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2 corinthians 4 commentary blue letter bible

2 Corinthians 4:7 But we have this treasure of clay ships, to transcend the greatness of power will be of God, not of ourselves. This amazing except for David Guzik (from Blue Letter Bible Commentors); in general can be found on this link from Precept Austin PRECIOUS TREASURE IN JARS OF CLAY! A Christian is like a tea bag - not much good until it has gone through hot water! M J Harris introduces these next 7 verses with an interesting comment that... No man ever knew more about the paradoxical nature of Christianity than Paul. And perhaps none of his letters contain more paradoxes than 2 Corinthians. With its many paradoxes, then, 2Co 4:7-12 is typical of this letter and Paul's style. 2Co 4:7 is the first paradox—the difference between the indescallable value of gospel treasures and the apparent worthlessness of gospel ministers (Gaebeline, F, editor: Expositor's Bible Commentary 6-Volume New Testament, Zondervan Publishing or computer version) We have (echo) means are or possess. The current tense pictures of it as their constant possession. Alfred Plummer has an interesting observation about Paul's re-use of echo (is, hold)... The Apostle dwells again and again on the benevoss property of Christianity and, in particular, of the Minister of Christians: we have confidence (2Co 3:4), with such hope (2Co 3:12), we have this ministry (2Co 4:1), we have this treasure (2Co 4:7), with the same faith the spirit of thessa II (2Co 4:13), we have a building of God (2Co 5:1) who has (whom) all things (2Co 6:10) having these promises (2Co 7:1); and he often relies on the argument for these good possessions. (Ed: Every use of echo is the current tense picturing continuity, persistence and permanence of this property). (2 Corinthians 4:7 Comment) What is a treasure? In one of the most beautiful passages in all of Paul's letters, he has just explained that treasure is the light of the knowledge of God's glory in the face of Christ. (2Co 4:6-note) (See John Piper's wonderful summation = Chapter 4: God is the Gospel – Glory of Christ, God's Image – goto page 54 pdf) The word treasure is the creation, transforming the power of the Gospel placed in the followers of Christ pictured as a low, even despicable (according to what world values) jars of clay. As described below, this paradoxical connection to man's weakness with divine power makes it abundantly clear from which, which comes from power, and which is to receive the glory of showing that power! As the Psalm aptly declared centuries ago... Not to us, O Lord, not to us, but to give glory to thy name because of thy loving indity because of thy truth. (Psalm 115:1-Note) Resources Commentaries 2 Corinthians » Chapter 4 » exogeneic is a constant temptation ministry to preach what people want to hear, not what they need to hear. Sermons that confront the congregation with their mental deficiencies usually result even in the back. Instead, they quite often give criticism and hostility. David Wells argues that the pastoral task among God's truth to God's people is, for this reason, largely diminished by the wayside of evangelicalism today (1993:1-14). Preach in a way that serves Christ rather than human egos takes courage. But it's easy to become disheartened when people turn a deaf ear into a sermon that tells it like it is. Paul had to deal several times with courage in his ministry. There were many preachers whose motives were less than bestowing and who would do everything they had to get such (v. 2). There were also churches that were easily seduced by flattering speech and depressing ways. It would have been too easy for someone who remained faithful in preaching Christ rather than themselves (v. 5) to grow trained by the downside of human nature (v. 1). Paul, however, did not give in to courage. What made him allert was too much: the nature of his ministry and the grace of God. Because through God's grace we have this ministry, he says, we do not lose our heart (v. 1). Through God's grace is literally , as we have demonstrated grace. Paul looked at his ministry as something he received not because of a person's merits, but because of God's good. It was also not a question of theoretical knowledge. Paul experienced God's grace firsthand when he was stopped dead in his tracks, carrying Jewish Christians who had fled Jerusalem into a safer paradise in Damascus (Ap. 9:1-9). Then there was the surpassing splendor of the new covenant (this ministry). The privilege of being minister of such a covenant more than compensated for the trials and tribulations he experienced as a tibelist preacher. As a result, Paul did not lose his heart (enkakoumen, v. 1). The Greek verb means to behave badly in the face of difficulties; to refuse or grow tired while pursuing a valuable goal. Paul, however, would not allow any obstacles inside or outside the church to pressure him to abandon his ministry. Instead of giving out to courage, he consciously and categorically refuses the kind of behavior that characterizes much of the teaser talking about his day. He describes this behavior as secret and shameful (v. 2). The phrase is literally a shame of the secret. Secret things are the deepest thoughts and intentions of man (Furnish 1984:218). The genius of shame can be descriptive: shameful secret practices (Phillips) or subjective: actions kept secret to shame (NEB, REB). The work one hides because of their shameful nature is probably thought here. Paul rejects too kind of shameful documents. First, he does not use deception. is literally a walk (peripateo) - a verb that happens often in Paul's writings to describe Christian life. The Greek term deception means being able to do something (pan + ourgia). In the New Testament, this applies to those who unfairly exploit their abilities and denote cunning or cunning. Not only does Paul not weigh deception, but secondly, he does not distort the word of God. The verb distorted (dolow) is usually used for adultery goods for profit. Paul refused to follow in the footsteps of others who offended the word of God to make it more enjoyable for the listener or more lucrative for himself. In short, Paul decided on any behavior that did not dispare with the nature of his preached gospel. His opponents, however, had no scruples in that regard. They voluntarily used the Corinthians for financial gain (2:17; 11:20). Paul instead clearly deems the truth. The Greek term translated out (th phanerwsei) refers to an open declaration or full disclosure. The contrast is tuned to a simple and frank, as opposed to a deceptive gospel presentation - which we call it as if it were. By setting the gospel in a simple way, Paul praises himself for the conscience of every human being. Conscience is the place where belief takes hold, that what one is hearing is true. Paul does not seek to praise himself for the human ego or intellect, but calls on him to distinguish but be right and wrong. He also simply does not trust the judgment of man, but praises himself before God. He realizes that what he does is done forever carefully in the eyes of the Lord.Paul further verses 3-4 to address the accusation that his message is veiled (kekalymmenon). It seems – if we can read the betoeen lines – that Paul's critics reasoned from the fact that there are no large numbers converted (especially from his own people) to some guilt in his sermon. Paul is the first to admit that he is not too impressive a speaker as the speakers go. It was conscious on his part, because he would have the opportunity to know only Jesus Christ and their crucifixion (see D&C 111:11– 12). Therefore, it is not surprising that he does not deny the accusation. The form of his condition recognizes their claim: If [as you claim], our gospel is veiled, it is harassed by those who die (ei + indicative). But what he doesn't allow is that there is some fault with the message that he preached. If the content of his preaching is clogged, it is not because he did not provide the tritates of the gospel clearly (v. 2). The fault is in quite three areas. First, the audience is to blame. If there is a hidden aspect of what he preaches, it seems it is only those who die. As in 2:15-16, Paul divides humanity into too groups based on his destiny: those who are on their way to (tois apollymenois) and indirectly those on their way to salvation. The gospel makes no sense (v. 3), but for the other it is clear as a day (v. 6). The fault lies, secondly, with the situation. The minds of those who die are blinded. Blindness is a special kind – it is blindness to the gospel gospel of Christ (v. 4). The laying of geniuses here and in verse 6 is typical of Paul. The light of the gospel is perhaps a source of genius: a light that radiates from the gospel. The gloriousness of the glorious is most likely a descriptive, glorious light of the gospel. When the Mosaic Covenant shone with glory, the gospel shines with glory. Christ is relably interpreted as an objective: the glorious gospel of Christ. Christ is also called god's image. To have a picture is a true representation. Today we say that a child is a spitting image of his father or mother. Wisdom is similarly described as a reflection of eternal light, a marker of God's work, and an image of His goodness (Wisdom of Solomon 7:26). Paul says that Christ is, not was, god's image, because he alone shows a visible expression of the nature of an invisible God (1:15). So to see Christ is to see God and not see Christ's not to see God.The guilt is, thirdly, with a source of blindness. Unbelievers cannot see the light of the gospel because their minds are blinded by the god of this age (v. 4). This is the only place Paul refers to God as an adversary of God as God. He is usually called Satan or the Devil- although Ephesians 2:2 he is named rulers of the air kingdom. It could be that these are the traditional formulations Paul uses because of their familiarity to his readers. But there is no denying the power of this being. He can destroy the flesh (1 Cor 5:5), camouflage as an angel of light (2 Cor 11:14), and empower his servant, the antichrist, to work all kinds of wonders, signs and miracles (2. For works 2:9). Paul's thorn in the flesh is suffited to him (2. Kor 12:7) as it is tempting (1. Kor 7:5), which swings against (2. Kor 2:11; Ef. 6:11) and trapping (2 Tim 2:26) believer. On more than one occasion, Paul, for his part, experienced his active opposition to the gospel (1. Working Group 2:18). Preacher in our media-oriented society is forced to use the pulpit as a stage to lay out eloquence, dramatic skills and fine oratory. Congregations add to this pressure with their desire to be amused and entertained. As a result, the sermon is often seen by outsiders as just another stage of performance. And what has been hailed as a successful ministry is sometimes little more than a good run. But to his credit Paul can say to himself and his colleagues that we do not declare ourselves, but Jesus Christ as lord, and ourselves as his servant for Jesus's sake (v. the emphasis on word order is on neither ourselves (ou heautous khryssomen, nor ourselves we preach; v. 5). It's hard to determine whether Paul is on the offensive or defensive here. He of course accuses Corinth's invaders of a later letter to be placed on the airs (10:12-18). But he also seemed to be guilty of ministerial arrogance (3:12 –4:3)- although his claim to preach Christ was not a idle one. In 1 Corinthians 2:1-4, he reminded the Corinthians that on his founding visit he did not come to them with eloquence, supreme wisdom, or a wise and persuasive word. It was that they could know nothing while he was with them, except Jesus Christ and their crucifixion. Now he is concerned that they know not only crucified Christ, but also Jesus as lord, that is, Jesus as the master of his church life. What is Paul's role then? At 1:24 he said that he did not lord it over the church, but worked with them. Here he goes even further, defining his role as a servant (doulos). As an Apostle of Christ, he could only say a word and commanded him to obedience. Domination, however, was not Paul's style. He was there to serve them and used the team only as a last resort. This is an important reminder to pastors today. If Christ is truly the Lord of the Church, then the pastors are satisfied with the role of servant. Paul goes on to explain why he preaches Jesus Christ as Lord. For God's sake ... made His light shine in our hearts to give us light knowledge of god's glory in the face of Christ (v.6). Here is a way of weaing a genius similar to Article 4. The light of knowledge could be the light that comes from knowledge (the source of genius). The familiar caricature of sudden understanding as a light bulb that occurs in the human mind reflects the idea. Knowing what, however? In verse 4, it knew the good news about Christ. Here it is knowing God (purpose genitive) – or more precisely, knowing God's glory (possessed genitive). This knowledge, Paul says, is God who shines in our hearts. Aorist indicative, which shine (elampsen), shows the time. Paul is generally believed to be referring to his Damascus road encounter. But Luke describes this experience as a light from heaven [that] flashed around him (John 9:3), but here it is the light that illuminates the heart. Paul also uses plural marriage in our hearts, indicating that it was (and should be) the experience of all gospel ministers. Some aspect of his conversion experience is undoubtedly to be seen. Perhaps this was the point at which, as he points out, God was glad to reveal his Son in me, so that I could preach him among the Gentiles (Gal 1:15-16). Paul pictures the conversion experience as a new creation (v. 6). For it is God who said, Let the light shine out of darkness, which is light heart through the knowledge of yourself. Phraseology resembles Genesis 1:3 and the first day of creation (Let there be light). The main idea is that God's light dissibs darkness, be it the physical darkness of the night or the spiritual darkness of human ignorance. The idea of light-dispelling darkness is a recurring one in the Old Testament. Perhaps the most well-known texts are Isaiah 9:1-2, where it is promised that those who walk in the darkness of Zebulun and Naphtali will see great light and Isaiah 49:6, where it is said that God will make his servant the Light of the Gentiles. A light that dissipums darkness in the heart of man is found in the face of Christ. Paul undoubtedly thinks about the incarnation. The face is a picture that we have in public. Then christ's face is what he presented during the ministry of his earth. This is the second time Paul irrevocably associates knowledge of God with Jesus Christ. The connection is relatively simple: to know Christ is to know God; without knowing Christ is not to know God. God.