








Day 1

-  Please pray for holy guidance and insight before you begin today's study.
-  Conventions used in these StudySheets:
- † “Christ Jesus:” we in the United States are traditionally given birth names with a first, middle, and surname (last-name or family-name). Back in the time of Jesus, people were called ‘first-name, son of father’s first-name’ (e.g., Jesus, son of Joseph). Because “Christ” is Jesus’ title, these StudySheets will frequently refer to Jesus as ‘Christ Jesus’. The purpose is to avoid the American naming convention that might indicate “Christ” is Jesus’ last name (surname). By the way the Apostle Paul seems to use Christ Jesus or Jesus Christ interchangeably.
 - † Pencil icon () indicates comments or notes; since commentary is not Holy Scripture, comments are purposely less prominent (i.e., font-size is smaller).
 - † Pronunciation helps: I have added some ‘helps’ to aid in pronouncing some of the more difficult names within the verses of this Book. While I am not attempting to provide a pronunciation key to the ancient dialect, I am hopeful the helps will provide a common pronunciation when reading some of these more difficult names.
-  The Godhead: The best analogy I have heard to describe the Godhead of God the Father, Christ Jesus the Son, and the Holy spirit is to envision a three-fingered hand (or a three-leaf clover). While each finger has a separate name, the three-fingers are all part of the same hand – the Godhead. The Jewish faith is unflinchingly monotheistic (belief in one God), so the concept of Christ Jesus the Son is blasphemous to them. The Book of Genesis is the first book in the Holy Bible and is the first book in what Judaism calls the Pentateuch or Torah, which refers to the first five books of the Old Testament (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). Within the pages of Genesis are three different verses that refer to God by using the pronouns of “us” and “we”. Both words refer to two or more. That said, in his commentary on Genesis, Jewish Commentator Dennis Prager conveniently explained-away (or ignored) these plural pronouns of “us” and “we” that are written in Genesis 1:26, 3:22, and 11:7 [©2019 by Dennis Prager, The Rational Bible Genesis, published by Regenry Faith. Pages 24-25, 59, & 150].
-  Wrong teachings: We should be on-guard against wrong teachings. We do well to remember the praise recorded in Acts 17:11: “Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.” The Bereans verified Paul’s preaching against the foundation of Scripture and found Paul’s teachings to be in harmony with what we now call the Old Testament. We, too, should verify sermons, teachings, and even these StudySheets against Scripture. The Holy Bible must be our rock, our foundation of Biblical knowledge that describes: His character, His desire for all humanity, His agapé love for all, and His abhorrence of sin. By the way, sin is the barrier between God and humankind; Jesus destroys that barrier for those who believe in His saving grace – Jesus died for you, and for me. Praise God!!! Praise Jesus!!!
-  StudySheet questions: These StudySheets (lessons) are self-contained with Scripture (using text primarily from the 1984 New International Version) and commentary that will provide you, the Bible Study student, with thought-provoking questions, and guidance to answers. These StudySheets may be used by those new to a Bible study or long-time students; while some questions may seem elementary, they serve to provide those, who are new to Bible studies, with a foundation as all students move toward the more consequential questions.
-  “Christian” label: a Biblical student may notice that these StudySheets refer to a follower of Christ Jesus as a “Believer,” thereby avoiding the “Christian” label. In our world today, Satan has poisoned the label “Christian” to such an extent that it is safest to refer to a follower of Christ Jesus as a Believer. If a student examines the writings, the actions, the speech, of many people today who declare themselves “I am a Christian!”, the student should be stunned by the judgment, the hate, the vitriol, the lack of empathy, the uncaring attitudes, and the plain, old evil actions of these so-called “Christians”. Jesus wants Believers to minister to unbelievers so that they will come to Him in faith. These so-called “Christians” will cause many unbelievers, with whom they come in contact through face-to-face or media encounters, to turn-away from Christ Jesus in confusion and disgust at their outright hypocrisy, saying “If that is Jesus, I want nothing to do with Him!” For me, I am a Believer in the saving grace of my Savior Christ Jesus of Nazareth, the Son of the living God! And I want you, the student, to believe in the same Savior, with an even deeper faith and enthusiastic passion than I.

Lesson 1: 2 Corinthians 1:1-11

Introduction To 2nd Corinthians

The *Life Application Study Bible* (NIV) provides these observations:

“Slithering through the centuries, the serpent whispers his smooth-tongued promises, beguiling, deceiving, and tempting — urging men and women to reject God and [by default] to follow Satan. Satan’s emissaries have been many — false prophets contradicting God’s ancient spokesmen, ‘pious’ leaders hurling blasphemous accusations, and heretical teachers infiltrating churches. And the deception continues. Our world is filled with cults, ‘isms’, and ideologies, all claiming to provide the way to God.

“[The Apostle] Paul constantly struggled with those who would mislead God’s people, and he poured his life into spreading the Good News to the uttermost parts of the world. During three missionary trips and other travels, he proclaimed Christ, made converts, and established churches. But often young Believers were easy prey for false teachers. False teachers were a constant threat to the Gospel and the early church. So, Paul had to spend much time warning and correcting these new [Believers].


“The church at Corinth was weak. Surrounded by idolatry and immorality, they struggled with their Christian faith and their life-style. Through personal visits and letters, Paul tried to instruct them in the faith, resolve their conflicts, and solve some of their problems.

“[Paul’s First Letter to the] Corinthians was sent to deal with specific moral issues in the church and to answer questions about sex, marriages, and tender consciences. That Letter confronted the issues directly and was well-received by most. But there were false teachers who denied Paul’s authority and slandered him. Paul then wrote [the Letter that is known as Second] Corinthians to defend his position and to denounce those who were twisting the Truth. . .

“As you read this intensely personal Letter, listen to Paul’s words of love and exhortation, and be committed to the Truth of God’s Word and prepared to reject all false teaching.” [©1988, 1989, 1990, 1991, The Life Application® Bible, published by Tyndale House Publishers, Inc., Wheaton, IL 60189. All rights reserved. Page 2091]

Outline of 2nd Corinthians (by chapter)

1. Praises God and reminds the Corinthians that God is sovereign and ultimately controls Paul’s Plans.
2. Asks the Corinthians to forgive and restore the Sinner (from 1 Corinthian 5); and we have a simple yes/no choice to make: one that leads to the Fragrance of Life or to the other that brings the smell of death.
3. Explains the concept of Servants to the New Covenant and the Glorious Ministry That Brings Righteousness.
4. Emphasizes that in his visits and letters he communicated the Truth; that Believers have this treasure in jars of clay; and that what is unseen is eternal.
5. Describes Our New Body, which is in Heaven; clarifies that his ministry is Compelled By Christ’s Love; and new Believers begin a journey in which they are a new creation reconciled to God.
6. Reminds the Corinthians (and we, who believe) that they are to be resolute in ministry and that Believers are the temple of The Living God and our actions should testify to our holiness.
7. Observes that Godly sorrow brings repentance that leads to salvation and leaves no regret.
8. Encourages generosity and kindness to be given to impoverished Believers and asks the Corinthians to welcome Titus and his companions.
9. Arranges for a collection to be taken for impoverished Believers, with a reminder that God loves a cheerful giver.
10. Proclaims his authority from God.
11. Stresses that he speaks the Truth and they must discern and rebuke deceptive teachings; and then described his sufferings during his missionary journeys as he proclaimed the Gospel.
12. Admits that God allowed a ‘thorn’ to invade his body, which he now considers a blessing; and then explained his love for Believers and the Church.
13. Exhorts the Corinthians (as well as we who believe) to ‘examine and test yourselves’ to prove the depth and resoluteness of your faith, my faith; and concluding remarks — a valediction.

 Reading through the outline of 2nd Corinthians, the student might notice the breadth of the topics Paul covers: from Christ’s deity to Paul’s qualifications for ministry, from fundamental faith-principles to seemingly innocuous concerns, from the often-brutal penalties Paul suffered to providing aid for destitute Believers, from Paul’s love for the Corinthians to correcting their flawed beliefs. In this study we will embark on a journey of love, concern, passion, admonishment, care, kindness, and encouragement. Enjoy!

Lesson 1: 2 Corinthians 1:1-11




Paul's Second Missionary Journey.

Corinth on the northeastern side of Peloponnese peninsula, which is part of the greater Greek Peninsula.

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Lesson 1: 2 Corinthians 1:1-11

Day 2

 Please pray for holy guidance and insight before you begin today's study.

Paul Greet and Blesses the Corinthians

¹ Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the church of God in Corinth, together with all the saints throughout Achaia [*Äh-kāy-äh*]; ² Grace and peace to you from God our Father and the Lord Jesus Christ.

Q1. Who are the authors of this letter?

.....

Q2. Are the recipients of this letter expected to be Believers or nonbelievers? What phrase provides the clue?

.....

Q3. How does Paul describe himself? And from where/who does he derive his authority?

Paul?

.....


Authority?

.....

Q4. Who are “the saints”?

.....

.....

 The Commentator Alexander MacLaren wrote an essay about the labels: disciples, saints, brethren (brothers and sisters), faithful, Believers, and Christians. A part of his essay is reproduced herein:

“ ‘The disciples were called Christians first in Antioch,’ says the Acts of the Apostles [Acts 11:26]. It was a name given by outsiders, and like most of the instances where a sect, or school, or party is labelled with the name of its founder, it was given in scorn. It hit and yet missed its mark. The early believers were Christians, that is, Christ’s men, but they were not merely a group of followers of a man, like many other groups of whom the [Roman] Empire at that time was full. So, they never used that name themselves. It occurs twice only in Scripture, once when King Agrippa was immensely amused at the audacity of Paul in thinking that he would easily make ‘a Christian’ of him; and once when Peter speaks of ‘suffering as a Christian,’ where he is evidently quoting, as it were, the indictment on which the early believers were tried and punished. What did they call themselves then?

“I have chosen this text not for the purpose of speaking about it only, but because it gathers together in brief


Lesson 1: 2 Corinthians 1:1-11

compass the three principal designations by which the early believers knew themselves. [1] ‘Saints’ — that tells their relation to God, as well as their character, for it means ‘consecrated,’ set apart for Him, and therefore pure; [2] ‘faithful’ — that means ‘full of faith’ and is substantially equivalent to the usual ‘believers,’ which defines their relation to Jesus Christ as the Revealer of God; [3] ‘brethren’ — that defines their relation and sentiment towards their fellows.

“These terms go a great deal deeper than the nickname which the wits of Antioch invented. The members of the Church were not content with the vague ‘Christian,’ but they called themselves ‘saints,’ ‘believers,’ ‘brethren.’ One designation does not appear here, which we must take into account for completeness: [4] the earliest of all — disciples.

“Now, I purpose to bring together these four names, by which the early believers thought and spoke of themselves, in order to point the lessons as to our position and our duty, which are wrapped up in them. And I may just say that, perhaps, it is no sign of advance that the Church, as years rolled on, accepted the world’s name for itself, and that people found it easier to call themselves ‘Christians’ — which did not mean very much — than to call themselves ‘saints’ or ‘believers.’ ” [©1904; Expositions Of Holy Scripture, Alexander MacLaren. Text Courtesy of BibleSupport.com. <https://biblehub.com/commentaries/colossians/1-1.htm>]

Day 3

 Please pray for holy guidance and insight before you begin today's study.

Praise be to God, the Father of Compassion, the God of All Comfort

³ Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, ⁴ who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God.

- Q5. It is commonly thought that Jesus’ ministry began when He was about thirty-years of age. During Jesus’ earthly life, did He experience any of the same hardships that we face today? Can you imagine any examples? (Jesus was a carpenter’s son. Did He ever cut a finger? Did He ever mash His thumb with a hammer? Did His fingers ache and blister, were they calloused from handling wood-working tools all day long? Did He experience rude, demanding, and arrogant customers? Did He experience the petty jealousies of His brothers and sisters? Did His step-dad pass-away? As the firstborn son, was He responsible for his family’s livelihood?)
-
-


Philippians 2:5-7 [NIV-1984]

⁵ Your attitude should be the same as that of Christ Jesus: ⁶ Who, being in very nature God, did not consider equality with God something to be grasped, ⁷ but made himself nothing, taking the very nature of a servant, being made in human likeness.

Lesson 1: 2 Corinthians 1:1-11

Q6. Do you think Jesus is able to understand the difficulties we face in this life, today? Thoughts?


Yes? } Why?
No? }

 com·pas·sion (kəm-pāsh'ən) n.

- Deep awareness of the suffering of another accompanied by the wish to relieve it.

[American Heritage® Dictionary of the English Language, Fifth Edition. Copyright © 2016 by Houghton Mifflin Harcourt Publishing Company.

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 em·pa·thy (ĕm'pə-thē) n.

1. The ability to identify with or understand the perspective, experiences, or motivations of another individual and to comprehend and share another individual's emotional state.

[American Heritage® Dictionary of the English Language, Fifth Edition. Copyright © 2016 by Houghton Mifflin Harcourt Publishing Company.

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Q7. Can we, who believe, understand the difficulties and temptations that Jesus experienced and overcame? Why? Or why not?

Q8. If someone is hurting, will the hurting person better accept consolation and support from someone who has faced a similar hardship? Or a person who has not? Or it doesn't matter? Why?

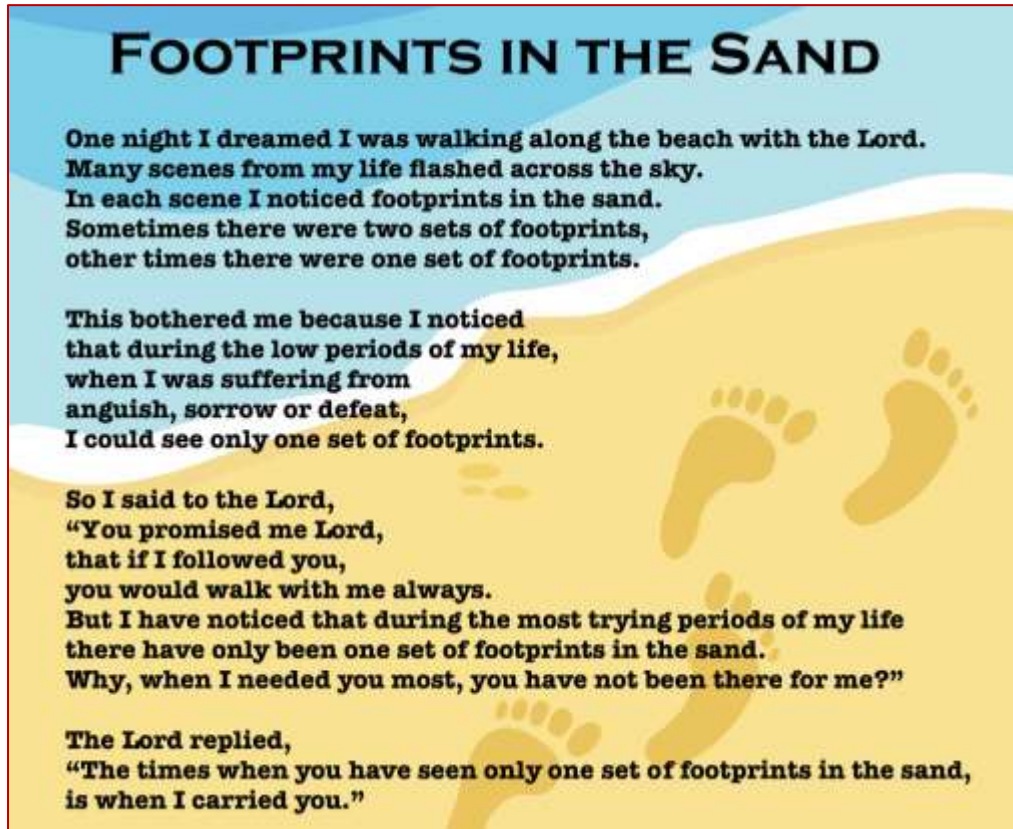
Q9. Can God use the experience of your hardship to minister to a new acquaintance? Thoughts? (Before ministering, do you need to pray? If yes, for what? Do you need to take the first step in faith? Does the acquaintance lack hope and the fact that you came out the other side of the hardship provide a glimmer of hope to them?)

Q10. Does this mean that, if you the Bible student have not experienced something similar, your ministrations to the new acquaintance are unacceptable, or inconsequential?

Lesson 1: 2 Corinthians 1:1-11

2 Corinthians 4:7-9 [NIV-1984]

⁷ But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us. ⁸ We are hard pressed on every side, but not crushed; perplexed, but not in despair; ⁹ persecuted, but not abandoned; struck down, but not destroyed.




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Lesson 1: 2 Corinthians 1:1-11

Day 4

 Please pray for holy guidance and insight before you begin today's study.

⁵ For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows.

Q11. What is free-choice? Is it important to God?

Q12. If God chose to heal Believers of their pain, hardship, and suffering, would Believers seek God (1) out of love? Or (2) to be relieved from their pain, hardship, and suffering? Thoughts?

John 15:20^a [English Standard Version (ESV)]
[Jesus promised:]

Remember the word that I said to you: ‘A servant is not greater than his master.’ If they persecuted me, they will also persecute you.

Q13. [Verse 5] [Personal] What has been your experience when facing pain and/or hardship, did you seek the Lord? Did God arrange circumstances so that you survived/endured/thrived?

 Co-incidence is a God-incidence in disguise. [©2024 <https://www.tremain.us/index.html>. Used with permission.]

Matthew 25:29 [New American Standard Bible (NASB)]

“For to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away.


Q14. [Verse 5] [Personal] Like Paul, when you persevered through pain and hardship, did you feel an abundance of the Lord’s love and comfort? Did you (do you want to) share that abundance with others facing similar hardship?

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⁶ If we are distressed, it is for your comfort and salvation; if we are comforted, it is for your comfort, which produces in you patient endurance of the same sufferings we suffer. ⁷ And our hope for you is firm, because we know that just as you share in our sufferings, so also you share in our comfort.

Q15. [Verse 6] What might cause Paul’s “distress”?

Q16. [Verse 6] How could Paul’s “distress” be for the Corinthians’ “comfort and salvation”?

 ***It is for your comfort and salvation:*** “It will be useful for your consolation; or it is endured in order to secure your comfort, and promote your salvation. Paul had suffered in Ephesus, and it is to this that he here particularly refers. He does not mean to say that his sufferings there were particularly for the comfort of the Corinthians; but that they had been endured in the general purpose of promoting the salvation of people, and that they, together with others, would reap the benefit of his trials. He endured them in order to spread the true religion, and they would be benefitted by that, and besides, he would be the better able by his trials to administer to them the true consolations of the gospel in their sufferings; and his example, and experience, and counsel, would enable them to bear up under their own trials in a proper manner.” [©1834, Notes on the Bible by Albert Barnes. https://biblehub.com/commentaries/2_corinthians/1-6.htm]

Q17. [Verse 6] Who ultimately provides “comfort” to Paul?

Q18. [Verse 6] How might the “comfort” that Paul received affect the Corinthians?

Q19. [Verse 6] How could Paul’s “sufferings” produce “patient endurance” in the Corinthians?

Q20. [Verse 7] Fill-in the missing letters and complete the sentence.

P A U L T T S J S.

Lesson 1: 2 Corinthians 1:1-11


Q21. [Verse 7] How can Paul write with such assurance that “our hope for you is firm”?



*Illustrates the boundaries of “Asia” during the first century, and highlights the seven churches listed in Revelation 2-3.
https://www.conformingtojesus.com/images/webpages/map_of_the_7_churches_of_asia_revelation_2_3_1.jpg*


Lesson 1: 2 Corinthians 1:1-11

Day 5

 Please pray for holy guidance and insight before you begin today's study.

⁸ We do not want you to be uninformed, brothers, about the hardships we suffered in the province of Asia. We were under great pressure, far beyond our ability to endure, so that we despaired even of life. ^{9a} Indeed, in our hearts we felt the sentence of death.

Q22. To what “hardships” might Paul be referring?

 ***the hardships we suffered in the province of Asia:*** “Some have referred these expressions (1) to the tumult at Ephesus, [see] Acts 19:23-41 [while the Acts passage is too long to be reproduced herein, the story testifies to God’s guardianship]. Others have supposed, in consequence of the very strong expressions [in this Second Letter], that some other trouble, a grievous sickness perhaps, is referred to, especially as St. Paul says in Asia, not in Ephesus. But Dean Stanley’s remark that ‘here, as elsewhere, we may observe the under-statement of St. Paul’s sufferings in the Acts’ [and]. . . suggests [an] inference that the tumult at Ephesus was far more serious than it would appear to be from St. Luke’s account. We can hardly suppose that the mere ‘dismissal of the assembly’ by the ‘town-clerk’ entirely appeased the multitude. And it is quite possible, since St. Luke’s object in the Acts [of the Apostles] was rather a vindication of St. Paul’s ministry than a glorification of his person, that he omits to mention a determined attempt upon St. Paul’s life made by Demetrius and the craftsmen, as afterwards (Acts 23:12-15) by the Jews at Jerusalem.” [©1882 and later, The Cambridge Bible for Schools and Colleges by Cambridge University Press. Text Courtesy of BibleSupport.com. https://biblehub.com/commentaries/2_corinthians/1-8.htm]


Q23. What does the phrase “in our hearts we felt the sentence of death” imply?

Q24. Who rescued Paul (and his companions) from the ‘pressure’, the ‘hardships’?

Q25. Why did God permit Paul to suffer this ‘pressure’, the ‘hardships’? (Did it benefit the Corinthians? Does it benefit us, today?)

Lesson 1: 2 Corinthians 1:1-11

Day 6

 Please pray for holy guidance and insight before you begin today's study.

^{9b} But this happened that we might not rely on ourselves but on God, who raises the dead. ¹⁰ He has delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will continue to deliver us, ¹¹ as you help us by your prayers. Then many will give thanks on our behalf for the gracious favor granted us in answer to the prayers of many.

Q26. God allowed the Apostle Paul to experience “deadly peril” and then delivered him. What affect did the deliverance have upon Paul, his ministry, and His church-members? (Was faith strengthened? Was trust reinforced? Was courage rewarded? Which teaches greater wisdom: direct experience or hearing/reading about it?)

Affect upon Paul?

.....
Affect upon Paul’s ministry?

.....
Affect upon Paul’s church-members?

Q27. Is it human nature to be self-reliant, successful? Do people, generally, like to ask others for help? Does this self-reliance extend to seeking God’s help through prayer?

Do people like to ask others for help? Yes? No? Why?

.....
Do people like to seek God’s help? Yes? No? Why?

James 5:16^b-18 [NIV-1984]

^{16b} The prayer of a righteous man is powerful and effective. ¹⁷ [The prophet] Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the land for three and a half years.

¹⁸ Again he prayed, and the heavens gave rain, and the earth produced its crops.

Q28. [Verse 11] Paul seeks prayers from other Believers through his words: “as you help us by your prayers” and “in answer to the prayers of many”. Are Paul’s prayers ineffectual?

Ineffectual? Yes? No? Thoughts?

Lesson 1: 2 Corinthians 1:1-11

Q29. [Verse 11] [Apologetics – continuing the ‘prayer’ topic] A Believer asks, “Is my single prayer effective or do I need many, many people to pray for my circumstance before God listens?”. In other words, “Does God respond only to popularity and the number of Believers I can convince to pray for my circumstance?”. How do you respond to this Believer?

Is a single prayer effective? Yes? No? Why?

Does God respond based on popularity? Yes? No? Why?

Any additional thoughts in response to this Believer?

Acts 12:1-19 [NIV-1984]

¹ It was about this time that King Herod arrested some who belonged to the church, intending to persecute them. ² He had James, the brother of John, put to death with the sword. ³ When he saw that this pleased the Jews, he proceeded to seize Peter also. This happened during the Feast of Unleavened Bread. ⁴ After arresting him, he put him in prison, handing him over to be guarded by four squads of four soldiers each. Herod intended to bring him out for public trial after the Passover.

⁵ So Peter was kept in prison, but the church was earnestly praying to God for him. ⁶ The night before Herod was to bring him to trial, Peter was sleeping between two soldiers, bound with two chains, and sentries stood guard at the entrance.

⁷ Suddenly an angel of the Lord appeared and a light shone in the cell. He struck Peter on the side and woke him up. "Quick, get up!" he said, and the chains fell off Peter's wrists. ⁸ Then the angel said to him, "Put on your clothes and sandals." And Peter did so. "Wrap your cloak around you and follow me," the angel told him.

⁹ Peter followed him out of the prison, but he had no idea that what the angel was doing was really happening; he thought he was seeing a vision. ¹⁰ They passed the first and second guards and came to the iron gate leading to the city. It opened for them by itself, and they went through it. When they had walked the length of one street, suddenly the angel left him.

¹¹ Then Peter came to himself and said, "Now I know without a doubt that the Lord sent his angel and rescued me from Herod's clutches and from everything the Jewish people were anticipating."

¹² When this had dawned on him, he went to the house of Mary the mother of John, also called Mark, where many people had gathered and were praying. ¹³ Peter knocked at the outer entrance, and a servant girl named Rhoda came to answer the door.

¹⁴ When she recognized Peter's voice, she was so overjoyed she ran back without opening it and exclaimed, "Peter is at the door!"

¹⁵ "You're out of your mind," they told her.

When she kept insisting that it was so, they said, "It must be his angel."

¹⁶ But Peter kept on knocking, and when they opened the door and saw him, they were astonished.

¹⁷ Peter motioned with his hand for them to be quiet and described how the Lord had brought him out of prison.

"Tell James and the brothers about this," he said, and then he left for another place.

¹⁸ In the morning, there was no small commotion among the soldiers as to what had become of Peter.

Lesson 1: 2 Corinthians 1:1-11

¹⁹ After Herod had a thorough search made for him and did not find him, he cross-examined the guards and ordered that they be executed.

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