

Exegesis of 2 Corinthians 5:9-11

Verse 9

φιλοτιμουμεθα - I am ambitious, I am zealous, I strive eagerly.

ευαρεστοι - well-pleasing (especially to God).

when all is said & done my life as a whole, total = not isolated incidents

a new affection a new ambition

(1) We make it our aim - bringing out the idea of the end contemplated, as the motive of the toil. (Vincent)

(2) His ambition is to have Christ's approval. (Cambridge)

(3) Paul expresses the deep purpose of his life - that when the Lord calls him to examination, he may meet His approval. This is his ambition. (Moule)

(4) The coming Judgment. Then the secrets of all hearts will be disclosed; and because much is required of those to whom much has been given, the thought of the judgment seat of Christ has for the Christian a peculiar solemnity. It is not meant to cloud his prospect of future blessedness, but to act as a stimulus as the most imperious of human ambitions. It should spur him on to scale the heights of Christian living, and to be always well-pleasing to his Lord. (Tyndale)

(5) This is his consuming ambition, the motive force behind all that he does. To be well-pleasing to Christ is the sum of all ambition which is truly Christian. Col. 3:17,23

Good {

This is more important than the issue of whether I live or die. What counts is that while we have time we should make every effort to please the Lord.

"It's a matter of life and death" contrasted to "it's a matter of pleasing Christ." (NIC)

(6) The Main Thing: Be ready always for Judgment.

The assurance of God's grace and help never leads Paul to relax his own active effort to be faithful and obedient. - I Cor. 9:27.

Verse 9, con'td

J. S. Mill said he could conceive of no higher way of living than that a man should so act that Jesus Christ would approve his life.

(Interp. Bible)

Verse 10

φανερωθῆναι

- become visible, clear, show myself - To come into the open, to appear before the public.

(Souter)

→ To be brought forth into the light, to become evident. (Vine)

ἐμπροσθεν

- in front of, before the face.

κομίσηται

- receive back, receive what has belonged to myself but has been lost, or else promised but kept back, or I get what has come to be my own by earning, I recover.

ἔπραξεν

- act, do

φαῦλον

- worthless, low, paltry, implying not so much what is evil as the limitations and paltrinesses belonging to a low order of things. (Souter)

It primarily denotes slight, trivial, blown about by every wind.

(Vine)

(1) Appear is not strong enough, since it implies on presence at the judgment seat. The important fact is our being revealed as we are.

(Vincent)

(2) The Day of Judgment is to be a day when men's characters shall be made patent to the world, and to themselves, as they have always been to God.

Receive - obtain the wages of.

(EGT)

(3) If our deepest longing is for that consummating moment when we shall at last be transfigured into His image, then it should be our present concern to progress daily, by the grace of God, towards the goal of Christ-likeness.

But there is a further consideration - that even for the Christian there is to be a day of reckoning.

Verse 10, cont'd

Be made manifest - to be laid bare, stripped of every outward facade of respectability, and openly revealed in the full and true reality of one's character, All our hypocrisies and concealments, all our secrets, intimate sins of thought and deed, will be open to the scrutiny of Christ - a clear indication, incidently, of the absolute Diety of the Redeemer, for it is only the Divine gaze which penetrates to the very essence of our personality. I Sam. 16:7

In that day of manifestation both the hypocritical and the hypercritical will be shown for what they really are.

"Let us then imagine Christ's judgment-seat to be present now and reckon each one of us with his own conscience, and account the Judge to be already present, and everything to be revealed and brought forth. For we must not merely stand, but also be manifested ..."

The tribunal of Christ serves the purpose of absolute justice. It vindicates the holiness and impartiality of God. It is a salutary reminder to the Christian that, although he has been saved and is not under the law but grace, yet the moral values of God's universe have not therefore ceased to his concern.

The impartiality of Christ's tribunal is stressed by the assurance that each individual will receive as his own the things done in his body.

According to what he did - τὸς ἃ ἐπραξεῖν
with reference to what he did." The Aorist is interesting - looking back from Christ's tribunal, the whole life of the individual Christian is seen as a unity. In other words, it is character rather than separate acts that will be rewarded or punished. It is a mistake to suppose that any act, however heroic, can secure eternal life.

It is habitual action that will be judged. And this explains the aorist; it is what he did during his lifetime that is summed up and estimated as a total.

Exegesis of 2 Cor. 5:9-11

- page 5 - Verse 10, cont'd

The purpose of this tribunal is not positively penal, but properly retributive, involving the disclosure not only of what has been worthless but also of what has been good and valuable in this life. The judgment pronounced is not a declaration of doom, but an assessment of worth, with the assignment of rewards to those who because of their faithfulness deserve them and the loss or withholding of rewards in the case of those who do not deserve them. Rom 8:1.

Paul's meaning becomes admirably clear in the light of what he has already written to the Corinthians in his earlier letter - 1 Cor. 3:10-15.

The declaration of Christ's judgment seat is not the ultimate sentence of salvation or damnation; for it is the redeemed alone who stand before it, and their doing so results either in their hearing the Lord's "well-done" and the receiving of a reward, or in their suffering loss, through failing to receive a reward,

The rewards themselves vary in proportion to the faithfulness and diligence of each individual. (Cf. Luke 19:1 ff).

All the implications and consequences of being made manifest before the Judgment Seat of Christ will not be known till the day arrives; but meanwhile the Christian is left in no doubt that he is regarded by God as fully answerable for the quality of his present life in the body. (N.I.C)

(4) In verse 10 he goes on to expand the prospect of verse 9 and its conditions. He anticipates a definite occasion on which may be expressed the "approval" of which he is "ambitious", at which time the Lord will express His opinion of the doing, and will award accordingly.

Christ will enquire what we have gained by trading (Matt. 25:21).

Verse 10, cont'd

Displayed - just as we have been, and just as we have done, every veil removed.

(Difference between the Bema and the White Throne:

Bema - fire applied to works

→ Throne - fire applied to persons).

Some will have raised what is only fit to be food for the fire - I Cor. 3:10 ff.

The appearing is that of being disclosed, examined, under a broad light, so as to seem just what we are. It is to be a showing up of all that the Christian has come to be through the use of faculty and circumstance, a disclosure and display of it before his Master and his fellow-servants and Himself.

Body: The thought is that of the body as the implement of action, the vehicle of faculties and energies, the talent, so to speak, which has been laid out and used.

According to the gospel, the body of the Christian man is already the "temple of the Holy Ghost"; and it is hereafter to be transfigured into a condition kindred to that of the body of his risen Lord.

We are to "glorify God in our body." To make it our daily ambition that "Christ may be magnified in our body." to "present our body a living sacrifice, etc."

Christ will most certainly ask us what we have done through the body, aright or amiss, as responsible to Jesus Christ.

But let's remember that the Master who will preside at the scrutiny is the same Lord who loves us and gave Himself for us. He will never be harsh, He will never be unfair. Nevertheless, His eyes will be quite open, and He will express His entire opinion upon what we have done through the body.

And His opinion will somehow affect the experiences of the servant even in the world of light and immortality.

We recognize, we realize, the solemnity of the prospect of that scrutiny. We recall it when we are tempted to misuse the body, to forget the responsibility we have with these lips and eyes and hands, etc.

Verse 10, cont'd

But our last thought should not be only one of fear - but of ambition - what a delightful call, to use these bodies for Him.

"Thee may I set at my right hand,
Whose eyes mine inmost substance see,
And labor on at Thy Command,
And offer all my works to Thee.

Give me to bear Thy easy yoke,
And every moment watch and pray,
And still to things eternal look,
And hasten to Thy glorious day.

For thee delightfully employ
Whate'er Thy bounteous grace hath given,
And run my course with even joy,
And closely walk with Thee to Heaven.

C. Wesley.
(Moule)

(5) All of us - first, with great emphasis.
This is a reason for aiming at Christ's approval.

Manifest - having real character disclosed.

Every One - each one: the treatment will be individual,
soul by soul.

Receive implies that what is received is
one's own or one's due. It is particularly used
of receiving wages, or reaping a reward.
(Cambridge)

Intro
(6) We are making or marring a destiny, we are
winning or losing a crown. Time has become the
testing ground of eternity. (Barclay)

(7) For - Paul now gives the reason why he must make
every effort to please Christ. He will be judged by how
well or badly he has responded during his earthly
life to the grace of God that opened to him the
privilege of faith, fellowship, and useful living.

It has deep significance. It underscores
the fact that our lives have meaning. We are
responsible beings, not the playthings of fate.

Furthermore, the assurance that life has eternal
meaning gives it zest.

Verse 10, cont'd

Life is worthwhile because we are here to fulfil God's purpose. Judgment is therefore not to be dreaded by Christians, but to be accepted and even welcomed.

God judges us by our hidden desires and intentions, not by our imperfect performance, frustrated as that is by the weakness of the flesh and the thwarting of circumstance.

God's judgment does not spring from any desire to condemn, but from the desire to awaken the conviction of sin that we shall be ready to turn from it.

It is in the light of this final judgement that we must live here and now.

The purpose of the judgment is the perfecting of the process of redemption.

(Interp. Bible)

Verse 11

περιθόμεν - urge, apply persuasion, exercise
suasion, seek to persuade
(Souter)

to prevail upon or win over, bringing
about a change of mind by the
influence of reason or moral consider-
ations - (Vine)

(1) Terror - fear of the Lord. Not that which is
terrible in the Lord, but being conscious of fearing
the Lord.

Persuade: convince of our integrity.
(Vincent)

(2) Paul is conscious that his actions are determined
by the conviction that he will have to answer for
them before the Judgement Seat of Christ.
(Cambridge)

(3) Knowing this - we are compelled 1 - to
prosecute our evangelism unweariedly, and 2 -
to keep every motive open to God, as single-hearted
in our motive and our ambition for Him and 3 - appear
right before others too.
(Moule)

(4) The thought of divine Judgment engenders
in Paul a permanent feeling of awe and reverence.

Paul's primary work is to persuade men of the
truth of the gospel. The knowledge that his inmost
motives were fully known to God, to whom alone he was
responsible, and that they would stand the test of
His scrutiny, acted as a brake upon the natural
desire to please others.

He confidently trusts that the Corinthians,
with whom he has had such personal and intimate
associations, will have become convinced by now
of his integrity - every one of them, as the plural
consciences seems to imply. (Tyndale)

(5) Paul himself has a deep consciousness of the
awe which should be inspired in the heart of every
servant who will be required to give an account of
his stewardship to the Master - this causes him to
treat the ministry which has been entrusted to him

Verse 11, cont'd

with utmost seriousness.

Paul believes that in their heart of hearts the Corinthians know he is sincere.

He appeals to the consciences of these Christians; they really know, deep down, what God knows about him, namely, that his ministry is whole-hearted and free from duplicity. (NIC)

(6) Knowing here has the sense of "prompted by and keenly feeling." This reverential fear leads him to persuade men.

Paul preaches as one whose work God will judge to men who will also be judged. He is clear that God knows his sincerity and he hopes that his hearers also will recognize it. He appeals to the judgment of their conscience. No man can hope to convince people of the truth he declares unless they are convinced that he is sincere, that he himself is living by what he believes, and has no other object but their eternal good. (Interp. Bible).

of 1 Cor 13

Intro Roma

Intro - us 9 - more important than life or death = please TD X

- grace doesn't eliminate moral obligation

- at Ambition of Xian - deal in light of
Judgment Seat just a heart beat away from a fixed state of reward

The ultimate emergency for Paul

1- all appear - revelation

2- Reckoning = Receiving

wrong use of something

(1) meaning of Reckoning

(2) had done - life viewed as a total sum

(3) good & bad - meaning of bad =

Somehow will affect our eternal future & experience

3- Responsibility - vs 11 - p

(1) persuade men

(2) motives pure to G

(3) Integrity known to others

Live as tho tho Judgment Seat already present

[Faint, mostly illegible text, possibly bleed-through or very light handwriting]

2 Cor 5:18-6:3

δόντος (δίδωμι) = I offer, give - I put, place -
(giver)

θέμενος = (τίθημι) I place, put, set forth -

- In the sense of delivering or
entrusting something to a person - assign

πρεσβεύομεν - an embassy, delegation -
I am on embassy to the Emperor.

παρακαλούντος - an appeal, exhortation -
- a strong word for beseech

δέομεθα - I request, beg

6:3 - μωμηθῆ = a blemish -
to find fault w/ -
a shame, a moral disgrace

① ἡσθη σκῆν = Lit = lodged in us

6:3 - βλάμῃ = of bodily defects (Vincent)

③ This Gospel has to be proclaimed before it can be accepted.

TV wit = "what I mean is that..."

vs 20 = a minister of this word of recon.
 can most properly be described as an
 ambassador for X, a title both humble & proud.
 An ambassador is at once a messenger & a
 representative. He does not speak in his own
 name. He does not act on his own authority.
 What he communicates is not his own opinions
 or demands, but simply what he has been told
 or commanded to say. But at the same time
 he speaks w/ authority, in this case the authority
 of X Himself.

Ø makes His appeal to men thru such
 ambassadors. (Lyndall)

③ Ø's gift always pointed to a task. Once recruited,
 they were given the ministry of reconciliation. This
 means that they in turn were to offer to others the
 same message of Ø's reconciling grace that had
 met their need.

The message of Recon. springs from Paul's
 experience of it. The witness of every Xian

must likewise spring from his own experience.
The proclamation of the Gospel in particular
is the communication of an experience.

We are channels of God's reconciling love

vs 20 Ambassador: the representatives of a
sovereign ruler, & so points to their authority
& responsible position, they act for or on
behalf of X, in his interest & to further his
cause.

Note how strongly Paul holds that God is
speaking through him, & how urgent he feels so
important a message ~~to be~~ from so great a
Lord to be. w/ that sense of urgency, he
cannot speak indifferently; he must beseech or
beg men to hear & respond.

(Our task is to point men to the bridge
X has erected & man)

An ambassador is not responsible for
the message he delivers, only for transmitting
it rightly. (IB)

①

④ The need for this message is seen against the background of man's alienation from God, & the cause of this alienation is SIN - mutiny.

~ This ministry w/ its message of reconciliation is, in the ultimate issue, the one thing needful for our world in all circumstances & in every generation.

vs 19 = "to wit, that..." introduces the terms of the ministry of reconciliation & shows in particular that it is a ministry of proclamation, involving the announcement to the world of a message of good news.

→ word which God has deposited in us. This divine act of depositing implies two things: ① - That those who minister ^{have} themselves been made recipients of the grace of reconciliation, & ② - that they are under obligation to proclaim that grace to the world.

λογός indicates what is true & trustworthy as opposed to the term "myth."

(5)

vs 20

an ambassador acts & speaks not only on behalf of but also in the place of the sovereign from whom he has received his commission. It is his duty to proclaim faithfully & precisely the message entrusted to him — the voice of the ambassador is the voice of the sovereign.

Paul boldly ~~so~~ urges this analogy: when X's ambassador ~~entreats~~ it is equivalent to the voice of O entreating thru him —
[when we close our mouths, we are silencing the voice of O — upholding salvation from men]

→ The message of reconciliation is not something which X's ambassador announces w/ impersonal detachment — people are in desperate need. His beseeches — we cannot fail to ~~note the~~ to detect the strong note of urgency & compassion in the apostle's language. He sees men as O sees them — above all else they need to hear

(N I B)

⑥

⑤ Gave us = Conferred on us as privilege
& boon as well as trust, the work of being
its heralds & expounders to men -

(Herald = Roman usage = runner sent
~~to~~ ahead to announce the victory won)

Reconciliation: a universal reprieve,
an abundant welcome -

Deposited in us = lodged as it were
in our very beings, as the thing for which
we exist.

to Herald = is to announce the amnesty
of all criminals, a full pardon.
(Moulie)

⑥

1 Cor 6:12; 10:23

6:12 -

ἔξεστιν -

1. ἔξεστιν - impersonal verb, 3 sing. of the unused
ἔξεστιν - it is permitted, it is possible, proper.
(A&H)

2. it is permitted (allowed) (Sauter)

συνφέρειν -

1- bring together τι something.

2- help, confer a benefit, be advantageous or profitable or useful. (A&H)

ⓐ collect, bring together

ⓑ intr. & generally impersonal, συνφέρειν, it is
advantage, it is expedient (beneficial); (Sauter)

ἔξουσιασθῆσθαι - from ἐξουσία to exercise
(~~to be~~) (weird) power, (authority) - passive as in
1 Cor. 6:12 - I am ruled - (Sauter)

Paul uses the pass. in a play on words w/
ἔξεστιν: I will not be mastered by anything
(A&H)

→ denotes authority (from the impersonal verb EXESTI -
"it is lawful"). From the meaning of leave or
permission, or liberty of doing as one pleases, it
passed to that of the ability or strength with
which one is endowed, then to that of the power
of authority, the right to exercise power - Matt 9:6,
21:23 - 2 Cor. 10:8 - or the power of rule
or govt. The power of one whose will & authority
must be obeyed by others.

ὑπό

(2)

(noun)

οἰκοδομεῖ. - building, both as process & result (ad. 19)
build up again, restore - (ad. 19)

building as a process, construction - fig.
of spiritual strengthening, edification,
building up - (Souter)

The noun ^{→ act of building} used only figuratively in the N. T., in the sense of edification, the promotion of spiritual growth (lit., the things of building up. Use figuratively of future body of believer, 2 Cor 5:1; of local church, 1 Cor 3:9, or the whole church, "body of X." - Eph 2:21)

Verb - used of promoting spiritual growth & development of character of believers, by teaching or example, suggesting such spiritual progress as the result of patient labour.

Effect of this upon local churches, Acts 9:31; 1 Cor. 14:4 (2) individual action of believers toward each other, 1 Cor 8:1; 10:23; 14:17; 1 Thess 5:11

(3) of an individual in regard to himself, 1 Cor 14:4.
(Vine)

Exegesis of II Cor. 9:8

- ~~ΕΥΑΤΕΙ~~ ΕΥΑΤΕΙ - be able, strong enough.
- ΥΠΕΡΕΠΕΡΕΑ - be more than enough, be left over, make extremely rich, abundant, overflow
- ΑΥΤΑΡΚΕΙΑ - sufficiency, a competence - means the state of one who supports himself without aid from others - have enough of everything also, contentment, self-sufficiency

- (1) Sufficiency - that moral quality, bound up with self-consecration and faith, which renders the new self in Christ independent of external circumstances.
(Vincent)
- (2) Generous giving for those who have little to give seems very hazardous; but the risk tends to be forgotten when the greatness of God's power is kept steadily in mind.

All our resources, great or small, come ultimately from God; and God is able to increase those resources. Where the generous spirit exists, God will provide the means by which it can be expressed.

Grace is used here concretely - "blessing". The result is that furnished with the ability that God can supply, the charitable man will always have all sufficiency in all things.

Sufficiency means (1) self-sufficiency, the feeling of being able to rely on one's own resources without having to look to others - without being dependent on the caprices of fortune; and (2) it describes the contentment which such self-sufficiency engenders.

Here Paul states that the believer by divine grace is rendered self-sufficient and competent to meet the demands made on his generosity, so that he may abound to every good work, i.e. be able to perform it.

(Tyndale)

II Cor. 9:8, cont'd

- (3) Grace includes, and here specially means, earthly blessings -

All grace is very comprehensive.

Where there is the spirit of benevolence; the power to exercise benevolence is sure to be given.

(Cambridge)

- (4) God's grace is always abundant and enriching; it always leads to increase, not decrease - even when it involves parting with one's possessions!

So much so, that the overwhelming consequence of God's making all grace abound to them is that they, "in all things at all times having all sufficiency, may abound to all good work."

Notice the highly effective accumulation of "alls".

God's giving of his grace is the complete opposite of grudging and forced. In responding to it by generous and cheerful giving the Christian finds not only that, contrary to human probability, he yet has a sufficiency for his own needs, but, far more, that he is so enriched by divine grace as to be able constantly to abound in every kind of good work.

~~The inexhaustible resources of the grace of God made available in Christ mean that this exuberant life in which the Christian "always abounds in the work of the Lord" (I Cor. 15:58) is a practical and joyful reality for the man of faith.~~

(NIC)

- (5) In preceding verses God is asking - but there is another side; the God who asks is also the God who gives.

Able to make all grace overflow to you, so to act to you in His free favor that it's gifts, of what sort, as there is need, shall be more than

II Cor. 9:8, cont'd

equal to the demand, so that having in all things always all sufficiency you, in your turn, may flow over, passing on your blessings in loving beneficence, to all good works.

Sufficiency: lit, "such a supply on the spot as to be independent of externals."

Here is a golden verse to be weighed and used. To be weighed in a daily reaffirmation and recollection of our faith in the person of the great Lord of all grace. See how heavily freighted is this verse with every possible gift of grace.

The verse is also to used to claim daily in the name of the same Lord, the supply of grace we need, wherever we may be and whatever may be the outward circumstances in which we find ourselves placed.

(Moule)

- (6) This complete supply of all the generous Christian's needs is stressed by using τὰς all five times in this verse.

The result of this complete God-given sufficiency is not selfish enjoyment.

(The blessing God bestows for giving now will provide the means for still greater giving.)

Two things to know: ① - God provides for those who trust Him and in faith respond to the appeal of others' needs. The spring of his bounty isn't dried up by drawing on it for other's needs; it is stimulated. The story of one widow who fed Elijah from her slender store, and in doing so found it replenished, is a parable. Giving to others is an act of faith to which God responds.

② - God intends his provision for us to be used in supplying the needs of others - we are channels. What we possess is a trust. (Inter. Bible)