

1 ☐ **II Corinthians 2**2 ☐ **II Corinthians 2:1-7**

But I determined this within myself, that I would not come again to you in sorrow. For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me? And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is *the joy* of you all. For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you. But if anyone has caused grief, he has not grieved me, but all of you to some extent—not to be too severe. This punishment which *was inflicted* by the majority *is* sufficient for such a man, so that, on the contrary, you *ought* rather to forgive and comfort *him*, lest perhaps such a one be swallowed up with too much sorrow.

3 ☐ **II Corinthians 2:8-14**

Therefore I urge you to reaffirm *your* love to him. For to this end I also wrote, that I might put you to the test, whether you are obedient in all things. Now whom you forgive anything, I also *forgive*. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ, lest Satan should take advantage of us; for we are not ignorant of his devices. Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened to me by the Lord, I had no rest in my spirit, because I did not find Titus my brother; but taking my leave of them, I departed for Macedonia. Now thanks *be* to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place.

4 ☐ **II Corinthians 2:15-17**

For we are to God the fragrance of Christ among those who are being saved and among those who are perishing. To the one *we are* the aroma of death *leading* to death, and to the other the aroma of life *leading* to life. And who *is* sufficient for these things? For we are not, as so many, peddling the word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ.

5 ☐ **II Corinthians 2 -- Outline**

- Why Paul did not come to Corinth (verses 1-4)
- Restoration of a repentant sinner (verses 5–11)
- Paul's labours and their fruit (verses 12–17)

6 ☐ **Why Paul did not come to Corinth**

- 1 - But I determined this within myself, that I would not come again to you in sorrow.
- *Paul knew that if he came to them before they had corrected the problems mentioned in I Corinthians, he would have had to rebuke them sharply, and that would have been unhappy for him and for them.*
 - *Instead, he decided it would be best to give his previous message (I Corinthians) time to work and give them time to respond.*

7 ☐ **Why Paul did not come to Corinth**

2 - For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me?

3 - And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is *the joy* of you all.

- *Christians ought to be a joy and an encouragement to one another, and that is Paul's goal in writing these things.*

8 ☐ **Why Paul did not come to Corinth**

4 - For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.

- *Paul had written his previous letter to them in great sadness and pain because he loved them.*

9 ☐ **Restoration of a repentant sinner**

5 - But if anyone has caused grief, he has not grieved me, but all of you to some extent—not to be too severe.

- *Paul seems to be saying the flagrant sinner mentioned in 1 Corinthians 5 had not so much caused grief to him but rather the whole assembly.*
- *He emphasizes that the problem is not with his own feelings.*

10 ☐ **Restoration of a repentant sinner**

6 - This punishment which *was inflicted* by the majority *is* sufficient for such a man,

7 - so that, on the contrary, you *ought* rather to forgive and comfort *him*, lest perhaps such a one be swallowed up with too much sorrow.

- *Since the purpose of the punishment was the restoration of the sinner, the punishment should end when the sinner renounced his sin.*
- *To continue the punishment would run the risk of driving a repentant sinner to despair.*

11 ☐ **Restoration of a repentant sinner**

8 - Therefore I urge you to reaffirm *your* love to him.

- *Since the punishment is complete, and the sinner is restored, the church should reaffirm its Christian love toward him, restoring him to full fellowship.*

12 ☐ **Restoration of a repentant sinner**

9 - For to this end I also wrote, that I might put you to the test, whether you are obedient in all things.

- *Paul notes that one of the purposes of 1 Corinthians had been to test the church's obedience, specifically in the case of the flagrant sinner mentioned in 1 Corinthians 5.*

13 ☐ **Restoration of a repentant sinner**

10 - Now whom you forgive anything, I also *forgive*. For if indeed I have forgiven anything, I

have forgiven that one for your sakes in the presence of Christ,

11 - lest Satan should take advantage of us; for we are not ignorant of his devices.

- *Paul assured the Corinthians that he will concur with them in forgiving the man in question.*
- *This was important so that Satan would not get an advantage against them, either by driving the penitent to despair, or by convincing other people that the church was harsh and unforgiving.*

14 ☐ **Paul's labors and their fruit**

12 - Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened to me by the Lord,

13 - I had no rest in my spirit, because I did not find Titus my brother; but taking my leave of them, I departed for Macedonia.

- *Paul found great opportunity for preaching the gospel at Troas, but he was disturbed at not finding Titus there with a report of the Corinthians' response to his previous letter.*
- *So he hastened his departure for Macedonia, where he hoped to meet Titus with news from Corinth.*
- *This episode is covered as part of Paul's trip from Ephesus to Greece in Acts 20:1-2 "After the uproar had ceased, Paul sent for the disciples, and when he had exhorted them and taken his leave of them, he left to go to Macedonia. When he had gone through those districts and had given them much exhortation, he came to Greece."*

15 ☐

16 ☐ **Paul's labors and their fruit**

14 - Now thanks *be* to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place.

- *Paul rejoiced at the open door in Troas and at the good news from Corinth.*
- *The believer's triumphs are all in Christ.*
- *A Roman general received a formal "triumph" (victory parade through Rome) from the Senate in reward for an especially important victory.*
 - *The general's army would march in the parade, and captured enemy soldiers would be brought through the streets on wagons.*
 - *During the parade, incense was burned, creating a sweet fragrance.*
 - *The knowledge of Christ is a sweet fragrance that God diffuses through the world by the believers.*

17 ☐ **Paul's labors and their fruit**

15 - For we are to God the fragrance of Christ among those who are being saved and among those who are perishing.

16 - To the one *we are* the aroma of death *leading* to death, and to the other the aroma of life *leading* to life. And who is sufficient for these things?

- *To those who believe on Christ, those who bring the good news of salvation are an aroma of*

life.

- *To those who reject Christ, those who bring the good news of salvation are an aroma of death.*
- *This is an awesome responsibility.*

18 Paul's labors and their fruit

17 - For we are not, as so many, peddling the word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ.

- Peddling (KJV corrupting) -- καπηλεύοντες -- *occurs nowhere else in the New Testament.*
- *The word had originally referred to a retailer in the city market but had come to be used especially for wine merchants.*
- *Thanks to the practices of the wine merchants, the word had come to mean a huckster, specifically one who adulterated his wares, maximizing his profit by mixing what should be pure with worthless and sometimes even harmful substances.*