1- A TRIUMPHANT MINISTRY
2. A TESTIFYING MINISTRY
3. A TRANSPARENT MINISTRY
} A TRIUMPHANT MASTER

RON DUNN

Primary idea of Display, displaying X Christ's power ~~thru~~ our capture — X leads us around to demonstrate His power — dragging us around

Exegesis of II Cor. 2:14 fg

1. Leads us
2. Manifests Thru us

Verse 14

θριαμβεύοντι - pres. part. dat. sing. - masc. of θριαμβεύω

I lead one as my prisoner in a triumphul procession, - I lead around, I make a show (spectacle) of. (Souter)

- lead or exhibit in a public procession. (A & G)

- The way of Jesus to the cross is paradoxically the triumphul procession of God, in which, as imperator mundi, He leads the as a Roman emperor leads his prisoners, Col. 2:15. In 2 Cor. 2:14 Paul describes himself as one of these prisoners. But he regards it as a grace that in his fetters he can accompany God always and everywhere (πάντοτε = ἐν παντὶ τόπῳ , in his missionary work) in the divine triumphant march through the world, even though it be only as the δοῦλος Χριστοῦ. (Kittel)

X is making a Victory march Thru this world

- denotes to lead in triumph, used of a conqueror with reference to the vanquished. "He leads us about here and there and displays us to all the world."

Those who are led about are not captives exposed to humiliation, but are displayed as the glory and the devoted subjects of Him who leads.

The main thought is that of display, "in Christ" being the sphere; its evidences ~~are the~~ effects of the Gospel testimony. (Vine)

ὀσμὴν - Odour, orginally of the sweet smelling odour of sacrifice, then widely used. (Souter)

- a fragrant offering -cf The Philippians gift , Phil. 4:18; and Jesus sacrifice of Himself, Eph. 5:2 (A&G)

I- God's VICTORY THROUGH HIS SON
II- BECOMES OURS THROUGH SUBMISSION.
III- REMAINS OURS THROUGH ANY SITUATION.

- used of the ordour accompanying an acceptable sacrifice. (Vine)

(1) θριαμβεύοντι - word occurs only here and in Col. 2:15.

It is derived from a hymn to Baccus, sung in festal processions, and was used to denote the Roman "triumph", celebrated by victorious generals on their return from their campaigns. The general entered the city in a chariot, preceded by the captives and spoils taken in war, and followed by his troops, and proceeded in state along the scared way to the capitol, where he offered sacrifices in the temple of Jupiter. He was accompanied in his chariot, by his young children, and sometimes by confidential friends, while behind him stood a slave, holding over his head a jewelled crown. The body of the infantry brought up the rear, their spears adorned with laurel. They shouted "triumph!" and sang hymns in praise of the gods or of their leader. Paul describes himself and the other subjects of Christ's grace under the figure of this triumphal pomp, in which they are led as trophies of the Redeemer's conquest.

Savour of His Knowledge - according to the Greek, savour and knowledge are in opposition, so that the knowledge of Christ is symbolized as an ordor communicating its nature and efficacy through the apostles work, "permeating the world as a cloud of frankincense."

The idea of the Roman triumph is still preserved in this figure. On these occasions the temples were all thrown open, garlands of flowers decorated every shrine and image, and incense smoked on every altar, so that the victor was greeted with a cloud of perfume. (Vincent)

(2) θριαμβεύω - an unrestrained hymn to Bacchus, and hence a name for Bacchus himself.

(3) Bacchus - a Thracian name of the god Dionysus, in Greek mythology a god of fruitfulness and vegatation especially wine (Encylopedia B).

(4) Instead of giving details of the information which Titus brought to him in Macedonia, he bursts out into a characteristic doxology, which leads him into a long digression, the main topic of the epistle not coming in view again till 6:11.

II. Who always - even in times of anxiety and distress. (EGT)

(5) This (verse 14) is the start of what may be regarded as an extended digression. Suddenly and characteristically, Paul breaks off from his account in order to praise God for His unfailing goodness which remains constant through all the changing circumstances and tensions of human experience. And one thought leads on to another in an outpouring of spiritual wealth unsurpassed in any other of his epistles.

II. Paul, in describing the acute anxiety which he experienced as he awaited news from Corinth, hastens to forestall any misunderstanding which might arise from what he has said by explaining that, anxious though he was, there was no question of his having been in a state of spiritual defeat (again, a commonplace trifle becomes occasion of great theology - to show that the great truths of the Word are related to the trifling nuisances of everyday.).

It is this corrective "but" by which the digression is initiated, and it is in full harmony with the major theme of our epistle, which is the triumph of God's grace over and through human frailty.

We who were God's former enemies have been overcome and taken captive by Him and are led and displayed by Him to the world, not just on one passing occasion, but everyday and everywhere. From justification to glorification the redeemed sinner is on exhibition as a trophy of divine grace.

It is only in Christ that God triumphs over us and exhibits us to the world as His captives, subdues by the power mercy and grace.

The knowledge of Christ, whom to know is life eternal, is manifested like a pervading fragrance through the apostle wherever he is led. It is important to notice that the operation is wholly of God: it is God who leads His servant in triumph, ~~and it~~ is God who manifests the savour of the knowledge of Christ; Paul is nothing but the vessel or the instrument through whom the fragrance is released.
(NIC)

(6) Those who are "led", as so led to show them to the whole world as being the property and the glory of him who leads them. Paul as always been manifested by God to the world as being His.

In Christ - This gives the sphere in which the display takes place; Christ in them and they in Christ. It is as being Christ's that they are God's. (Displayed that we are in Christ - not just see us, but see that we are in Christ.

The sweet ordour is the knowledge of God in Christ diffused by the Apostles in every part of the world.

By us - Lit. Through us . The preposition indicates they are only instruments. Throughout everything is attributed to God.

It is to Him that thanks are due. It is He who, not makes us triumph, but displays us in His triumph as instruments which He owns and uses in diffusing the fragrant knowledge of Himself in His Son.

Note that the Apostle begins with "at every time, always" and ends with "in every place."
(Cambridge)

(7) Christ's triumphal procession moved steadily forward across the world in spite of apparent set-backs; and in that procession Paul had a proud and honorable place.

everywhere you or you have a scent of lingering in the air

The triumph was Christ's, and wherever Paul is he shares it. He may be led "willy-nilly in the conqueror's train," but God uses him in every place as the means by which the knowledge of Christ is spread about the world. (Tyndale).

(8) Paul sees the conquering Christ marching in triumph throughout the world, and himself in that conquering train.

It is a triumph which nothing can stop. In that procession there were the priests swinging the incense-filled censers. Now to the general and to the victors that perfume would be the perfume of joy and triumph and life; but to the wretched captives who walked so short a distance ahead, it was the perfume of death, for it stood for the past defeat and their coming execution.
(Barclay)

death is a legitimate response to the Gospel

How to Get Out of the Depths

Psa 130 — depths: used of a man who is caught in deep + dangerous waters = the vagues always seem to appropriate the gone of wind to push situation

1- Re-direct our minds
2- Re-discovery the Psa = meant words to God in situation

I- Cry to the Lord 1-4 God teaches us how to act

1- out of the depths — ① cry because in depth
② In depth to make us cry

What do you do when you are in the depths

2- Re-discover the grace of God =
Rockhouse: "In Christ we have fallen from grace, only to find we have fallen into Grace." Grace of God more than just saves us initially

3- From the depth we discover what/who God we're dealing w/

McLaren: "If out of the depths we cry, we shall cry ourselves out of the depths."

II Wait for the Lord = different from waiting ON the Lord.

1- Timing is everything = God's time not ours - it's good to plant flowers — but not in winter.

2- What to do while waiting = feed on Word

3- we learn = Humility + Creature want on Creator

4- our faith is strengthened

what wait for? = the Lord

1- Why wait? God can't rush morning
God morning always comes - after darkest hour

2- What to do while wait? vs 5 c = Get into the Word of God

Can't wait w/out Trusting

III Hope in the Lord = Confidence = our happiness lie in God doing as he pleases when he pleases - our misery is in having our own way = Prodigal Son, we can oppose to let God be God because

1- if the Lord is mercy = Steadfast Love 1 John 4 LB

2. Redemption = plenty "Great is this power to set me free."

1- His Goodness
2- His Greatness

The future belongs to God

When we cry, we:

1- Re-direct our thoughts from the deep water to the Rock that is higher than I

2- Re-discover the Grace of God

II- Wait = can't rush morn. Some think by setting their clocks forward, the morn will come sooner

From beginning God made promises – Satan hard to believe often –
outward circumstances contradict – "I doubt love of God." I stand in Christ
are they true – In an answer God nails Son to a cross – God's promise
Had Jesus not come might have doubted – Rom 8:30 God has
Jesus made "yes" over all promises. We say "amen" God the Father
Know God's faithful because of what has done for us God the Spirit,
God the Son

Thru X – Further proof – Paul name 4 –

I – Establish us – attach to X – Position – Psa 40:2,3
Jesus in His glorified man

1 – we become part of Him. His life becomes our life –
grafted on God – His Body, His Bride – Church
God we share His power, overcoming sin, death, devil
God we share our joys + sorrows. This He is in us
notice this is Present tense – a Constant experience – can't
fail of that work – God "in" stabilizes not me emotions but
intensified – more + more – all of grafted skin
(2) Can resist – civil war (3) Test – of either God, we'll
be dependable – Paul's reason for writing –

II – Anointed us – HS.
1 – "Christed" us. Father identifies as much X –
2 – God preparing for work – Father anointed Jesus –
"As Father hath sent me ——"
God puts This life in me – of a hand
3 – Three (1) Prophet (2) Priest (3) King no appetite, I
must not please spirit

III – Sealed us – Eph 1:13 – after believing
Divine Seal has two-fold advantage
1 – Protection – Sealed in X – Eph 4:30 – Book, Panel
– Seal only Jews could open in Rev
2 – Identification – (1) stamping divine character on
human personality – lost Thru fall (2) Progress of spirit uprooted.
image of Jesus – a – lust of flesh b – hot, angry words
c – robbing God, selfish d – hatred unforgiving e – foul talk
engagement ring – showing we belong the place

IV – Gifted us – 1 – Down payment, Promise – God
has not given all He has for us. Obligated to give more.
Greatest blessing just a taste – God has something better for us
2 – So [illegible] Christ, part of whole – cash down payment, not in
actual spiritual life same – Present kingdom – only a small
Christ
Problem – Some can't stand even that! – miserable in
Don't want go heaven, just don't want go hell Church.
Paul + John battled in

Verse 15

εὐωδία - a sweet smell

In LXX usually reference (Gen. 8:21; Lev. and Numbers 15:28;29, is mostly to the sweet smell of the burnt offering - the thought is of the acceptability of the sacrifice to God.

In the N.T. there are two or three passages in which the sense of is connected with the sacrificial context of the OT - Eph. 5:2, Phil 4:18.

The sweet smell is one of the constant perceptible marks of the invasion of the terrestrial world by the supraterrestrial. (Kittel)

~~ἀπόλλυμι~~ ἀπολλυμένοις - pres. pass part. of ruin, destroy, lose, perish, die, pass away (A&G)

In Middle voice signifies to perish. A strengthened form of ὄλλυμι, destroy, signifies to destroy utterly. The idea is not extinction, but ruin, loss, not of being, but of well-being. (Vine)

(1) Is is not merely a sweet ordor produced by Christ, but Christ Himself is the savour which exhales in their character and work. (Vincent)

(2) There are those who are being saved, i.e. that are in the way of salvation, and those who are perishing; that are in the way of perdition. (Cambridge)

Verse 15 (continued - page 2)

(3) Paul emphasizes that it is of Christ that he is a sweet savour - the human vessel being identified with its contents (fragrance).

A Message to Ministers -
Effect of conquered ministry
-to God - Acceptable

-to Others - Life and death - there is always a response, when people reject Gospel, the preacher hasn't failed. Death is a part of the effect of the Gospel - you haven't failed.

A conquered ministry is:
(1) Fragrant
(2) Pleasing to God

That this is so is seen by fact it is a savour to God among the perishing as among the living.

It is only as we are conquered that God manifests His fragrance from us.

In the first place, this sweet savour directs itself Godwards, and as the savour of that unique grace of which He is Himself the Author it is acceptable to Him, not only in those who are being saved, but also in those who are perishing; for grace, even when it is rejected, does not cease to be grace.

Paul's primary thought is of the effects produced through the ministry of the Gospel.

These effects are twofold, and, further, they are alternative and antithetrical effects: either death, or life. The effect of Christ's coming is either falling or rising. (Luke 2:34).

The force of the Gospel is such that Calvin says, "it is never preached in vain, but is effectual, leading either to life or death." (NIC)

Verse 15, continued

(4) Not only "through us" is the
made manifest; we ourselves in so far as we realize and
manifest our membership of Christ are, in fact,
that . The influence of
the lives of the saints is sweet and penetrative,
like that of incense.

"Saved - perish." The force of the present participles ought not to be overlooked; men in this world are either in the way of life or the way of death, but their final destiny is not to be spoken of as fixed and irrevocable while they are in the flesh. (EGT)

(5) As nothing delights the heart of God more than the preaching of the Gospel, those who proclaim it can truly be described as a sweet savour to God. They are wholly acceptable to Him. (Tyndale)

Verse 16

ὀσμή - fragrance

ἱκανός - worthy, fit, sufficient, able

(1) Of Death - proceeding from, wafted from death, giving the force of the preposition. (Vincent)

(2) Death ... death: Emphasis is joined, according to the Hebrew idion, by repeating the important word.

Who is sufficient - to fill such as a part as has been just described. Paul's answer is not fully expressed, but the sequence of thought is this: "it might be thought that no one is sufficient of such a task; and yet we are, for we are not as the many ...' an answer which he is careful to explain and qualify in v. 5 of the next chapter, lest he should be accused of undue confidence. (EGT)

(3) The two kinds of recipients are in an incomplete condition, with a tendency which has not yet reached its goal. One class is tending to perdition, the other to salvation. The sweet savour of Christ comes to both, and it confirms each class in its original tendency. In the one case the result is a progress from death potential to death realized; in the other case a progress from life potential to life realized. That the coming of Christ, whether in person, or in the preaching of the Gospel. involves a crisis, a marked sundering of those who are ready for Him from those who are not, is taught again and again in Scripture.

Who is sufficient - The Apostle suddenly presses upon his readers the tremendous responsibility of having to carry a message, which to some of those who hear it may result in death. The question is preparatory to an inquiry into the office and character of an Apostle as a vindication of his own conduct. (Cambridge)

Verse 16, continued

(4) The gospel to some has a deathly smell, and is unto death; results in death, for it is better not to have heard the gospel than having heard it, reject it. (Tyndale)

Verse 17

καπηλεύοντες - Pres. Part of καπηλεύω
Trade in, peddle, huckster (of retail trade) something. The word comes to mean almost adulterate. (A&G)

καπηλεύειν comes from κάπηλος, the retailer who sells on the market wares which he has bought from the wholesaler, and it means "to engage in retail trade." Both words carry with them the suggestion of trickery and avarice.

κάπηλος means "deceitful," "false".

καπηλεύειν "to sell, to hawk, deceitfully, at illegetimate profit," or "to misrepresent a thing, i.e. wares."

Occurs only once in Paul "We do not belong to the many preachers who make merchandise of the Word of God, but in sincerity (honesty, unselfishness, objectivity), (empowered and inspired) by God, before the face of God, we speak of Christ." (Kittel)

To do anything for sordid personal advantage. (Vine)

Verse 17

εἰλικρινείας - sincerity.

Signifies unalloyed, pure, used of unmixed substances. Some regard the etymological meaning as "tested by the sunlight."
(Vine)

It derives from εἴλη , meaning, "warmth or light of sun." And κρίνω so that the full sense is "tested by the light of the sun." "Completely pure," "spotless" (Kittel)

κατέναντι - before, in the sight of.

(1) but as of sincerity, (our subjective attitude of mind(but as of God (the objective source of our message and of our commission to speak) in the sight of God (in the consciousness of His presence), speak we in Christ, as members of Christ's Body, in fellowship with Him. (EGT)

Death - John 12:26 - Every time someone is saved, someone has died -

- Gaining by giving it up 2 Cor. 3
- My best encounter in Denver / $3,000

The Paradox of Intention - the goal that cannot be attained thru effort can be received as a gift.

Does Not lose Heart - lose courage or be intimidated, does not quit the struggle, does not shrink from responsibility

1- Contemplation of Savior's Life 3:18 - "Unveiled faces."
2- Cleansing of the Spiritual Life V.1,2
3- Committment to the Servant Life V.5
4- Crucifixion of the Self Life V.7-12
5- Communication of the Savior's Life - 10-12
cracks in earthen vessel, so it can be cracked.
6- Concentration on the Secret Life. V.16-18
7- Confidence In the Sacrificial Life - W 7-9

Theme? – faithfulness to the ministry
Great weapon: Discouragement, losing heart.

2 Cor. 4 This ministry – what ministry? refer to chapter 3

Verse 1

ἠλεήθημεν (ἐλεέω) have mercy or pity on someone - receive as a gracious gift, be favored with. (A&G)

ἐγκακοῦμεν, ἐγκακέω lose heart - despair.

(1) Having this ministry as a gift of divine mercy - Bengel: "The mercy of God, by which the ministry is received, makes us earnest and sincere." (Vincent)

(2) He is still answering the question of 2:16 - "Who is sufficient for these things?" but he, again, diverges from this main thought to answer the charge of insincerity. The tone of vs 1-6 is similiar to that of I Thess. 2:1-12. (EGT)

(3) 1-6 - He perseveres with his vindication of the apostolic office, with special references to the charges of insincerity and self-seeking. We received mercy - The Aorist refers to the time he was made an Apostle. It is a very humble way of speaking of his call.

We faint not - We do not lose courage and become timid. Cowardice leads readily to "the hidden things of shame", hence the connection with what follows. (Cambridge)

(4) "This ministry" of Paul's is that of the new covenant described in the preceding passage (3:6-18). Having a ministry of such splendor, there is no place for faint-heartedness or concealment, but only for boldness and outspokenness (cf 3:12). However severe the

a ministry of splendor
a ministry of the Spirit Laws of Spiritual Harvest