the time of favor I answer thee, and in the day of salvation I succor thee.*" The words are addressed to the servant of Jehovah, promising to invest him with spiritual power, that he may be a light to Israel and to others. Paul, taking the words in their messianic sense, urges that now is the time when God thus dispenses His favor to Christ, and through Him to men.

³ giving no reason for taking offense in anything, so that the ministry will not be discredited,

No reason for taking offense > (Strong's) an occasion of stumbling

Utley > This is a strong double negative in Greek. Paul was determined, both in his personal life and ministry, not to put any barriers between himself and the hearers of the gospel

The > Some versions have the word "our" here. **Utley** > The term "our" is not in the Greek text, which simply has the definite article, "the ministry."

⁴ but in everything commending ourselves as servants of God,

in <u>endurance</u> ,	(Strong's) a remaining behind, a patient enduring
in <u>afflictions</u> ,	(Strong's) tribulation (from a word meaning <i>pressure</i>)
in <u>hardships</u> ,	(Strong's) necessity (from a word meaning <i>constraint</i>)
in <u>difficulties</u> ,	(Strong's) narrowness of space, difficulty
⁵ in <u>beatings</u> ,	(Strong's) a blow, or wound
in <u>imprisonments</u> ,	(Strong's) a guarding, guard, watch
in <u>mob attacks</u> ,	(Strong's) from a word meaning instability, disorder
in <u>labors</u> ,	(Strong's) laborious toil
in <u>sleeplessness</u> ,	(Strong's) sleeplessness
in <u>hunger</u> ,	(Strong's) fast, fasting

⁶ in purity,

(Strong's) purity, chastity (from a word meaning *cleanness*)

Constable > Paul now named various graces (positive character qualities) that God had produced within him, mainly in and through these trials

in <u>knowledge</u> ,	(Strong's) <i>gnosis</i>
in <u>patience</u> ,	(Strong's) longsuffering, patience
in <u>kindness</u> ,	(Strong's) goodness, excellence, uprightness

Utley > This term is often translated "a sweetness of spirit." It is the attitude that one would rather be hurt than to hurt others, rather make others feel welcome than to feel welcome themselves.

in the Holy Spirit, in genuine love, (Strong's) unhypocritical, unfeigned

Constable > Paul now named various graces (positive character qualities) that God had produced within him, mainly in and through these trials

⁷ *in the word of truth, and in the power of God; by the weapons of righteousness for the right hand and the left,*

Word of truth > (Uteley) It must be remembered that the Hebraic background to this term is not "truth versus falsehood," but "loyalty and trustworthiness," as in interpersonal relationships (cf. 1 John 8:32; 14:6).

For the right hand and the left > (Uteley) It is possible that the right hand refers to offensive weapons and the left hand refers to defensive weapons.

⁸ *by glory and dishonor, by evil report and good report; regarded as deceivers and yet true;*

Dishonor > (Strong's) dishonor, reproach, shame, vile. (from a word meaning *infamy*)

Uteley > This term is used for a resident losing the rights of citizenship.

Evil report > (Barnes) The word used here means, properly, ill-omened language, malediction, reproach, contumely. It refers to the fact that they were often slandered and calumniated. Their motives were called in question, and their names aspersed.

⁹ *as unknown and yet well known, as dying and yet behold, we are alive; as punished and yet not put to death,*

Unknown > (Strong's) *agnoeo* (Do you see the word *agnostic* sitting in there? *Ginosko* > to know with an *a* prefix to negate it > *not to know*)

Well known > (Strong's) *epiginosko* > to know exactly

Punished > (Strong's) chastise, instruct, learn, teach

¹⁰ *as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing and yet possessing all things.*

Sorrowful > (Strong's) to distress, to grieve

As having nothing ... > (Wuest Translation) *as poor yet making many wealthy, as having not even one thing, yet possessing all things.*

¹¹ *Our mouth has spoken freely to you, you Corinthians, our heart is opened wide.*

¹² *You are not restrained by us, but you are restrained in your own affections.*

Restrained > (Strong's) to be made narrow, to compress

Helps Word Studies > to restrict, keep in a closed space; *hem in*, severely cramp

Constable > The apostle now turned to a direct appeal: for the Corinthians to reconcile with him in their hearts.

Beverly Gaventa > "The call for reconciliation with Paul, therefore, stands in parallel with the call for reconciliation with God [5:20]. While it would be too much to say that these two forms of reconciliation are equally important, for Paul they are directly linked with one another."

Keener > "... in Roman politics and ancient Mediterranean culture in general, friendship included accepting the friend's friends as one's friends and his enemies as one's enemies.

¹³ *Now in the same way in exchange—I am speaking as to children—open wide your hearts to us, you as well.*

II Corinthians 6:11-13 > (Wuest Translation) > *Our mouth stands open to you. O Corinthians, our heart is broadened and enlarged. You are not compressed nor narrowed down in us, but you are compressed and narrowed down in your affections. Now, as a return in kind for my affections toward you, as to children I am speaking to you, you also be enlarged.*

¹⁴ ***Do not be mismatched*** with unbelievers; for what do righteousness and lawlessness share together, or what does light have in common with darkness?

Do not be > (Wuest Translation) > *Stop being ...*

Mismatched > (Strong's) to be yoked up differently, to be unequally yoked

Helps Word Studies > from *héteros*, "another of a *different* kind" and *zygós*, "a yoke, joining two to a single plow"

Robertson > Literally, "Stop becoming unequally yoked with unconverted heathen."

Constable > Paul was commanding that Christians form no binding interpersonal relationships with non-Christians, that resulted in their spiritual defilement.

Utley > Believers must restrict their most intimate, personal relationships to fellow believers. This helps us fight the pull of fallen culture away from Christ.

¹⁵ Or what harmony does Christ have with Belial, or what does a believer share with an unbeliever?

Harmony > (Strong's) agreement

Barnes > This word refers properly to the unison or harmony produced by musical instruments, where there is a chord. What concordance, what unison is there; what strings are there which being struck will produce a chord or harmony? The idea is, then, there is as much that is discordant between Christ and Belial as there is between instruments of music that produce only discordant and jarring sounds.

Belial > (Robertson) Transliteration of Hebrew word for worthlessness and applied to Satan

Share > (Strong's) a portion

¹⁶ Or what agreement does the temple of God have with idols? For we are the temple of the living God; just as God said, "I will dwell among them and walk among them; and I will be their God, and they shall be My people.

Agreement> (Strong's) a putting down together, agreement

For we are the temple of the living God ... > **Leviticus 26: 11-12** (Septuagint) > ¹¹And I will set my tabernacle among you, and my soul shall not abhor you; ¹²and I will walk among you, and be your God, and ye shall be my people.

¹⁷ Therefore, come out from their midst and be separate," says the Lord. "And do not touch what is unclean; and I will welcome you. ¹⁸ And I will be a father to you, and you shall be sons and daughters to Me," says the Lord Almighty.

Isaiah 52:11 > Depart, depart, go out from there, do not touch what is unclean; go out of the midst of her, purify yourselves, You who carry the vessels of the LORD.

^{7:1} Therefore, having these promises, beloved, let's cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.