

2/10/13

2Corinthians 10

Paul now turns to the Judaizer who had intruded into the ministry at Corinth and lays out his authority given to him by Christ to do ministry.

1. Paul defended his ministry, dealing with Christian living. Ch. 1-7
2. Paul defended his mission offering, dealing with Christian giving. Ch. 8-9
3. Paul defends his apostolic authority, dealing with Christian discerning. Ch. 10-13

Paul has rent his heart open before the Corinthians out of love for them giving them a true picture of what a heart of a Shepherd should be for the sheep.

1. His love is pure.
2. His passion is fervent.
3. His protectiveness with righteous anger.
4. His care with tenderness.
5. His authority is stern, but compassionate and gentle.

10:1-6 The warfare of Paul was spiritual.

10:1 The appeal of Paul was out of love.

- 1) Paul beseeched them to reason and persuade them regarding the deception of the Judaizers. vs. 1a-c

- a) The person of Paul is emphatic in the Greek, “myself, I Paul.”
 - b) The word pleading “parakaleo”, indicates to call to one’s side to reason with them as one who is interested for their good.
- 2) Paul was being like His Master Jesus, pleading through the meekness and gentleness of Christ. Matt. 15:5; 1:29
- a) The word meekness “praotes” has the idea of humility, the inward virtue of the new man “in Christ”.
 - * The word indicates power under control.
 - b) The word gentleness “epieikeia” means mildness or suitableness, the outward expression of the inner virtue and character.
 - * The visible conduct is a reflection of the new nature, the reality of the genuine man.
- 2) Paul related these virtues to his present relationship to them. vs. 1d-e
- a) In presence he was lowly among them.
 - 1)) The word lowly “tapeinos”, means to be low to the ground referring to the low degree or his humility among them, not puffed up.
 - 2)) Lowly complements meekness.
 - b) In absence he was bold towards them.

- 1)) The word bold “tharrheo”, means to be of good courage or confident.
- 2)) In context refers to confidence in his authority to confront the Corinthians about their sin.
- c) The false teachers used it against him.
 - 1)) Accusing him of acting in a false way in physical presence, with no real confident authority.
 - 2)) Being bold or confident in his authority when absent by letter trying to rule over them, yet he wrote with many tears. 2Cor. 2:3-4
- a) Come with rod or love and spirit of meekness. 1Cor. 4:21

10:2 The desire of Paul was to come in corrective love, as he would with the Judaizers.

- 1) Paul did not want to use his apostolic authority when he came to them. vs. 2a
 - a) The word beg “deonai”, has the idea of supplications to those he loved, rather than compelling them.
 - b) The word confidence “pepoithesis”, means reliable assurance by his commissioned ministry authority.
- c) The word bold “tharrheo”, means to be of good courage or confident to confront and discipline, as verse one.

- 2) Paul identity of Judaizer is given by the word “some”. vs. 2a
 - a) They were opposing Paul at Corinth.
 - b) His intent “logizomai”, means to reckon with a determined purpose with his apostolic authority.
 - c) He would be bold “tolmao”, against them, which means not to dread or shun through fear, but rather dare to confront by his apostolic authority.
 - d) The word confidence “pepoithesis”, means reliable assurance of his commissioned ministry authority.
- 3) The Judaizers considered Paul as walking according to the flesh. vs. 2b
 - a) These individuals had concluded that Paul, as well as those with him were going about the business of ministry according to the flesh.
 - 1) The word flesh “sarx” is used in different ways in the New Testament.
 - 2) The flesh refers to the abilities of the natural sinful man, such was the slanderous accusation.
 - * “For our boasting is this: the testimony of our conscience that we conducted ourselves in the world in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, and more

- abundantly toward you.” 2Cor. 1:12
- b) They were accusing Paul of what they were guilty of.
- 1) The confrontation may of never happened due to the Corinthians taking the initiative, for when Paul wrote to the Romans from Corinth he mentioned nothing except his desire to go to Spain and preach after he delivered the offering. Rom. 15:22-33
- 2) The plead of Paul again was due to the fact that he loved them and it would pained him much, even as it did when he wrote First Corinthians. 2Cor. 2:3-4

10:3 The apostle Paul distinguished the difference in living and warring in the flesh.

- 1) Paul did not deny their humanity. vs. 3a
- a) Each possessed a physical body of flesh and blood, “we”.
- b) Each of them had a sin nature capable of manifesting itself through their human body.
- c) Each of them hungered, tired, aged and one day die physically.
- 2) Paul denied their used of the natural abilities and sinful practices to do warfare with the Judaizers. vs. 3b

- a) The flesh in all its weakness can be the instrument of God, if it is crucified. Gal. 2:20
- b) The works of flesh are corrupt and keep people out of the kingdom of God, how can they be used for the kingdom of God? Gal. 5:19
- c) The military metaphor is a favorite on of Paul. 1Cor. 9:26; 2Cor. 2:14-16; Eph. 6:10-17
- d) Jesus walked in a human body, yet without sin. Jn. 1:14

10:4 The apostle Paul declared our weapons are divine not human.

- 1) The weapons of Paul were not carnal.
- * Carnal abilities can only bring greater destruction and make things worse!
- a) The word warfare “strateia”, again means an expedition or campaign of military service.
- * The origin of warfare is spiritual, though it is manifested in the physical realm!
- b) The word carnal “sarkikos”, means dominated by the natural sinful nature of man. 1Cor. 3:1, 3
- 1) Paul called the Corinthians carnal “sarkikos”, in his first letter.
- 2) Paul told them earlier they did not conduct themselves in this world

- in fleshly “sarkikos”, wisdom but the grace of God. 2Cor. 1:12
- 2) The weapons of Paul were mighty in God.
- a) The weapons of the war campaign is God’s and He provides the weapons to equip his soldiers.
- 1) The Lord causing them to triumph always when He leads. 2Cor. 2:14
 - 2) Their sufficiency was of God. 2Cor. 3:5
 - 3) They did not loose heart. 2Cor. 4:1, 16
 - 4) The treasure in the earthen vessel was for the excellence and power of God not of themselves. 2Cor. 4:7
 - 5) God’s strength is made perfect in weakness. 2Cor. 12:9
- b) The weapons are spiritual effective to accompany the spiritual warfare.
- 1) Mighty “dunatos”, means powerful to accomplish victory.
 - 2) Through us frail vessels.
 - 3) As good soldiers. 2Tim. 2:3-4
- 3) The outcome being the pulling down of strongholds.
- a) The phrase pulling down “kathairesis”, mans destruction or demolition, with the idea of clearing the obstacle.

- * It is found three times in the New Testament. 2Cor. 10:8; 13:10
- b) The word strongholds “ochuroma” is derived from the meaning to fortify, through the idea of holding safely, appearing only this time in the New Testament.
- 1) The fortress like beliefs that men make their defense and objections against the gospel of Christ.
 - 2) The word strongholds is in the plurals, these strongholds are listed for us in the next verse. vs. 5
 - 3) The power of God through the gospel is able to demolish these strongholds or prisons in the minds of man, keeping them from having the ability to reason or see the deception and be set free.

- 10:5** The apostle Paul gave the particulars of these strongholds.
- 1) These fortresses consist of arguments “logismos”, the reasonings or thoughts that they are hostile to the Christian faith.
- a) The battle plan is to always demolish these thoughts that come against the authority of the gospel.
- 1) The phrase casting down “kathaireo”, means to take down,

- as the superior force, clearing the obstacle, as in verse four.
- 2)) The tense is a participle present active, to be ongoing, constantly.
- b) The weapons are mighty in God able to remove and throw down from their place of power.
- 1)) The philosophies that oppose the gospel.
 - 2)) The false logics that oppose the gospel.
- 2) These fortresses consist of, “every high thing that exalts itself against the knowledge of God.”
- a) The phrase high thing “hupsoma” refers to an elevated structure, barrier.
- 1)) The opposition is to the knowledge “gnosis”, of God, the gospel, not me.
 - 2)) The word casting down, opposed and defeated.
- b) This is to those world views that stand as pillars and forts of thought and schools of learning that exalt themselves above the message of the gospel, which God will wreck and defeat through the gospel.
- 1)) Paul qualified these high things by the word, every “pas”, each and any.

- 2)) The military metaphor is that of a superior and triumphant siege in the entire passage.
 - 3)) Man's wisdom, philosophies or religions. 1Cor. 1:21; 2:6-8; Col. 2:8; Matt. 15:9
- 3) These fortresses consist in, “bringing every thought into captivity to the obedience of Christ.”
- a) The mission is to confront and expose false and erroneous ideas about God or the gospel. vs. 5a
- 1)) Every thought “noema”, means mental perception or evil purpose.
 - 2)) Appears five times in the letter. 2Cor. 2:11; 3:14; 4:4; 10:5; 11:3
- b) The goal is to free them from their deception and obey Christ. vs. 5b
- 1)) The result being one of being taken prisoner, captivity “aichmalotizo”, means to lead away captive, literally bring into captivity.
 - 2)) A participle present active, leading captive, always and continuously each and every thought or idea that would oppose or attempt to contradict the authority of the gospel, mine or others.
 - 3)) And being the instrument for the Holy Spirit to convict the

unbeliever and agree with God that they are sinners in need of repentance, trusting the atoning work of Christ for the righteous justification. 2Cor. 5:21

- 4) The word obedience “hupakoe”, compliance and submission to the word of God.

10:6 The apostle Paul readiness was in season and out of season.

- 1) Paul was ever ready to implement spiritual discipline to the false infiltrators.
 - a) The word ready “hetoimos”, means to be willing and prepared to act as he should.
 - * Realizing the danger of the enemy, the remaining false teachers.
 - b) The word punish “ekdikeo”, means to vindicate one’s spirit and do what is just and right bringing consequences for the wrong actions, not personal vengeance.
 - * Literally, “having to avenge”, a participle present active, ongoing and continuously.
 - c) The word disobedience “parakoe”, means a hearing amiss.
 - d) He qualified the discipline, all “pas”, is any, every false teachers, this is the

context, the rebels that refused to surrender in this warfare.

* Taking the needed measures to quench and expel all enemies threatening a victorious conquest.

- 2) Paul was waiting for the rest of the Corinthians to fulfill their repentant obedience.
 - a) The word obedience “hupakoe”, means compliance and submission to self discipline themselves.
 - b) Paul was hoping for the evidence of their maturity in Christ.
 - c) Once the obedience of the remaining Corinthians was accomplished, the church would be back on track and healthy in Christ.

10:7-11 The authority of Paul was apostolic.

10:7 The Paul’s authority is of Christ.

- 1) Paul points out the fallacy of judging things by their outward appearance alone.
 - * They had been impressed by the false teachers.
- 2) If any one thought themselves to be Christ’s, at the exclusion of Paul and his helpers, they were mistaken. 2Cor. 1:12; Acts 9, Gal. 1-2
 - a) The imperative, “let him consider”, judge they belonged to Christ.

- b)) The deception by some of the Corinthians was they had believed the slanderous lies about Paul.
- c)) This was one of the parties at Corinth, the party of Christ. 1Cor. 1:12

10: 8-9 The apostle Paul would not apologize for the authority Christ delegated to him.

- 1) The word boast is key to the letter, especially in these last four chapters and it mean to glory in a thing.
- 2) The authority was given by Jesus Christ. Acts 9:10-16; Acts 13:1-3
- 3) The authority was for the purpose of building up not tearing down.
- 4) The privilege and responsibility is not one that Paul clung to without shame, but rather honor.
- 5) He was not writing to put fear in them as the false apostles were saying, but rather to turn them back to Christ.
 - * He told them not to company with fornication, first epistle. 1Cor. 5:9

10:10 The lies and slander about Paul.

- 1) Paul was only powerful in letters being far away.
- 2) Paul was weak in presence.
- 3) Paul is contemptible in speech meaning to in address.

- a) It is interesting in light of some of the passages in Acts. Acts 13:10; 14:12
- b) It is interesting that Paul says he was not a professional orator, but it did not mean he could not speak publicly and stated he was very efficient in “the knowledge” of the gospel and ministry by God’s grace. 2Cor. 11:6

10.11 The apostle Paul declared whoever held this view of Paul would have proof to the contrary when he arrived.

- 1) They would be in presence what they had been in letters.
- 2) They were misinformed by these Judaizers.
 - a) The message and messenger. 2Cor. 4:1-6
 - b) The weakness of messenger, power of God. 2Cor. 4:7-15

10:12-18 **The missionary work of Paul was God directed, not by man.**

10:12 The apostle Paul’s perspective of ministry from the false apostles.

- 1) They did not compare themselves with those who commend themselves. vs. 12a
 - a) These individuals are the very same as the “peddlers of the word of God” and “some”. 2Cor. 2:17; 10:2

- b) The word commend “sunistemi” is used for the false teachers. 2Cor. 3:1; 4:2; 5:12; 10:12; 18; 12:11
- 2) The reason is that they measuring themselves by themselves and comparing themselves among themselves, are not wise. vs. 12b-e
- a) By themselves, thinking they are the standard.
- b) Comparing themselves among themselves, exalting themselves.
* The play on words, class “egkeino”, means to judge within a class of soldiers or athletes as worthy and the word compare “sugkrino”, means to compete with something outside its class.
- c) The outcome in both cases is that they are not wise, they are not in the same class nor come close to measuring up!
* Letter of commendation. 2Cor. 3:1; 4:2; 8:16; 10:18

10:13 The habit of Paul was to boast only in the things God called him to do.

- 1) Not beyond the measure, called, directed and ascribed to them, “we”.
- 2) But within the limits of the sphere which God appointed them “us”.
- 3) The sphere appointed to them included the Corinthians.

- a) The word for measure “ametros”, means a reed, rod or ruler defined and prescribing the boundaries
- b) He was commissioned by Christ, to preach to the gentiles, kings, and children of Israel, for God to show him how many things he was to suffer for His name sake. Acts 9

10:14 The apostle Paul was right on target with Corinth.

- 1) Paul and his co-laborers had not gone beyond the boundaries God directed them to go, therefore their authority was equally within the limits of God.
 - a) The First Church council confirmed the commission of Paul by Peter and James, who were the pillars of the church of Jerusalem, to the uncircumcised, the Gentiles. Acts 15; Gal. 2:7-10
 - b) From Antioch Paul was called and sent out by the Holy Spirit on his First missionary journey, not the church. Acts 13:1-3
- 2) Literally, they were the first to come to them with the gospel of Christ.
 - a) No one had gone to that region or been to Corinth until Paul arrived!
 - b) They had arrived at God direction and instructions.

- c) On his second missionary journey Christ appeared to him at Corinth and told him not to fear, no one would do him harm for He had many souls to save in the city. Acts 18:9-10, they had not intruded into anyone's labor or ministry.

10:15-16 The hope of Paul was to further the gospel in that region.

- 1) Paul did not boast or glory beyond the sphere God had called him to take the gospel, intruding into anyone's labor or ministry sphere. vs. 15a-b
 - a) He built on no man's foundation or labor. Rom. 15:20
 - b) The Greek phrase other men's "allotrios", means that which belongs to another.
- 2) Paul was looking forward to launching out to expand his field of missions from the church Corinth, as they grew in their faith, as God led him. vs. 15c-e
 - a) The only foundation Paul laid was Jesus Christ. 1Cor. 3:11-12
 - b) The false teachers were trespassers teaching another Jesus, by a different spirit and a different gospel. 2Cor. 11:4
- 3) Paul would go beyond Corinth, where the gospel had not been preached, not going

in where others had preached or establish a work already and then boasting in what was not his work. vs. 16

* After all was resolved at Corinth, Paul would move on to Jerusalem and Spain. Rom. 15:22-33

10:17 The apostle Paul revealed the nature of man is to take the credit for the work.

- 1) The quote is from Jeremiah. Jer. 9:24
- 2) The apostle Paul had already mentioned this in his first letter. 1Cor. 1:31; 3:21
- 3) The false teachers were glorying in themselves.

10:18 The proof of one's ministry is declared by God.

- 1) The one commending himself is not approved by God.
 - a) The Judaizers had come with letters of commendation, so they said, but not of God. 2Cor. 2:17-3:3
 - b) No matter what man does or what he approves by his authority, if God is not in it, it won't work or flourish as a work of God, but only as a work of man.
- c) The problem is the difficulties that men in authority create for those sent out by God and doing the work of God.

- 2) The Lord Jesus is the One who commends the one He sends.
- a) He places Himself together and bands with the one He sends.
- * This is the word commends
“sunistoo, to place together, to set in the same place.
- b) God is the One that counts. 2Tim. 2:15 approved to God by study
- c) The Lord looks at the motives of the heart and true promotion comes from God, not from the east or west. 1Cor. 4:3-5; Ps. 103:12