

Much of this tract is commentary - don't take it as Gospel. It is here to encourage meditation and study. Use your gift of discernment, to find the truth.



Glen Miller



Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? (2Co 11:7).

And I was with you in weakness, and in fear, and in much trembling. (1Co 2:3). For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. (2Co 10:10).

The Corinthians are suspicious of Paul

Paul's equivocal behavior has caused the Corinthians to doubt that he really is an Apostle. First he hesitates to come to them after he had promised to return. He has Timothy circumcised against his previous teachings on circumcision, as previously he had refused it to Titus; he is a "Jew amongst Jews and a gentile amongst gentiles". They were concerned that he did not ask them for support, which any real Apostle was entitled to, but then they are suspicious that his collections for the brethren in Jerusalem might be to line his own pockets. They accuse him of vanity, and cowardice; for he "threatens without striking and promises without performing."

Paul who has been in a depression for many months, partly because of his illness, but mostly because of the stresses and strains of a Church that was Catholic, going on Judaism. He was worried that the Catholic Church would be subsumed as a sect of Judaism. The struggle at Corinth was between Judaism and Christianity. While he had been away the conditions had worsened, and it was not until Titus arrived from Corinth that Paul could breath a sigh of relief, as the news was better than he expected to hear. But there were people against Paul at Corinth - the "Judaizers", who were of the Christine section of the party, who were headed by an emissary from Palestine, who had brought letters of commendation from Jerusalem, and who **boasted** of a special connection to Christ himself. He had a commanding presence and was a good orator and Paul compared unfavorably to him. Paul immediately sent Titus back with this letter which, though addressed to the Church at Corinth, was intended to be distributed to all the churches around that could have been affected by this visitor. "The purpose of the Apostle was to encourage and tranquilize the great body of the church"

Quotations from - see below

The Life And Epistles of Saint Paul

Conybeare W.J.

S.S. Scranton

Epiphany 7 B ARTICLE NO. 2006.204
Epistle 2 Co. 1:18-22



Paul defends his behavior to the Corinthians
2 Corinthians 1:18-22)



But as God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts.

Philips NT(2 CO 1:18-22).

We solemnly assure you that as certainly as God is faithful so we have never given you a message meaning "yes" and "no". Jesus Christ, the Son of God, whom Silvanus, Timothy and I have preached to you, was himself no doubtful quantity, he is the divine "yes". Every promise of God finds its affirmative in him, and through him can be said the final amen, to the glory of God. Both you and we owe our position in Christ to this God of positive promise: it is he who has consecrated us to this special work, he who has given us the living guarantee of the Spirit in our hearts.

A number of terms here are from the Aramaic root mn, and the same idea is repeated in different forms, "true", "yea", "amen", "established us", "faithful", "yes", "affirmative", "positive promise".

Boasting boasted and variants occurs 29 in this epistle and this is much different to other epistles. This marks the personal character of this Epistle. (In fact all other epistles combined mention boasting a total of 26 times.)

Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? (2Co 3:1). Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. (2Co 11:22-23).

For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. (Co 11:4).

Unable to deny the change in plans, Paul explains that though they may think him inconsistent, in fact his life is controlled by God, and that God's plan is firm and dependable. It is God's dependability and promises that have brought Paul with his disciples, and the Corinthians to this stage in Christ. It is God which hath anointed them (baptism), sealed them to Christ, and given the earnestness (promise) of the (Holy) Spirit, to be in their hearts (minds). [Perhaps here the Trinity is foreshadowed.]



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