

**THE CAMBRIDGE BIBLE FOR
SCHOOLS. THE SECOND EPISTLE
TO THE CORINTHIANS: WITH
NOTES, MAP AND
INTRODUCTION**

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The Cambridge Bible for Schools. The Second Epistle to the Corinthians: With Notes, Map and Introduction by J. J. Lias & J. J. S. Perowne

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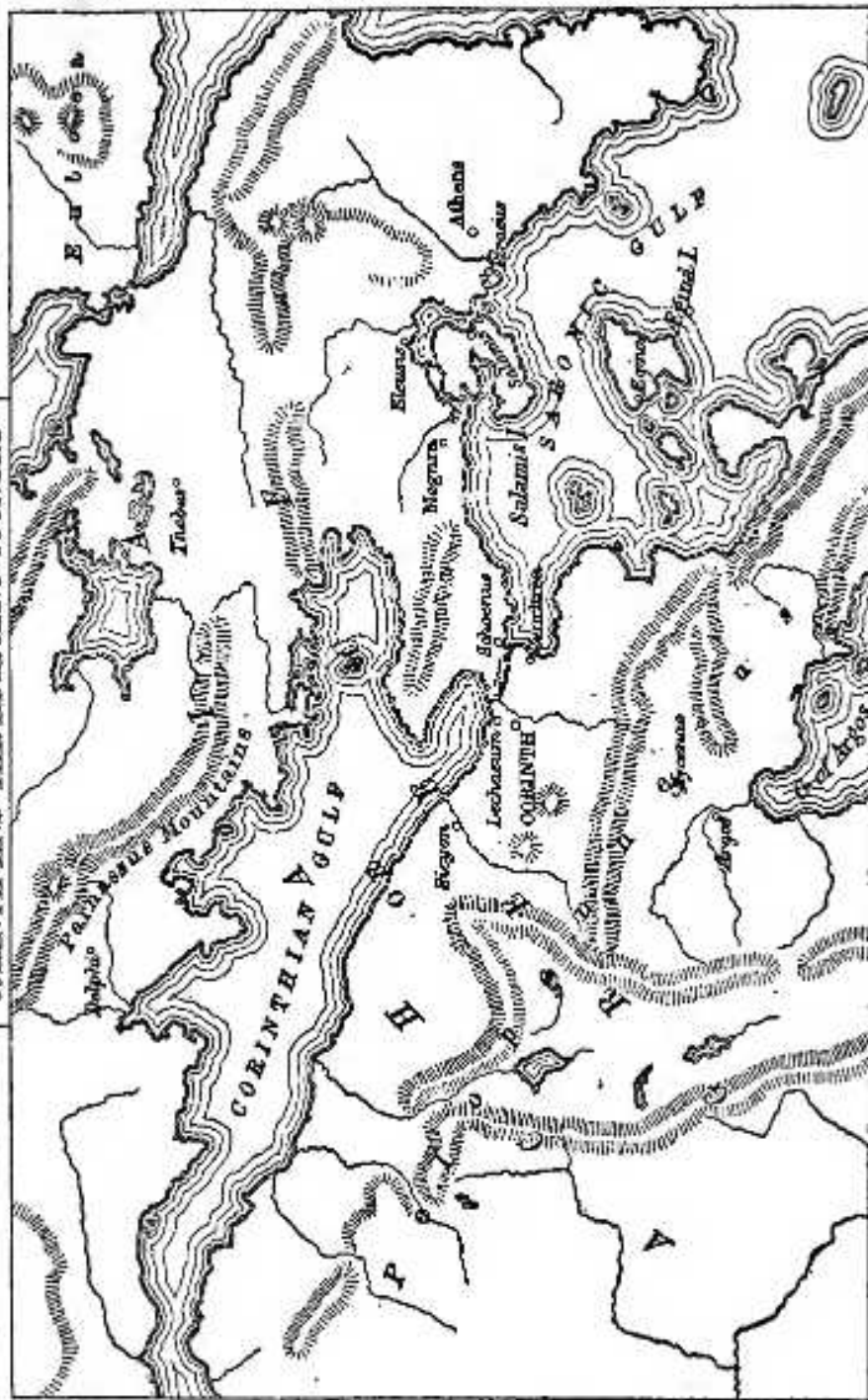
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J. J. LIAS & J. J. S. PEROWNE

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CORINTH AND THE ADJACENT COUNTRY



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English Miles

The Cambridge Bible for Schools.

GENERAL EDITOR:—J. J. S. PEROWNE, D.D.,
DEAN OF PETERBOROUGH.

THE SECOND EPISTLE TO THE CORINTHIANS,

WITH NOTES, MAP AND INTRODUCTION

BY

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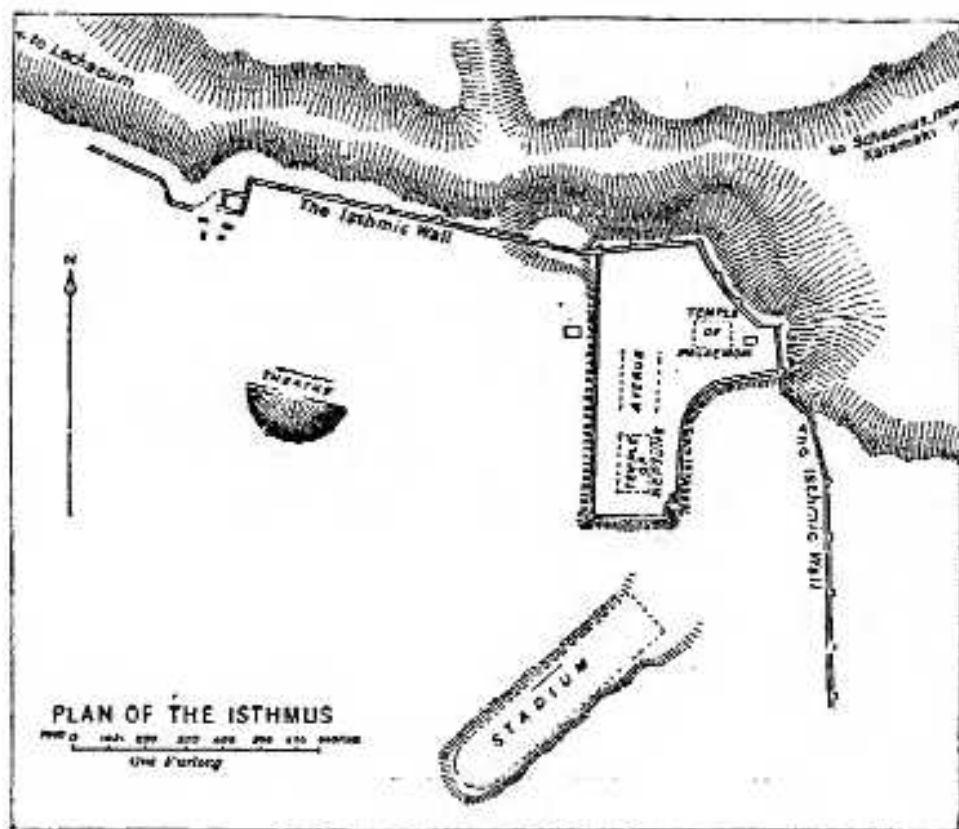
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THE ISTHMUS OF CORINTH.



INTRODUCTION.

CHAPTER I.

DATE, PLACE OF WRITING, CHARACTER AND GENUINENESS OF THE EPISTLE.

1. *Date and place of writing.* The Second Epistle to the Corinthians was written not long after the First. We read that St Paul had resolved to visit Macedonia and Achaia, but that he delayed the fulfilment of his purpose for a while, sending two of his disciples, Timotheus and Erastus, to announce his intention and to prepare for his arrival¹. Directly after the tumult at Ephesus, and possibly to a certain extent in consequence of it, he set out on his journey. He arrived at Troas, and expected there to have met Titus, who had probably been sent to Corinth in charge of the first Epistle². The non-arrival of Titus filled him with anxiety³. He found it impossible to take advantage of the opportunity there afforded him of preaching the Gospel with success, and hurried on to Philippi, where it seems probable the long-expected tidings at last reached him, and filled his heart with conflicting feelings of joy and disappointment. The nature of Titus' report was such that, although much encouraged by what he heard, he felt it necessary to send at once another letter of expostulation, that all might be peace and concord at his arrival⁴. This letter was probably written at Thessalonica, in the summer of the year 57. It is not

¹ Acts xix. 21, 22; 1 Cor. xvi. 8.

² See Introduction to First Epistle, p. 14.

³ Ch. ii. 12, 13.

⁴ Ch. x. 2, xii. 20, 21, xiii. 2, 10.

probable that it was written at Philippi, as some have supposed, because St Paul speaks of the liberality of the *Churches* of Macedonia¹, as though he had visited more than one of them, whereas Philippi would be the first in his way from Asia.

2. *Character and contents of the Epistle.* It has been universally remarked that the individuality of the Apostle is more vividly displayed in this Epistle than in any other. Human weakness, spiritual strength, the deepest tenderness of affection, wounded feeling, sternness, irony, rebuke, impassioned self-vindication, humility, self-respect, zeal for the welfare of the weak and suffering, as well as for the progress of the Church of Christ, and for the spiritual advancement of its members, are all displayed by turns in the course of his appeal, and are bound together by the golden cord of an absolute self-renunciation dictated by love to God and man. The Epistle may be divided into three main portions. The first, consisting of the first seven chapters, is devoted to an exposition of St Paul's principles of action in his dealings with his converts. The second, contained in chapters viii. and ix., treats of the collection for the poor saints at Jerusalem. The third, which embraces the whole of the rest of the Epistle, is an animated vindication of his Apostolic authority. There is no particular system in this outpouring of the Apostle's heart. The variety of feelings described above display themselves in the most rapid alternation. But its one object is to place himself on such terms with the Corinthian Church before his arrival, that he might be spared the necessity of exercising discipline when he came.

The unsystematic character of the Epistle is due to the fact that the opposition to St Paul was to so large an extent personal. A large portion of the Corinthian community had been completely won over by his first Epistle². The question at least of the incestuous person had been settled according to his desires by the decisive action of the majority³. But there still remained an uneasy feeling of distrust, aggravated by the taunts and insinuations of St Paul's opponents, which it seemed necessary

¹ Ch. viii. 1. Cf. ix. 2.

² Ch. ii. 6.

³ Ch. ii. 14, vii. 6, 7.