

2 Corinthians 10

- Begin final section.
- Some textual critics think Paul's attitude switch is too abrupt, thus they consider this section a different letter from a different author.

10:1 – Paul is not exasperated, but appeals to them as Christ would. This appeal is not emotional, but finds its source in meekness and gentleness.

- Jesus called himself meek in Matt. 11:29
- Jesus said the meek were blessed in Matt. 5:5
- Paul urged other believers to show the same meekness in Phil. 4:5
- “meekness” is **prautes** – it indicates the humble and gentle attitude which expresses itself as patient submissiveness to offense, and is free from malice and not seeking revenge.
- “gentleness” is **epieikeia** – which means “fitting”, “suitable”, “reasonable”, “fair”. When used to refer to authorities (like the Apostle Paul or the Lord Jesus Christ) it indicates indulgence, equity, lenience combined with a humble, patient steadfastness which is able to submit to injustice, disgrace and maltreatment without hatred or malice by trusting God and doing what is right because of faith in the Truth and final results of gentleness.
- Meekness and Gentleness are NOT incompatible with decisive action, judgment of character, and rejection of misconduct, ill-will or destructive relationships.
- Note Jesus driving out the money changers in John 2:14
- Note Jesus words of judgment and separation in Matt. 23

Chrysostom even points out that the end of verse 1 is Paul echoing the false slander and accusation coming from his critics in Corinth.

- Paul will continue to contrast his human facility and inability with the almighty power of God that works through him when he proclaims the truth
- See weakness addressed originally in 1 Cor. 2:3
- Paul continues to express his weakness in 2 Cor. 11:21-12:10
- Paul's critics refer to him as a coward and a promise breaker (2 Cor. 1:12)

10:2

Paul reiterates and clarifies his statement in the previous verse.

Paul is asking the Corinthians to get themselves in line with God's way and the apostolic teaching. If the Corinthian church does not respond Paul will be as bold in person as those mocking him say he is in his letters.

ESV: *“I beg of you that when I am present I may not have to show boldness with such confidence as I count on showing against some who suspect us of walking according to the flesh.”*

“Beg” – **deomai** – “I request” – meaning “to ask, to beg”

“Bold” – **tharreo** meaning “to be confident”. In this form means “to become courageous.”

“think we live by the standards of this world” (or, ESV, “suspect us of walking according to the flesh.”)

- “think” **logizomai** means “to reckon” meaning “toward those who judge”
- “world” or “flesh” is **sarka** – here it means “according to the fleshly principles”
- “living” or “walking” is **peripatountas** – “to walk, to walk about, to conduct one's life.”

10:3

ESV – “For though we walk in the flesh, we are not waging war according to the flesh.”

“We live in this world (flesh)” – refers to Paul living his life like every other man concerned about the things of this life, the powers of this age, the priorities of the carnal mind while subject to the laws and limitations of mere secular humanity.

“We do not wage war as the world does” –

“war” is **strateuometha** – from **strateuo** which means “to be a soldier, to serve as a soldier, often serving at their own expense.” This refers to the ministry, activity and struggles of Paul’s ministry.

Standards of world	Live in the world	Weapons of the world
<ul style="list-style-type: none"> • Christians do not live by the world’s standards • Christians have a higher standard that is not established by the world’s system 	<ul style="list-style-type: none"> • Christians do live in the world. • Christians do have to meet obligations, accept responsibility and participate the world. 	<ul style="list-style-type: none"> • The world’s weapons are against truth. This includes: <ul style="list-style-type: none"> - Force - Deception - Manipulation • The Christians weapons are from have Divine Power since their source is God’s Divine Nature: <ul style="list-style-type: none"> - Truth in thought and word - Righteous Behavior

10:4-5

- “weapons we fight with” –
 - “weapons” is **opla** – “weapon, instrument of warfare.” This is a very general word for both offensive and defensive weapons. The list of spiritual weapons in Ephesians 6 would fit this word.
 - “fight” is **strateias** – means “warfare, military expedition, campaign”
- “weapons of the world (**sarkika**)” – the weapons of the flesh or the common man
- Our weapons have “divine power” –
 - “powerful” is **dunata**
 - “of God” would indicate these weapons:
 - are employed on God’s behalf
 - have God’s personal interest involved
- Our weapons
 - “demolish strongholds” –
 - “demolish” is **kathairesin** meaning “overthrow”, “tearing down, pulling down, destroying.”
 - “strongholds” is **oxuromaton** meaning “stronghold, fortress.” In the papyri the word meant “prison”
 - “demolish arguments” –
 - “demolish” is **kathairountes** meaning “to tear down, to destroy”
 - “reasonings” is **logismous** meaning “calculation, reasoning, reflection, thought.”
 - “demolish...every pretension that sets itself up against the knowledge of God” –
 - “pretension” or “high thing” is **upsoma** meaning
 - “rising up is **epairomenon** meaning that which is lifted high and exalted. The illustration created by this word is of walls and towers standing defiantly after they had been built.
 - “knowledge” is **gnoseos** meaning
 - “take captive every thought” –

- “take captive” is ***aichmalotizontes*** meaning to take one captive with a spear, to bring into captivity, to bring into subjections. The present tense indicates a continual struggle and warfare.
- “thought” is ***noema*** meaning “design, purpose, thought.”
- “make every thought obedient too Christ.” –

10:6

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