

1/13/13

2Corinthians 6:1-7:1

Paul the apostle has been talking about the ministry of reconciliation of which he and others were ambassadors of Christ who pleaded through Christ's behalf that they be reconciled to God.

This was all based on the fact that God had made Christ who knew no sin to be sin for us, that we might become the righteousness of God in Him. 2Cor. 5:21

Now the chapter division is unfortunate because it continues to deal with the Corinthians reconciliation.

If I had to make a chapter break, I would make the first two verses of chapter six part of chapter five and verse three would be verse one of chapter six and it would run till verse one of chapter seven.

Equally the end of chapter six would run to the first verse of chapter seven.

6:1-2 The plead to not receive the grace of God in vain.

6:1 The apostle Paul declared the heart of God through his ministers of the gospel.

- 1) Paul includes other as always in the work of the gospel, identifying them as workers together with Christ. 2Cor. 1:21; 2:14; 17; 3:3-6, 9; 4:6-7; 5:14, 20
- 2) Paul and his co-laborers are the mouth of Christ who are pleading with the Corinthians to not to receive the grace of God in vain.
 - a) The word "you" is emphatic and vain "kenos", means empty or devoid or hollow of it's wealth and riches, salvation.
 - b) Salvation is marked by setting oneself apart from the world for God. vs. 14
 - c) Paul just exhorted them on Christ's behalf to be reconciled to God. 2Cor. 5:20

6:2 The prophesy of the ministry of the New covenant.

- 1) Paul is quoting the prophet Isaiah in view of His visitation on the Gentiles in the age of grace. Is. 49:8
 - a) The context is the humiliation and exaltation of Messiah.
 - b) The ministry of the New Covenant by the death and resurrection of Christ. 2Cor. 3:9-14; 4:1; 5:14-15, 18-19
- 2) Paul ascribes the words to God, "For He "God" says:

- 3) Paul points out the fulfillment of the long awaited time which, “In an acceptable time I have heard you, And in the day of salvation I have helped you.”
- 4) Paul’s commentary is, “Behold, now *is* the accepted time; behold, now *is* the day of salvation, marking urgency!
* Time “kairos” fitting season, not “chronos” linear time.
- 5) The proclamation is important from two aspects.
 - a) The age of grace had arrived implying responsibility.
 - b) The generation hearing had no excuse, implying accountability.

6:3-10 **The discretion of life to not impede the gospel.**

6:3 Their motive and goal of ministry.

- 1) They strove to give no offense in anything. 2Cor. 1:12
 - a) The word offense “proskope” means to do something which causes others to stumble.
 - b) They attempted to become all things to all men that they may win some by the Holy Spirit of God. 2Cor. 3:6
- 2) The reason was that they did not want their ministry to be blamed and the

gospel discredited like the hucksters.
2Cor. 2:17

* The word “blame “momaomai”, means mocking and ridicule, denying the power.

6:4-10 The characteristics of ministers of God.

* There are many different ways people have categorized and grouped this list and they all have some merit.

6:4a *The men were ministers of God.*

1) They commended themselves in all things as ministers of God in sufferings and trials. 2Cor. 4:8-11; 11:23-33

* On every level of life, their life example was more powerful than letters. 2Cor. 3:1-3; 5:12

2) The word ministers “diakonos”, means servants of reconciliation.

a) The word commend “sunistao”, means to place together or set in the same place., their preaching and living were one.

b) The false teachers commended themselves against Paul. 2Cor. 10:12

6:4b *The list of ten introduced by the preposition “in”.*

- 1) The phrase in much patience “hupomone”, means steadfastness, constancy, endurance
- 2) The word in the New Testament is characteristic of a man who is not swerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings, patiently, and steadfastly, sustaining, perseverance.

6:4c-e *The emotional sufferings.*

- 1) In tribulations “thlipsis” a pressing together to cause discomfort. 2Cor. 1:2-10; 2:4:8, 15; Acts 14:22; 20:23
- 2) In needs “anagke”, means to impose either by the circumstances, or by law of duty regarding to one's advantage, custom, argument, unrelieved adversities and hardships. 2Cor. 4:1, 16
- 3) In distresses “stenochoria”, means narrowness of place, a constricted situation with no way out.

6:5a-c *The physical sufferings.*

- 1) In stripes “plege”, a blow, stripe, a wound, by beating, five times with 39 lashes and three times with rods. 2Cor. 11:23; Acts 16:23
- 2) In imprisonment's “phulake”, means a watching, keeping watch, by those who

had incarcerated him. 2Cor. 11:23; Acts 16:23-24

- 3) In tumults “akatastasia”, means instability, a state of disorder, disturbance, confusion or riots. Acts 13:50; 14:19; 16:19; 19:29; 21:30

6:5d-f *The voluntary sufferings.*

- 1) In labors “kopos”, means hard work to the point of exhaustion, referring to manual labor and preaching. Acts 18:3; 20:34; 1Thess. 2:9; 2Thess. 3:7-8
- 2) In sleeplessness “agrupnia”, voluntary loss of sleep for the sake of ministry.
- 3) In fastings “nesteia”, voluntary denial of food for the sake of seeking God. 2Cor. 11:27
 - a) These first nine are united by the preposition “in” they were partakers of these!
 - b) We are more than conquerors. inseparable. Rom. 8:35

6:6-8b *The next eleven are united by the preposition “by” in our English marking the agency, but the first eight are still the Greek word “in”.*

- 1) By “en” purity “agnotes”, chastity in thought and motive.
- 2) By “en” knowledge “gnosis”, general understanding of God's word.

- 3) By “en” long-suffering “makrothumia”, forbearance regarding people, insults, stubbornness and provocation’s.
- 4) By “en” kindness “chrestotes”, moral goodness and benignity.
- 5) By “en” the Holy Spirit refers to the life giving and enabling power of God, the third person of the Trinity. 2Cor. 5:5
- 6) By “en” sincere love “anupokritos”, means without dissimulation or hypocritical, unfeigned love, genuine agape love. 1Cor. 13:1-8a; Gal. 5:22
- 7) By “en” the word of truth “logos aletheia”, the objective word of God as absolute fact without any doubt. Heb. 4:12; 2Tim. 3:16-17
- 8) By “en” the power of God “dunamis” inherent power residing in a thing, primarily them to accomplish the ministry and call of God. 1Cor. 2:3-4
- 9) By “dia” the armor of righteousness on the right hand and on the left, refers to the imputed righteousness by the imputed righteousness of Christ to anyone who would dare attack their standing. 2Cor. 3:9; 5:21
 * Some think that this is a reference to the armor but I don’t think so! 2Cor. 10:3-4; Eph. 6:10-18; 1Thess. 5:8

- 10) By “dia” honor and dishonor refers to their acceptance by man, opinion or view and the rejection of their person.
- 11) By “dia” evil report and good report refers to the false accusations and the faithful testimony of others on their behalf.

6:8c-10 *The last group is comprised of seven united by the preposition “as” marking how they were seen by others, those who were saved and those who were not. 2Cor. 2:14-17*

* This is the paradox of the Christian life!
2Cor. 4:16-18

Read J.B. Phillips paraphrase!

- 1) As deceivers, and *yet* true.
- 2) As unknown, and *yet* well known.
- 3) As dying, and behold we live.
- 4) As chastened, and *yet* not killed.
- 5) As sorrowful, yet always rejoicing
- 6) As poor, yet making many rich.
- 7) As having nothing, and *yet* possessing all things, is a word play! Phil. 4:13

6:11-13 **The appeal of Paul from love to the Corinthians.**

- 1) Paul and the others had been genuine and up from with them. vs. 11
 a) He calls the by name, he knew them well.

- * He calls the Galatians and the Philippians by name also. Gal. 3:1; Phil. 4:15
- b) He declared their openness of heart towards them and making themselves vulnerable by speaking truthfully.
- c) He and the other had not hesitated in confronting them with their sin and asked them to repent.
- d) He was not afraid of offending them, but more concern about restoring them.
- 2) Paul pointed out the fault of the Corinthians. vs. 12
 - a) Paul and his co-laborers were not responsible for their hardness of heart. 2Cor. 7:2-3
 - b) The Corinthians were restricted by their own affections which refers to the bowels or visceral area, the seat of affection and passion such as anger, bitterness, etc.
- 3) Paul calls them to respond in like kind. vs. 13
 - a) He was speaking to his spiritual children. 1Cor. 4:14-15; Gal. 4:19,
 - b) He wanted them to reciprocate family love. 1:1-2

6:14-7:1 The appeal of Paul from reason to the Corinthians.

- 6:14-16** The command of Paul to the Corinthians to not be one with the unbeliever.
- 1) The phrase unequally yoked “heterozugeo” means to not be joined to something incompatible or of non-equality, here the unbeliever. vs. 14, * 2Cor. 5:14-6:2
 - 2) The principle of consecration and separation is from the law.
 - a) The law commanded that God’s people were not to plow with an ox and a donkey together. Deut. 22:10
 - b) The law commanded that the people of God were not to breed livestock with another kind, sow their fields with mixed seed not mix their garments as linen and wool. Lev. 19:19
 - * “Stop being unequally yoked together with unbelievers”.
 - c) This principle goes for boy-friend and girl-friend, engagement and marriage, even business.
 - 3) Some see this section as abrupt and unnatural.
 - a) They see it as a interpolation, that it was introduced into the text by someone after the fact.
 - b) They see it as a digression, but to accept that is to loose sight of the

entire theme of the ministry of reconciliation for fellowship and salvation. 2Cor. 2:6-7-6:2

- 4) Paul argued his command from five rhetorical questions, which all have a negative answer. vs. 14b-16a
- a) For what fellowship has righteousness with lawlessness? vs. 14b
 * The word fellowship “metoche” means sharing partnership.
- b) And what communion has light with darkness? vs. 14c
 * The word communion “kononia” means association, community, communion, joint participation, intercourse, commonness. 1Jn. 1:5
- c) And what accord has Christ with Belial? vs. 15a
 * The word accord “sumphonesis” means agreement, harmony appearing in this form only this time, we get our word symphony form it!
- d) Or what part has a believer with an unbeliever? vs. 15b
 * The word part “meris” means partaker or sharer.
- e) And what agreement has the temple of God with idols? vs. 16a
 * The word “sugkatathesis” means a putting together or joint deposit.

* The answer to all these questions is NONE, there is not oneness or computability!

- 5) Paul’s command was based on who the Corinthians were, Christians. vs. 16b-f
- a) They were the temple of the living God. vs. 16b
 * The word temple “naos”, refers to the inner sanctuary, the Holy of Holies, in contrast to the entire temple area, “heiron”, the body of the believer. 1Cor. 6:19, 2Cor. 5:5, 1Pet. 2:5
- b) They were to know that God had declared it so. vs. 16c-f; Lev. 26:11-12; Ezk. 37:27
- c) “I will dwell in them And walk among them. vs. 16d
- d) I will be their God, And they shall be My people.” vs. 16e-f
 * The community of God’s redeemed. vs. 16f

6:17-7:1 The appeal of Paul from obedience.

6:17 The call of Paul for the Corinthians to repent and be reconciled to God. vs. 17

- 1) The quote is from Isaiah but some see an allusion to Ezekiel also. Is. 52:11; Ezk. 20:34

- 2) The call is to be separate from them and not touch what is unclean. vs. 17b-c
 - a) The positive command is found in the word separate “aphorizo” means to mark off from other by boundaries.
 - b) The unclean refers to anything that would violate the believer’s conscience. 1Cor. 8:9-13
 - c) The uncleanness refers to anything that would disobey the word of God in godliness. 1Cor. 6:9-11

6:18 The call of Paul for the Corinthians to be reconciled to their heavenly Father. vs. 18

- 1) The quote is from second Samuel where God is promising David a son to sit on his throne. 2Sam. 7:14a
- 2) God said He would be a Father to you, “the Corinthians”. vs. 18a
- 3) The believers would be God’s sons and daughters. vs. 18b-c
 - * The addition of “daughters” has to be for the purpose of the new dignity given to women through the ministry of the New covenant of grace!

7:1 The call of Paul for the Corinthians to remain reconciled as the second conclusion in view of all that has preceded. vs. 1

- 1) The promises refer to the ones just quoted in view of the ministry of reconciliation. vs. 1a-b
- 2) The action of obedience to be taken is all inclusive regarding separation. vs. 1c-d
 - a) The ones addressed are referred to by the phrase “beloved”. vs. 1c
 - b) The ones included are all believers, referred to by the phrase “let us”. vs. 1d
 - 1) Paul includes himself and all others who have ministered unto him.
 - 2) Paul includes all those at Corinth who will obey the call.
- c. The call again is to “cleanse ourselves from all filthiness of the flesh and spirit. vs. 1d
 - 1) The word cleanse is in the aorist, present subjunctive, a constant cleansing at all times.
 - 2) The cleansing from the negative is from all defilement from without and within.
 - a) From without “flesh”, that of physical body involvement.
 - b) From within “spirit”, that of thought, motives or attitude that spring from our intellect, emotions and wills.

- 3) The cleansing from the positive is perfecting holiness in the fear of God. vs. 1e
* Without no man shall see God.
Heb. 12:14
a) The word perfecting “epiteleo” means to bring to a goal, to bring to an end or to complete.
b) The motive and incentive is the fear of God, knowing Who He is and what He has promised and understanding the consequences.
* It is not fear of God hurting me but fear of hurting God by my wrong choices! Prov. 1:7a, 9:10