

II Corinthians

Chapter 12:11 – 13:3

(12:11-21)

¹¹ ***I*** have become ***foolish***; you yourselves compelled me. ***Actually I should have been commended by you***, since I was in no respect inferior to the most eminent apostles, even though I am a nobody.

I > (Uteley) The emphatic "I" (i.e., *egō*) is used in 2 Cor. 12:11,13,15, and 16

Foolish > (Strong's) Interesting word ... *aphron* ... *a* > alpha negative + *phren* > midriff, heart, mind, thought ... without mind or thought

Actually > (Strong's) *gar* > or, indeed (a conjunction used to express cause, explanation, inference or continuation)

I should have been commended by you > (Wiersbe) If any Christian community was qualified to write Paul's testimonial, it was the Corinthian church. They had remained silent, forcing Paul to speak up. His action had been excusable, but not theirs

¹² ***The distinguishing marks of a true apostle were performed among you with all perseverance, by signs, wonders, and miracles.***

Look at the **Wuest Translation** of this verse ... it brings out the Greek grammar so clearly > *Indeed, the miracles of the apostle, the purpose of which is to furnish credentials of that office, were fully performed among you in all patience, both by means of attesting miracles and miracles of a startling, imposing, amazement-wakening character, and miracles that demonstrate God's power.*

¹³ ***For in what respect were you treated as inferior to the rest of the churches, except that I myself did not become a burden to you? Forgive me this wrong!***

Forgive > (Strong's) to show favor, give freely (The source word is the Greek word for *grace*)

Wrong > (Precept Austin) *adikia* > *a* > alpha negative + *dike* > right ... a condition of not being right. In secular Greek *adikia* referred to unjust acts, or to deeds which caused personal injury.

Constable > Some interpreters regard this verse as the end of Paul's "fool's speech."

¹⁴ **Here** for this third time I am **ready** to come to you, and I will not be a **burden** to you; for I do not seek what is yours, but you; **for children are not responsible to save up for their parents, but parents for their children.**

Here > (Precept Austin) *Here* is more literally "behold" or "look" for Paul uses the attention getting interjection *idou* (first word in Greek sentence for added emphasis) which calls for the reader to "listen up" and pay close attention to what follows.

Utley > This is the Greek emphatic particle *idou*, used so often in the Gospels, usually translated "behold." It serves to call attention to the following statement.

Ready > (Helps Word Studies) the state of being ready (prepared)

Barnes > He does not mean that he had been twice with them and was now coming the third time, but that he had twice before intended to go and had been disappointed; see 1 Corinthians 16:5; 2 Corinthians 1:15-16. His purpose had been to visit them on his way to Macedonia and again on his return from Macedonia. He had now formed a third resolution, which he had a prospect of carrying into execution.

Compare **I Corinthians 16:5** > ⁵ *But I will come to you after I go through Macedonia; for I am going through Macedonia, to II Corinthians 1:15-16 > 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.**

Burden > This is the same word we saw last week ... has the meaning of *numb*

Precept Austin > means to grow numb, to become stiff, inactive, and figuratively to weigh heavily upon someone, to become apathetic toward someone, to be burdensome, to be "deadweight", to be a financial burden to someone by requiring too much support.

For children are not responsible for ... > (Constable) As a general principle, parents (Paul) sacrifice for their children (the Corinthians), not the other way around. However, in another sense, children do have a responsibility to "love" and help their parents (cf. 1 Cor. 9:3-14; 1 Tim. 5:8). (Verse 15 below)

¹⁵ **I will most gladly spend and be expended for your souls. If I love you more, am I to be loved less?**

Most gladly spend and be expended > (Robertson) Both future active of old verb ... to spend money, time, energy, strength and the future passive of (another Greek word meaning) to spend utterly, to spend out, (εκ-), to spend wholly.

Precept Austin > The verb means literally to be spent completely (used up funds totally, exhausting one's account so to speak)

For your souls > This was Paul's purpose as expressed in verse 14 above > *I do not seek what is yours, but you.*

¹⁶ ***But be that as it may, I did not burden you myself; nevertheless, devious person that I am, I took you in by deceit.***

But be that as it may > (Wuest Translation) *But let it be so.*

Devious > (Strong's) ready to do anything, crafty, skillful

Deceit > (Strong's) a bait, craft, deceit

¹⁷ ***Certainly I have not taken advantage of you through any of those whom I have sent to you, have I? ¹⁸ I urged Titus to go, and I sent the brother with him. Titus did not take any advantage of you, did he? Did we not conduct ourselves in the same spirit and walk in the same steps?***

Utley > Verses 17 and 18 have a series of four questions. The grammatical form of the first two expect a "no" answer, while the last two expect a "yes" answer. The purpose of the questions is to show that neither Paul nor Titus had taken advantage of them in any way, as some had charged.

Certainly I have not taken advantage ... (Robertson) Paul goes right to the point without hedging.

Precept Austin > Paul lets the evidence speak for itself by asking the Corinthians a rhetorical question which expects a negative answer. In essence he is saying that he had not defrauded or cheated the Corinthians by sending them men who had bilked them

Titus > (Utley) It is surprising that Titus is never mentioned in the book of Acts (possibly he was Luke's brother). He was one of Paul's most trusted and faithful helpers.

Conduct ourselves (Strong's) walk

¹⁹ ***All this time you have been thinking that we are defending ourselves to you. Actually, it is in the sight of God that we have been speaking in Christ; and all for building you up, beloved.***

All this time you have been thinking > (Robertson) (Greek grammar) "for a long time ye have been thinking."

All for building you up, beloved > You might want to ask ... how did his defense have the effect of building them up?

²⁰ *For I am afraid that perhaps when I come I may find you to be not what I wish, and may be found by you to be not what you wish; that perhaps there will be strife, jealousy, angry tempers, selfishness, slanders, gossip, arrogance, disturbances;*

I may find you to be not what I wish, and may be found by you to be not what you wish > This would be **Romans 7** lived out.

Strife, jealousy, angry tempers, selfishness, slanders, gossip, arrogance, disturbances > **Galatians 5:19-21** > ¹⁹ *Now the deeds of the flesh are evident, which are: sexual immorality, impurity, indecent behavior, ²⁰ idolatry, witchcraft, hostilities, strife, jealousy, outbursts of anger, selfish ambition, dissensions, factions, ²¹ envy, drunkenness, carousing, and things like these,*

Strife > (Precept Austin) means contention, wrangling, quarrels. It refers to engagement in rivalry, especially with reference to positions taken in a matter

Jealousy > (Precept Austin) figuratively to be fervent or show great enthusiasm; was originally a good word which described fervor in advancing a cause or in rendering service.

Angry Tempers > (Precept Austin) describes passion (as if breathing hard) and so speaks of an agitated or "heated" anger that rushes along (impulse toward a thing).

Selfishness > (Precept Austin) means self-seeking, strife, contentiousness, extreme selfishness, rivalry and those who seek only their own.

Slanders > (Precept Austin) Literally **it** means "Speaking against" or "Speaking down" to a person, by extension describing the act of defaming or slandering, evil speaking, evil speech, evil report, slander, back-biting lies, defamation., disparagement.

Gossip > (Precept Austin) describes a whispering, hiss and in a bad sense gossip, tale-bearing, secret slandering.

Arrogance> (Precept Austin) literally puffing up, inflation; figuratively pride, conceit;

Disturbances > (Precept Austin) means literally without order or stability and thus has a basic meaning of instability

²¹ *I am afraid that when I come again my God may humiliate me before you, and I may mourn over many of those who have sinned in the past and not repented of the impurity, sexual immorality, and indecent behavior which they have practiced.*

Wuest Translation > *who have sinned previously and did not repent of their uncleanness, and fornication, and unbridled passionate craving which they committed.*

(13:1-4)

¹This is the third time that I am coming to you. On the testimony of two or three witnesses every matter shall be confirmed.

This is the third time that I am coming to you > (Precept Austin) **Acts 18:1** records the first visit; the second was likely the "painful visit" (**2 Cor. 2:1**)

Acts 18:1 > ¹ *After these events Paul left Athens and went to Corinth.*

II Corinthians 2:1 > *But I decided this for my own sake, that I would not come to you in sorrow again.*

On the testimony of two or three witnesses every matter shall be confirmed ...

Deuteronomy 19:15 > ¹⁵ *"A single witness shall not rise up against a person regarding any wrongdoing or any sin that he commits; on the testimony of two or three witnesses a matter shall be confirmed.*

Ryrie > Paul warned that, if necessary, trials were going to be held when he came, in which Jewish rules of evidence-giving would be applied

Barnes > ... he anticipated that there would be necessity for the administration of discipline there, but that he would feel himself under obligation in administering it to adhere to the reasonable maxim of the Jewish Law. No one should be condemned or punished where there was not at least two or three witnesses to prove the offence.

Jesus performed the "signs and wonders" expected by one who claimed to be who He said He was ... but He still didn't meet their interpretation of what He was supposed to look like ... didn't meet their fleshly, selfish, desires ... and they rejected Him. The Corinthians were presented with two very different sets of messages and messengers ... Paul, and the false apostles. They had the opportunity to compare the messages, proofs, and outcomes of each. The results should have been very obvious. But one group fed their flesh and was winning hearts

²I have previously said when I was present the second time, and though now absent I say in advance to those who have sinned in the past and to all the rest as well, that if I come again I will not spare anyone, ³ since you are seeking proof of the Christ who speaks in me, who is not weak toward you, but mighty in you.

I have previously said > (Precept Austin) > **2Co 1:23 10:1,2,8-11 12:20 1Co 4:19-21 5:5**

2Co 1:23 > ²³ *But I call God as witness to my soul, that it was to spare you that I did not come again to Corinth.*

2Co 10:1-2 > *Now I, Paul, myself urge you by the meekness and gentleness of Christ—I who am meek when face to face with you, but bold toward you when absent! ²I ask that when I am present I need not be bold with the confidence with which I intend to be courageous against some, who regard us as if we walked according to the flesh*

2Co 10:11 > ¹¹ *Have such a person consider this, that what we are in word by letters when absent, such persons we are also in deed when present.*

Seeking > (Helps Word Studies) to seek by *inquiring*; to investigate to reach a *binding (terminal)* resolution; to search, "getting to the bottom of a matter."

Proof > (Strong's) (the process or result of) trial, proving, approval

Of the Christ who speaks in me > (Utley) Some at Corinth were challenging Paul's authority. They were "testing" Paul! In 2 Cor. 13:5 Paul will "test" them! Christ's presence in Paul had been confirmed (cf. 2 Cor. 12:12).