

Day 1

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

Forgive and Restore the Sinner

 In chapter 5 of Paul's 1st Letter to the Corinthians, Paul confronted the Corinthian Church's acceptance of sin, excoriated them, and provided specific guidance to remove the egregious sin.

One of the best instructions to govern behavior of a church member to other members and nonbelievers is found in verses 1 Corinthians 5:12-13 (↓). We, who believe, must hold other Believers accountable, and encourage nonbelievers to seek Jesus and then allow the indwelling Holy Spirit to reveal any sin for which the new Believer must seek forgiveness, and then repent of his/her sin. Through your prayers, love, devotion, friendship, and example, the person will be encouraged to embrace the love of Christ Jesus.

Despite our most fervent desires for the person, we must remember that the person's new belief and subsequent faith-journey is accomplished by the person; no one can do it for the person; a lasting relationship with the loving Lord Jesus cannot be demanded or threatened into existence.

Prayers are effective and will be answered yes, no, or wait. (I had a friend Rudy who persistently asked me to join a Bible Study; I resisted — innumerable times; finally, I said "yes" just to get him 'off my back'. I attended an evening Study and was captivated. Years later, Rudy's persistence is evident through these Bible Study StudySheets/Lessons.)

We know the Bible, we must encourage, we must continue to lead by example, and over time we must communicate the wisdom of the Bible with the new Believer.

1 Corinthians 5:1-13 [NIV-1984]

¹ It is actually reported that there is sexual immorality among you, and of a kind that does not occur even among pagans: A man has his father's wife. ² And you are proud! Shouldn't you rather have been filled with grief and have put out of your fellowship the man who did this?

³ Even though I am not physically present, I am with you in spirit. And I have already passed judgment on the one who did this, just as if I were present. ⁴ When you are assembled in the name of our Lord Jesus and I am with you in spirit, and the power of our Lord Jesus is present, ⁵ hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord.

⁶ Your boasting is not good. Don't you know that a little yeast works through the whole batch of dough? ⁷ Get rid of the old yeast that you may be a new batch without yeast — as you really are. For Christ, our Passover lamb, has been sacrificed. ⁸ Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth.

⁹ I have written you in my letter not to associate with sexually immoral people — ¹⁰ not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters. In that case you would have to leave this world. ¹¹ But now I am writing you that you must not associate with anyone who calls himself a brother but is sexually immoral or greedy, an idolater or a slanderer, a drunkard or a swindler. With such a man do not even eat.

¹² What business is it of mine to judge those outside the church? Are you not to judge those inside?

¹³ God will judge those outside. "Expel the wicked man from among you."

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⁵ If anyone has caused grief, he has not so much grieved me as he has grieved all of you, to some extent — not to put it too severely. ⁶ The punishment inflicted on him by the majority is sufficient for him. ⁷ Now instead, you ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow. ⁸ I urge you, therefore, to reaffirm your love for him.

Q1. (Verse 5) ***If anyone has caused grief***: Paul references the egregious sin committed by the Believer whose sinful actions he addressed in 1 Corinthians 5 (↑). Why did Paul use such weak language to reference the Believer and his sin? (For example, Paul could have named names; he could have written: “Your inactions grieved me. You accepted the sin that *John the son of Barnabas* was inflicting upon his stepmother and you accepted it! While *John*’s sin was appalling, your acquiescence (approval) is unconscionable!”)

✍ “There is doubtless here an allusion to the incestuous person. But it is very delicately done. [Paul] does not mention him by name. There is not anywhere an allusion to his name; nor is it possible now to know it. . . . Paul does not here either expressly refer to such a person. He makes his remark general, that it might be as tender and kind to the offending brother as possible. [The Corinthians] would know whom he meant, but they had already punished him, as Paul supposed, enough, and note all that he said in regard to him was as tender as possible, and suited, as much as possible, to conciliate his feelings and allay his grief. He did not harshly charge him with sin; he did not use any abusive or severe epithets; but he gently insinuates that he “had caused grief;” he had pained the hearts of his brethren.” [©1834, *Notes on the Bible* by Albert Barnes. https://biblehub.com/commentaries/2_corinthians/2-5.htm]

Q2. (Verse 5) ***he has not so much grieved me as he has grieved all of you***: Paul and the members of the Corinthian Church experienced grief over this man’s sin. Why was the members’ level of grief greater than that of Paul?

✍ Paul compares his grief to that of the Corinthians’. Paul was appalled at the church members for accepting and, through their acceptance, encouraging the sin — the incestuous relationship. While the sin was egregious, the acceptance by church members was more so. While Paul was grieved by the man’s sin, he grieved more for the church’s acceptance of that sin. Through his first letter Paul endeavored to correct both.

Q3. (Verse 6) Who is “the majority”? And what action did the majority take?

Identify the majority?

Action?

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Q4. (Verse 7) “*you ought to forgive and comfort him*”: Why is Paul providing counsel to “forgive and comfort” the sinner?

 Now, since the time when the sin was judged and consequences imposed, the man had repented of his sin and corrected his behavior. The objective of holding him accountable was bring the sin into Light by confronting the sinful behavior and taking action to excise the sin from the church, all of which should lead the sinner into repentance and the evidence of his repentance is changed behavior.

Satan is adept at using perceptions and circumstances to his advantage. If the Corinthians did not relent toward the repentant man, Satan could effectively charge the church as full of unforgiving, unloving hypocrites. The sinner himself could harden his heart against the church — and God — and be lost forever.

With judgment, within the church body, comes great responsibility. Judgment must be conducted with great devotion to Christ Jesus, His Scripture (esp. Matthew 18:15-17; and Titus 3:10), our prayers to Him seeking guidance, and our empathy toward the sinner — “There, but by the grace of God, go I [the saying is thought to be derived from 1 Corinthians 15:10 KJV].” If the sinner is repentant and evidenced by changed behavior, wonderful — restore him or her, immediately!

Luke 15:7, 10 [NIV-1984]

⁷ I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent. . . .

¹⁰ In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents.”

Day 2

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

⁹ The reason I wrote you was to see if you would stand the test and be obedient in everything.

Q5. Had I been a parishioner and heard Paul’s letter read aloud that this was a “test” — I’d have spluttered, shocked at what I’d heard — a test?!?!? Why might Paul have used this event as a “test”?

 “The apostle did not say that this was the only purpose of his writing, to induce them to excommunicate the offender. He does not say that he wished in an arbitrary manner to test their willingness to obey him, or to induce them to do a thing in itself wrong, in order to try their obedience. But the meaning is this: This was the main reason why he wrote to them, rather than to come personally among them. The thing ought to have been done; the offender ought to be punished; and Paul says that he adopted the method of writing to them rather than of coming among them in

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person, in order to give them an opportunity to show whether they were disposed to be obedient.” [©1834, *Notes on the Bible* by Albert Barnes. https://biblehub.com/commentaries/2_corinthians/2-9.htm]

Q6. We are all familiar with tests. What letter grade (A-D, F) would you assign to the Corinthians from this ‘test’? Why this grade?

Letter grade (A – B – C – D or F)?

Why this grade?

Q7. Is obedience to God important? What is the source(s) of our principles, the tenets that we are to obey?

Is obedience to God important? Yes? No? (Why did you circle that answer?)

Source(s) of our principles, the tenets?

Day 3



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

¹⁰ If you forgive anyone, I also forgive him. And what I have forgiven – if there was anything to forgive – I have forgiven in the sight of Christ for your sake, ¹¹ in order that Satan might not outwit us. For we are not unaware of his schemes.

Q8. (Verse 10) When Paul called for judgment against the sinner (1 Corinthians 5:3-4 ↓), he said he was with them in spirit. Why did Paul now state: “***If you forgive anyone, I also forgive him***”?

1 Corinthians 5:3-4 [International Children’s Bible (ICB)]

³ My body is not there with you, but I am with you in spirit. And I have already judged the man who did that sin. I judged him just as I would if I were really there. ⁴ Meet together as the people of our Lord Jesus. I will be with you in spirit, and you will have the power of our Lord Jesus with you.

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Q9. (Verse 10) “***what I have forgiven***”: what/who has Paul forgiven?

✍ "He had forgiven, as though Christ was acting in or by him. The forgiveness would be as authoritative as the censure (1 Corinthians 5). It will be noted that [Paul] claims in its fulness the authority given to the Apostles of Christ in John 20:23 (↓)." [©about 1880, Ellicott's Commentary for English Readers, edited by Charles J. Ellicott. https://biblehub.com/commentaries/2_corinthians/2-10.htm]

John 20:23 [International Children's Bible (ICB)]

[After His resurrection, Jesus taught:]

"If you forgive anyone his sins, they are forgiven. If you don't forgive them, they are not forgiven."

Q10. Why is Paul concerned about "***Satan [outwitting] us***"?

✍ ***in order that Satan might not outwit us***: ". . . The phraseology is that of one who is, as it were, playing a game against the Tempter, in which the souls of men are at once the counters and the stake. The Apostle's last move in that game had been to "give the sinner over to Satan" with a view to his ultimate deliverance. But what if Satan should outwit him, by tempting the sinner to despair or recklessness? To guard against that danger required, as it were, another move. Stratagem must be met by strategy. The man must be absolved that he may be able to resist the Tempter." [©about 1880, Ellicott's Commentary for English Readers, edited by Charles J. Ellicott. https://biblehub.com/commentaries/2_corinthians/2-11.htm]

✍ ***in order that Satan might not outwit us***: ". . . And the idea is, that they should at once re-admit the penitent offender to their communion, lest if they did not do it, Satan would take advantage of it to do injury to him and them. It is a reason given by Paul why they should lose no time in restoring him to the church. What the advantage was which Satan might gain, Paul does not specify. It might be this: That under pretence of duty, and seeking the purity of the church, Satan would tempt them to harsh measures; to needless severity of discipline; to an unkind and unforgiving spirit; and thus, at the same time, injure the cause of religion, and ruin him who had been the subject of discipline." [©1834, Notes on the Bible by Albert Barnes. https://biblehub.com/commentaries/2_corinthians/2-11.htm]

For we are not unaware of his schemes: "We know his plans, his thoughts, his cunning, his skill. We are not ignorant of the great number of stratagems which he is constantly using to injure us, and to destroy the souls of people. He is full of wiles; and Paul had had abundant occasion to be acquainted with the means which he had used to defeat his plans and to destroy the church. The church, at all times, has been subjected to the influence of those wiles, as well as individual Christians." [Albert Barnes; Ibid.]

✍ The commentator Charles Ellicott cited three verses to emphasize Paul's experience in combatting Satan's gambits in 'Satan's Chess Game of Life':

2 Corinthians 12:7 [English Standard Version (ESV)]

So, to keep me from becoming conceited because of the surpassing greatness of the revelations, a thorn was given me in the flesh, a messenger of Satan to harass me, to keep me from becoming conceited.

1 Thessalonians 2:18 [International Children's Bible (ICB)]

I, Paul, tried to come many times, but Satan stopped us.

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Ephesians 6:12 [International Children's Bible (ICB)]

Our fight is not against people on earth. We are fighting against the rulers and authorities and the powers of this world's darkness. We are fighting against the spiritual powers of evil in the heavenly world.

Q11. Are we to despair over Satan's maneuverings for us and for our loved ones? What tools do we have to combat Satan's gambits?

Are we to despair? Yes? No? (Why did you circle that answer?)

What tools?

Ephesians 6:10-18 [NIV-1984]

¹⁰ Finally, be strong in the Lord and in his mighty power.

¹¹ Put on the full armor of God so that you can take your stand against the devil's schemes. ¹² For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

¹³ Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. ¹⁴ Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, ¹⁵ and with your feet fitted with the readiness that comes from the gospel of peace.

¹⁶ In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. ¹⁷ Take the helmet of salvation and the sword of the Spirit, which is the word of God.

¹⁸ And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.

Job 1:6-10 [International Children's Bible (ICB)]

[God's 'Hedge of Protection' surrounded Job.]

⁶ One day the angels came to show themselves before the Lord. Satan also came with them. ⁷ The Lord said to Satan, "Where have you come from?"

Satan answered the Lord, "I have been wandering around the earth. I have been going back and forth in it."

⁸ Then the Lord said to Satan, "Have you noticed my servant, Job? No one else on earth is like him. He is an honest man and innocent of any wrong. He honors God and stays away from evil."

⁹ But Satan answered God, "Job honors God for a good reason. ¹⁰ You have put a wall around him, his family and everything he owns. You have blessed the things he has done. So, his flocks of sheep and herds of cattle are large. They almost cover the land."

 We, too, should "Pray . . . at all times . . . with all kinds of prayers, [and] . . . for all God's people." We should also take to heart the example from the Job passage (↑) and ask God to place a 'hedge of protection' around our loved ones; and, I testify, it is effective!

When we arise in the morning, we should also dress our spiritual bodies in the full Armor of God. We should, actually, envision buckling the belt of truth around our waist; pulling-on the breastplate of righteousness that protects our heart; placing the shoes of readiness-to-action on our feet that comes from the gospel of peace; placing God's helmet of salvation upon our head; and then we must take-up the shield of faith in one hand and the sword of the Spirit in our other hand. Our soul is now dressed for the day and able to combat the flaming arrows of Satan that are aimed at us and designed to puncture our resolve and wear-down our faith!

However, we must remember that God will allow trials into our lives so that we can grow in our faith. I've heard

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it reported, “Please God, no more trials, my faith is strong!”

God used trials from a child’s life to teach and comfort others in the child-now-an-adult’s personal or professional life. As an example, a boy suffered through his parents’ messy divorce; in his adult life, as a pastor, he was able to use his childhood experiences to minister to kids and adults experiencing similar heartache. He could truly empathize. [An interview on Minnesota Public Radio KNOW-FM, December 22, 2024, about 8:40 am CST]

So, God in His infinite wisdom and, despite our prayers and pleadings, will bring trials into our lives (or the lives of loved ones). His purposes are sometimes unfathomable, but can be used to draw another person closer to Him, to give you or I life-experiences that we can then use in our later years to comfort others, or to simply strengthen our faith when we discover the blessings that God delivered to us through the trial.

God has our back. He wants what is best for each of us — not necessarily for today, but definitely for eternity. God continually looks at the long-term; He is not a ‘short-term investor’. God knows what is best for us, and it is frequently different from our definition of ‘best’! God wants the absolute best in the long-term for you, for me, our loved ones, and the people who witness our examples of faith-in-action.

Day 4

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

The Fragrance of Life or The Smell of Death

¹²Now when I went to Troas to preach the gospel of Christ and found that the Lord had opened a door for me, ¹³I still had no peace of mind, because I did not find my brother Titus there. So, I said good-by to them and went on to Macedonia.

Q12. “***The Lord had opened a door for me***”: How might God have signaled to Paul that “the Lord had opened a door for me” in Troas?

 “Titus was a Greek convert whom Paul greatly loved and trusted (the book of Titus is a letter that Paul wrote to him). Titus was one of the men responsible for collecting the money for the poverty-stricken Jerusalem church (8:6). Paul may have also sent Titus [to the Corinthian church] with the sorrowful letter [now known as 1 Corinthians]. On his way to Macedonia, Paul was supposed to meet Titus in Troas. When Paul did not find him there, he was worried for Titus’s safety and left Troas to search for him in Macedonia. There Paul found him (7:6 ↓) and the good news that Paul received (7:8-16 [Note: we will study this passage in a later lesson]) led to this letter. Paul would send Titus back to Corinth with [Paul’s second letter to the Corinthians] (8:16-17).” [©1988, 1989, 1990, 1991, The Life Application® Bible, published by Tyndale House Publishers, Inc., Wheaton, IL 60189. All rights reserved. Page 2095]

Note: It is believed that Paul wrote at least three letters, possibly four, to the Corinthian church. The earlier letter referenced in 1 Corinthians 5:9 has been lost and, if 2 Corinthians 2:4 and 2 Corinthians 7:8-9 refer to a 4th letter, that letter has also been lost. Fortunately, Paul’s letters now identified in the canon of Scripture as 1st and 2nd Corinthians were preserved through the ages.

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Q13. “*The Lord had opened a door for me*”: why did Paul leave Troas if the Lord had opened the door for his ministry?

Acts 20:6 [NIV-1984]

[Paul’s stay in Troas was, indeed, of short duration.]

But we sailed from Philippi after the Feast of Unleavened Bread, and five days later joined the others at Troas, where we stayed seven days.

Q14. “*The Lord had opened a door for me*”: Presumably, the Holy Spirit placed a concern for Titus high within Paul’s soul, while opening the “door for [Paul’s ministry]”. Titus had delivered Paul’s 1st Letter to the Corinthian Church and Paul was eager to hear if the Corinthians accepted or rejected his letter. We, who believe, can see the conundrum that Paul faced: ① ministry in Troas or ② concern about Titus and the Corinthian church. If you were Paul, how would you choose?

2 Corinthians 7:5-7 [NIV-1984]

[Note: we will study this passage in a later lesson]

⁵ For when we came into Macedonia, this body of ours had no rest, but we were harassed at every turn — conflicts on the outside, fears within. ⁶ But God, who comforts the downcast, comforted us by the coming of Titus, ⁷ and not only by his coming but also by the comfort you [the Corinthian church] had given him. He told us about your longing for me, your deep sorrow, your ardent concern for me, so that my joy was greater than ever.

1 Corinthians 16:9 [NIV-1984]

[Paul’s ministry received much opposition, for which we have only a sample due to Paul’s humble, modest character.]

because a great door for effective work has opened to me, and there are many who oppose me.

 When nonbeliever Paul was traveling on the ‘Road to Damascus,’ the Lord Jesus revealed Himself and began the process that turned Paul from a zealous Jew into a zealous Apostle, who fervently believed in the saving grace of Christ Jesus. In Acts 9:16 Jesus promised Paul (through the disciple Ananias) that he (Paul) would experience many trials and tribulations “for my Name” as he conducted his missionary outreach. In 2 Corinthians 11:22-28 Paul lists some of the grievous punishments and trials that he experienced. Only through the grace of God did Paul survive the unrelenting attacks from Satan and his minions!

When faced with certain death, people will not die for a lie. As a testimony to readers of the Holy Bible throughout history, including our present age, Paul was finally killed. However, if Paul had recanted his belief in Christ Jesus he would have saved his life. Paul did not recant — his eye-witness testimony and belief in Christ Jesus were true, it was no lie — and he died with undoubtedly a prayer on his lips.

Specifically, according to tradition, in approximately 67 A.D., the Apostle Paul, who was a Roman citizen, was judged by the Roman government (possibly, the emperor Nero, himself, who was a zealous oppressor of Believers-in-Christ) and sentenced to death by beheading. The earthly life of the prolific, obedient missionary, the Apostle Paul ended; his earthly light was extinguished. However . . . imagine the celebration in Heaven when Paul arrived!

Lesson 3: 2 Corinthians 2:5-17

Day 5

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Thanks be to God

 As Paul writes his letters, he occasionally interrupts his narrative with other thoughts — yes, he goes on tangents, and this tangential thought now interrupts. From 2 Corinthians 2:14 through 7:4, Paul enters into profound and extended thanksgiving. In 2 Corinthians 7:5, Paul resumes his narrative regarding his ministry in Macedonia.

¹⁴ But thanks be to God, who always leads us in triumphal procession in Christ and through us spreads everywhere the fragrance of the knowledge of him.

 Sometimes a different Biblical version will provide additional understanding to a specific passage or verse:

2 Corinthians 2:14-16 [The Message (MSG); a paraphrase]

In the Messiah, in Christ, God leads us from place to place in one perpetual victory parade. Through us, he brings knowledge of Christ. Everywhere we go, people breathe in the exquisite fragrance. Because of Christ, we give off a sweet scent rising to God, which is recognized by those on the way of salvation — an aroma redolent with life. But those on the way to destruction treat us more like the stench from a rotting corpse.

Q15. “**Triumphal procession in Christ**”: I read this verse and imagine a parade with Christ Jesus in the lead float. Are there parades or celebrations? If yes, where? (See also Luke 15:7, 10 ↑)

 “In a Roman triumphal procession, the Roman general would display his treasures and captives amidst a cloud of incense burned [to their] gods. To the victors, the aroma was sweet; to the captives in the parade, it was the smell of slavery and death. When [Believers] preach the Gospel, it is good news to some and repulsive news to others. Believers recognize the life-giving fragrance of the message. To nonbelievers, however, it smells foul, like death — their own [death].” [©1988, 1989, 1990, 1991, *The Life Application® Bible*, published by Tyndale House Publishers, Inc., Wheaton, IL 60189. All rights reserved. Page 2095]

Q16. “**Through us spreads everywhere the fragrance of the knowledge of him**”: Who is “us”?

Q17. “**Through us spreads everywhere the fragrance of the knowledge of him**”: Who is “him”?

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Q18. “*Through us spreads everywhere the fragrance of the knowledge of him*”: What is spread?
How is it spread?

What is “spread”?

How is it spread?

¹⁵ For we are to God the aroma of Christ among those who are being saved and those who are perishing. ^{16a} To the one we are the smell of death; to the other, the fragrance of life.

Q19. We, in this present age, may have difficulty understanding Paul’s “aroma” metaphor. That said, ① “*who are perishing*”? ② To whom are Believers the “*smell of death*”? ③ “*Who are being saved*”? ④ To whom are Believers the “*fragrance of life*”?

① “Who are perishing”? Thoughts?

② “Smell of death”? Believers? Nonbelievers? Those being saved? Those perishing? Others? Thoughts?

③ “Who are being saved”? Thoughts?

④ “Fragrance of life”? Believers? Nonbelievers? Those being saved? Those perishing? Others? Thoughts?

Lesson 3: 2 Corinthians 2:5-17

Day 6

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

16^b And who is equal to such a task? **17** Unlike so many, we do not peddle the word of God for profit. On the contrary, in Christ we speak before God with sincerity, like men sent from God.

 Sometimes a different Biblical version will provide additional understanding to a specific passage or verse:

2 Corinthians 2:16^b-17 [The Message (MSG); a paraphrase]

This is a terrific responsibility. Is anyone competent to take it on? No — but at least we don't take God's Word, water it down, and then take it to the streets to sell it cheap. We stand in Christ's presence when we speak; God looks us in the face. We get what we say straight from God and say it as honestly as we can.

Q20. "*We do not peddle the word of God for profit*": what does this sentence mean?

Q21. "*We do not peddle the word of God for profit*": How does the Apostle Paul finance his ministry?

Acts 18:1-4 [NIV-1984]

¹ After this, Paul left Athens and went to Corinth.

² There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all the Jews to leave Rome. Paul went to see them,³ and because he was a tentmaker as they were, he stayed and worked with them.

⁴ Every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks.

1 Corinthians 9:12-18 [NIV-1984]

[Paul explains his rationale to preach, teach, and outreach free-of-charge; he is truly unselfish and focused on Christ Jesus!]

¹² If others have this right of support from you, shouldn't we have it all the more?

¹³ But we did not use this right. On the contrary, we put up with anything rather than hinder the gospel of Christ. Don't you know that those who work in the temple get their food from the temple, and those who serve at the altar share in what is offered on the altar? ¹⁴ In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel.

¹⁵ But I have not used any of these rights. And I am not writing this in the hope that you will do such things for me. I would rather die than have anyone deprive me of this boast. ¹⁶ Yet when I preach the gospel, I cannot boast, for I am compelled to preach. Woe to me if I do not preach the gospel! ¹⁷ If I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me. ¹⁸ What then is my reward? Just this: that in preaching the gospel I may offer it free of charge, and so not make use of my rights in preaching it.

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