

2 Corinthians 4:13-15 Commentary

[PREVIOUS](#)

[NEXT](#)

2 CORINTHIANS - PAUL'S MINISTRY IN THE LIGHT OF THE INDESCRIBABLE GIFT
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Overview of Second Corinthians

2Co 1:1-7:16 Character of Paul Testimonial & Didactic Past: Misunderstanding & Explanation Apostle's Conciliation, Ministry & Exhortations Forgiveness, Reconciliation Gratitude Ephesus to Macedonia: Change of Itinerary Explained 2Co 1:1-7:16	2Co 8:1-9:15 Collection for the Saints Practical Present: Practical Project Apostle's Solicitation for Judean Saints Confidence Macedonia: Preparation for Visit to Corinth 2Co 8:1-9:15	2Co 10:1-12:21 Credentials of Paul Apologetic Future: Anxieties Apostle's Vindication of Himself Vindication To Corinth: Certainty and Imminence of the Visit 2Co 10:1-12:21
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[2Corinthians written ~ 56-57AD - see Chronological Table of Paul's Life and Ministry](#)

Adapted & modified from [Jensen's Survey of the New Testament \(Highly Recommended Resource\)](#) & [Wilkinson's Talk Thru the Bible](#)

2 Corinthians 4:13 But having the same spirit of faith, according to what is written, "I BELIEVED, THEREFORE I SPOKE," we also believe, therefore we also speak (NASB: Lockman)

Greek : echontes (PAPMPN) de to auto pneuma tes pisteos, kata to gegrammenon, (RPPNSA) **Episteusa, (1SAAI) dio elalesa**, (1SAAI) kai emeis pisteuomen, (1PPAI) dio kai laloumen, (1PPAI) (The words in bold are quoted from the Septuagint of Ps 116:10 = "**episteusa dio elalesa**")

BGT [Psalm 115:1](#) ἀλληλουια π στεισα δι λ λησα γ δ ταπειν θην σφ δρα

Amplified: Yet we have the same spirit of faith as he had who wrote, I have believed, and therefore have I spoken. We too believe, and therefore we speak, [Ps. 116:10.]. ([Lockman](#))

Barclay: Because we have the same spirit of faith as appears in that passage of scripture where it stands written, "I have believed and therefore have I spoken," we, too, believe and therefore speak, ([Westminster Press](#))

God's Word: The following is written, "I believed; therefore, I spoke." We have that same spirit of faith. We also believe; therefore, we also speak. ([GWT](#))

Easy English: The Bible says, 'I spoke because I believed.' We have that same kind of belief. Therefore, we believe and we speak out.

ESV: Since we have the same spirit of faith according to what has been written, "I believed, and so I spoke," we also believe, and so we also speak, ([ESV](#))

KJV: We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

NET: But since we have the same spirit of faith as that shown in what has been written, "I believed; therefore I spoke," we also believe, therefore we also speak. ([NET Bible](#))

NIV: It is written: "I believed; therefore I have spoken." With that same spirit of faith we also believe and therefore speak, ([NIV - IBS](#))

NLT: But we continue to preach because we have the same kind of faith the Psalmist had when he said, "I believed in God, so I spoke." ([NLT - Tyndale House](#))

Phillips: Our faith is like that mentioned in the scripture: 'I believed and therefore I spoke'. ([Phillips: Touchstone](#))

Weymouth: But possessing the same Spirit of faith as he who wrote, "I believed, and therefore I have spoken," we also believe, and therefore we speak.

Wuest: But we have the same Spirit of faith [as the Psalmist] according as it has been written and is at present on record, I believed, wherefore I spoke. And as for us, we are believing, wherefore also we are speaking, ([Eerdmans Publishing](#) - used [by permission](#))

Young's Literal: And having the same spirit of the faith, according to that which hath been written, 'I believed, therefore I did speak;' we also do believe, therefore also do we speak;

- **The same:** Ac 15:11 Ro 1:12 1Co 12:9 Heb 11:1-40 2Pe 1:1
- **Believed:** Ps 116:10 - See commentary on Psalm 116:10
- **We also:** 2Co 3:12 Pr 21:28
- 2 Corinthians 4 Resources - Multiple Sermons and Commentaries

FIRM FAITH ENABLES PERSISTENT PROCLAMATION

But (de) introduces the contrast - in spite of the frailty and weakness of the clay pot in which the Gospel has been entrusted (2Co 4:7+) and the fact that they were continually being tried (2Co 4:8, 9+) "**death** (continually) **works in us**" (2Co 4:12+), we have faith, a firm belief, a confident, complete trust which allows us to keep on speaking about and preaching Jesus.

The meaning of spirit is felt by a few to be the Holy Spirit, but most interpret as reference to the same kind of spirit the psalmist possessed (he is quoting Ps 116:10 in the Septuagint), an attitude or outlook of faith. The point of Paul's quote from Ps 116:10 is that **trust** in the Lord motivates a person to **action** ("**we... believe... we speak**").

Having the same spirit of faith according to what is written, "I BELIEVED, THEREFORE I SPOKE," we also believe, therefore we also speak - Paul is saying that he was sustained by the same attitude that enabled the psalmist to speak in Ps 116:10+. If you read the context of Ps 116, it is clear that he was in adversity much as Paul had just described, declaring "The cords of death encompassed me And the terrors of Sheol came upon me; I found distress and sorrow." (Ps 116:3+) In short, Paul's proclamation springs from faith (see next passage for faith's foundation). Remember that "faith is the assurance of things hoped for, the conviction of things not seen" (Heb 11:1+) In short, this verse explains why Paul continues to speak amid such adversity, suffering and hardship just described -- His faith in God's assurance in 2Co 4:14 and the gospel inevitably demands its proclamation. Those of faith speak from what they believe like the psalmist did. Spurgeon has a sermon entitled "[Faith Justifying Speech](#)" (based on Ps 116:10).

Trust in the Lord motivates a person to action.

Morris - The comfort of the psalmist in his afflictions was faith in God's Word, and Paul testified the same of himself. ([as it is written](#))

Kruse - Paul is saying that despite death being at work in us we still operate in the same spirit of faith as the psalmist....There has been debate whether "spirit of faith" refers to a human disposition, as indicated when the initial letter is rendered as lowercase ("spirit"—so Augustine, ACCSC, 234; Thrall 1:339) or to the Holy Spirit in which case the initial letter would be uppercase ("Spirit"—so Hafemann 187, Seifrid 209; Barnett 240 n. 7). The former is the better option as Paul is saying that like the psalmist, his faith in God persists despite the sufferings he encounters. He is not making a point about the Holy Spirit being the one who inspires faith. ([2 Cor-EGGNT](#))

Joseph Beet sees this verse as a breakpoint writing "Having explained the purpose and result of the perils around, Paul now gives the motives which enable him to continue his work in spite of them. He can do this because, led by the Spirit, he believes the promises of God. By faith he knows (2Co 4:14) that God will raise him from the dead in company with his converts; that (2Co 5:1–4)

if his present body die a better one awaits him; that (2Co 5:6-8) death will but remove him to the presence of Christ; and that (2Co 5:10) from Him he will receive due reward for his work. ([2 Corinthians 4 Commentary](#))

Ryrie Though he is oppressed, Paul's outlook is one of hope (2Co 4:14). Therefore, he does not lose heart (2Co 4:16), though his outer man is decaying, for this affliction is light and temporary when viewed from the perspective of eternity. ([The Ryrie Study Bible: New American Standard Translation: 1995. Moody Publishers](#))

Alfred Plummer has an interesting observation regarding Paul's repeatedly uses **echo** (to have, to possess)... The Apostle again and again dwells upon the goodly possessions of the Christian, and especially of the Christian minister; **confidence we have** (2Co 3:4-+), **having such hope** (2Co 3:12-+), **we have this ministry** (2Co 4:1-+), **we have this treasure** (2Co 4:7-+), **having the same spirit of faith** (2Co 4:13), **we have a building from God** (2Co 5:1), **possessing (having) all things** (2Co 6:10), **having these promises** (2Co 7:1); and he often builds an argument upon these goodly possessions. (**Ed**: Every use of echo is in the **present tense** picturing the continuance, persistence and permanence of these possessions). ([2 Corinthians 4:7 Commentary](#))

Joseph Beet favoring "same spirit" as reference to the Holy Spirit writing that... the Holy Spirit moving men to believe the promises of God, especially the promise of resurrection and of life with Christ. Cp. 1Co 4:21; Eph 1:17-+. Although faith is the condition (Ga 3:14) on which we receive the Spirit, yet, when received, by revealing to us (Ro 5:5-+) the love of God, He works in us a firmer and broader confidence in God. The assurance which enabled Paul to pursue his apostolic path, he felt to be a work of the Spirit. The same Holy Spirit: who moved the Psalmist to write. ([2 Corinthians 4 Commentary](#))

KJV Bible Commentary agrees...That is, the same Spirit of 2Co 3:17-+, who is the Holy Spirit, often designated by the effects which He produces (e.g., He is called the Spirit of adoption, Ro 8:15; the Spirit of wisdom, Ep 1:17-+; the Spirit of grace, He 10:29-+; the Spirit of glory, 1Pe 4:14). Here He is so called because He is the Spirit who produces faith. Thus, in much the same way that David expressed himself in Psalm 116:10, Paul extols the goodness of God. ([KJV Bible Commentary](#))

ESV Study Bible -Some hold... that this is a reference to the Holy Spirit, since the Holy Spirit is the one who creates faith, who conforms one to Christ, and who secures the promises of God (see 2Co 1:22; 3:6 7 8, 18; 5:5).

Vincent offers a "hybrid" thought that the "Spirit of faith: not distinctly the Holy Spirit, nor, on the other hand, a human faculty or disposition, but blending both: faith as a gift of the Spirit of God.

Faith ([4102](#))(**pistis**) is synonymous with trust or belief and is the conviction of the truth of anything, but in Scripture usually speaks of belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervor born of faith and joined with it As **pistis** relates to God, it is the conviction that God exists and is the Creator and Ruler of all things well as the Provider and Bestower of eternal salvation through Christ. As faith relates to Christ it represents a strong and welcome conviction or belief that Jesus is the Messiah, through Whom we obtain eternal salvation and entrance into the Kingdom of Heaven. Stated another way, eternal salvation comes **only** through belief in Jesus Christ and no other way. **Wayne Grudem** defines **faith** that saves one's soul "**Saving faith** is trust in Jesus Christ as a living person for forgiveness of sins and for eternal life with God. This definition emphasizes that saving faith is not just a belief in facts but personal trust in Jesus to save me... The definition emphasizes personal trust in Christ, not just belief in facts about Christ. Because saving faith in Scripture involves this personal trust, the word "trust" is a better word to use in contemporary culture than the word "faith" or "belief." The reason is that we can "believe" something to be true with no personal commitment or dependence involved in it. ([Grudem, W. A. Systematic Theology: An Introduction to Biblical Doctrine Zondervan](#)) (Bolding added)

According to what is written - Refers to a quotation from Ps 116:10, but don't miss the axiomatic truth that while Paul **held firmly** to Scriptures such as these (and knew the OT well), it was ultimately the truth of the Scriptures which **held him firmly** when the winds of affliction and adversity began to blow (as they often did in his tumultuous life!). It behooves us all to imitate Paul (1Co 11:1) and to make it the passionate practice of our life to know His Word better and better (and especially to know Him more intimately), specifically allocating the time and effort (it is work but it's reward is eternal) to memorize Scripture so that in our hour of testing the Spirit of God might use that internalized ("eaten" - cp how a "tested" man was enabled to hold fast and not turn aside - Job 23:12-+ in context of Job 23:10, 11-+) Word of Truth to hold us firm in the harbor named "God's Trustworthy Word" (See **Memorizing His Word** and consider beginning a discipline [under grace not law] of **Memorizing Verses by Topic**). You are memorizing God's Word of Life aren't you? You can't NOT be memorizing because the growth and strength of your faith depends on ingestion and assimilation His living and active Word (Ps 119:9, 10, 11-+; Ro 10:17-+).

Written ([1125](#))(**grapho** from root **graph-** = primarily means to scratch on or engrave as on an ornament, reports, letters, etc; **English** = graph, graphic, etc) means to engrave or inscribe with a pen or stylus characters or letters on a surface which can be wood, wax, metal, leather, stone, parchment, dirt (John),

paper, etc. ([Click to review all 191 uses of grapho in the NAS](#)) **It is written** occurs 76 times in the **NAS** ([Click](#) for these uses). When we were children and our parents told us to do something and we questioned "Why?", the answer was usually "Because I said so!". Why are we commanded to be holy? Because God said so!

Robertson says the phrase Paul used "**according to what is written**" was a "*formula in legal documents in the papyri*."

I believed and therefore I spoke - Paul is quoting from the Septuagint (LXX) of Psalm 116, not the Hebrew which is very difficult. "That faith must find expression, that it cannot be silent, is the Apostle's adaptation of the words (of Ps 116:10)" (James Denney [The Expositor's Bible](#))

I believed when I said, "I am greatly afflicted." (Ps 116:10). (English of original **Hebrew**)

I believed, therefore I have spoken: but I was greatly afflicted. (English of Lxx which is what Paul quotes)

Joseph Beet comments on Paul's use of this Psalm noting that the words quoted (are from the Septuagint), though not an exact rendering (of the original Hebrew), sum up accurately the sense of the whole Psalm. Like Paul (who has been delivered by God again and again from sundry afflictions), the writer of the Psalm has been in deadly peril and has been delivered by God, in answer to his prayer. His deliverance has given him strong confidence in God, a confidence which finds expression in this Psalm. (In the same way Paul believed God and this caused him to speak) Paul, rescued from peril, preaches (the Gospel). **The Psalmist's faith, strengthened by peril and deliverance, moved him to song: Paul's faith moves him to proclaim the Gospel, undeterred by the prospect of future perils.** But it was the same faith, wrought by the same Spirit. And in each case faith found suitable utterance. As usual, the real reference is not so much to the words quoted as to their entire context. ([2 Corinthians 4 Commentary](#))

Kruse - Paul quotes Ps. 116:10 (LXX Ps 115:1) to say that despite the difficulties of his ministry he operates with the same "spirit of faith" as the psalmist did in the midst of his distress, and in this faith Paul goes on speaking, either when (like the psalmist) he poured out his heart to the Lord or as he proclaimed God's word. ([2 Cor-EGGNT](#))

THOUGHT - Paul was in great distress and affliction. Notice what Paul relied on when in dire straits. Paul held fast to the Scripture! And the Scripture held him fast. In this case it encouraged him to keep on believing and keep on speaking! Scripture will (or can) do the same in your life beloved when you are in dire straits! Try it!

Kent Hughes adds that: Psalm 116 describes a time when the writer (King David) almost died (cf. Ps 116:3, 8, 15 [see note](#)), but God delivered him from death (cf. Ps 116:8 9 10). David "believed" that God had delivered him and therefore "spoke" of it (Ps 116:10). As this statement in verse 10 is the center and pivot of the Psalm, it places faith at its very heart. ([Hughes, R. K. 2 Corinthians: Power in Weakness. Preaching the Word. Crossway](#))

Spurgeon comments: I could not have spoken thus if it had not been for my faith: I should never have spoken unto God in prayer, nor have been able now to speak to my fellow men in testimony if it had not been that faith kept me alive, and brought me a deliverance, whereof I have good reason to boast. Concerning the things of God no man should speak unless he believes; the speech of the waverer is mischievous, but the tongue of the believer is profitable; the most powerful speech which has ever been uttered by the lip of man has emanated from a heart fully persuaded of the truth of God. Not only the Psalmist, but such men as Luther, and Calvin, and other great witnesses for the faith could each one most heartily say, "I believed, therefore have I spoken."

Paulus Palanterius: It is not sufficient to believe, unless you also openly confess before unbelievers, tyrants, and all others. Next to believing follows confession; and therefore, those who do not make a confession ought to fear; as, on the contrary, those should hope who speak out what they have believed.

John Trapp: Though I have had my offs and my ons, though I have passed through several frames of heart and tempers of soul in my trials, yet I believed still, I never let go my hold, my grip of God, in my perturbation.

Joseph Caryl: The tongue should always be the heart's interpreter, and the heart should always be the tongue's suggester; what is spoken with the tongue should be first stamped upon the heart and wrought off from it. Thus it should be in all our communications and exhortations, especially when we speak or exhort about the things of God, and dispense the mysteries of heaven. David spoke from his heart when he spoke from his faith. I believed, therefore have I spoken.

Believing is an act of the heart, "with the heart man believe" (Ro 10:10+); so that to say, "I believed, therefore have I spoken," is as if he had said, I would never have spoken these things, if my heart had not been clear and upright in them. The apostle Paul takes up that very protestation from David (2Corinthians 4:13): "According as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak"; that

is, **we move others to believe nothing but what we believe, and are fully assured of ourselves** (Psalm 116:10 - Treasury of David)

John MacArthur comments that "Those who lack conviction in their preaching do so because they lack conviction in their hearts. Because they have weak confidence in the truth of God, they seek the comfort, prestige, and popularity that come from muting the message. True belief impels strong, consistent, unwavering testimony to the truth. On trial for his faith before the Diet of Worms, Martin Luther defiantly declared, *"Unless I can be instructed and convinced with evidence from the Holy Scriptures or with open, clear, and distinct grounds and reasoning—and my conscience is captive to the Word of God—then I cannot and will not recant, because it is neither safe nor wise to act against conscience. Here I stand. I can do no other. God help me! Amen.*" (James M. Kittelson, Luther the Reformer [Minneapolis: Augsburg, 1986] 161) Those who genuinely believe the truth cannot help but speak that truth. ([2 Corinthians](#). Chicago: Moody Press)

Therefore we also speak - Why speak? Because of the faith just mentioned. Like the Psalmist who believed and spoke, Paul's faith drove him on to proclaim the Gospel.

"Continue our preaching of the Gospel, notwithstanding such vast hindrances within and without." ([Henry Alford](#))

"Speak without fear, in the midst of affliction and death (2Co 4:17+)" ([Johann Bengel](#))

Warren Wiersbe cuts to chase writing that "True witness for God is based on faith in God, and this faith comes from God's Word (Ro 10:17). Nothing closes a believer's mouth like unbelief (see Lk 1:20) (**Ed**: I would add "or unconfessed sin"). ([Bible Exposition Commentary](#))

Guzik comments that "This is a great principle - that faith creates the testimony. Paul really believed God had a purpose in his death-like sufferings, and really believed he lived and experienced the resurrection life of Jesus. Therefore, he wasn't hesitant to speak about it! If you can't say we also believe, then you should not speak! *"That is one great secret of power and success in the Christian ministry. If you do not believe, shut your mouth. That is a word for young ministers. If you do not believe, do not talk."* (Morgan) ([2 Corinthians 4](#))

Paul is saying in essence "Our lips are not sealed. We must speak of the precious treasure! (2Co 4:7+)" Paul's "burning passion" reminds me of Jeremiah's words...

But if I say, "I will not remember Him Or speak anymore in His name," Then in my heart it becomes like a burning fire shut up in my bones and I am weary of holding it in, and I cannot endure it." Jer 20:9 (May his tribe increase!)

2 Corinthians 4:14 knowing that He who raised the Lord Jesus will raise us also with Jesus and will present us with you. ([NASB: Lockman](#))

Greek : eidotes (RAPMPN) oti o egeiras (AAPMSN) ton kurion Iesoun kai emas sun Iesou egeirei (3SFAI) kai parastesei (3SFAI) sun humin

Amplified: Assured that He Who raised up the Lord Jesus will raise us up also with Jesus and bring us [along] with you into His presence. ([Lockman](#))

Barclay: for we know that he who raised up the Lord Jesus will raise us up also with Jesus, and will present us with you. ([Westminster Press](#))

God's Word: We know that the one who brought the Lord Jesus back to life will also bring us back to life through Jesus. He will present us to God together with you. ([GWT](#))

Easy English: We know this: He who made Jesus alive after his death will also give us life with him. He will take us with you to where he is.

ESV: knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. ([ESV](#))

KJV: Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

NET: We do so because we know that the one who raised up Jesus will also raise us up with Jesus and will bring us with you into his presence. ([NET Bible](#))

NIV: because we know that the one who raised the Lord Jesus from the dead will also raise us with Jesus and present us with you in his presence. ([NIV - IBS](#))

NLT: We know that God, who raised the Lord Jesus, will also raise us with Jesus and present us to himself together with you. ([NLT - Tyndale House](#))

Phillips: For we too speak because we believe, and we know for certain that he who raised the Lord Jesus from death shall also by him raise us. We shall all stand together before him. ([Phillips: Touchstone](#))

Weymouth: For we know that He who raised the Lord Jesus from the dead will raise us also to be with Jesus, and will cause both us and you to stand in His own presence. .

Wuest: knowing that He who raised up the Lord Jesus shall also raise us with Jesus and shall present us with you, ([Eerdmans Publishing](#) - used [by permission](#))

Young's Literal: knowing that He who did raise up the Lord Jesus, us also through Jesus shall raise up, and shall present with you,

- **That:** 2Co 5:1-4 Isa 26:19 Jn 11:25,26 Ro 8:11 1Co 6:14 15:20-22 1Th 4:14
- **Will present:** 2Co 11:2 Eph 5:27 Col 1:22,28 Jude 1:24
- 2 Corinthians 4 Resources - Multiple Sermons and Commentaries

Related Passage:

Matthew 10:28 “Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.

John 6:37-40; 44 “All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out. 38“For I have come down from heaven, not to do My own will, but the will of Him who sent Me. 39“**This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day.** 40“**For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.**”....(6:44) “No one can come to Me unless the Father who sent Me draws him; and **I will raise him up on the last day.**

1 Corinthians 15:54-57+ But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, “DEATH IS SWALLOWED UP in victory. 55 “O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?” 56 The sting of death is sin, and the power of sin is the law; 57 but thanks be to God, who gives us the victory through our Lord Jesus Christ.

FUTURE HOPE FUELS PRESENT FAITH

knowing (fully confident, full assurance derived of faith, a hope [certainty] of the future bodily resurrection - this *future* hope sustained Paul in *present* trials) **that He who raised the Lord Jesus will raise us also with Jesus**(Jn 5:28, 29) **and will present us with you** (alluding to our future glorious reunion at the resurrection at the presentation of the "Bride", the Church, to Christ). Paul was sure of ultimate victory, for Jesus had conquered death (1Co 15:54-57). In short faith in our sure resurrection hope (absolute assurance God will do good to us in the future) fuels Paul's proclamation of the Gospel.

Until you are prepared to die,
you are not really prepared to live.

The idea continued from the 2Co 4:13 is that **"we also speak"** (ultimately the Gospel of Jesus Christ) *"because we know, because we are assured"* of the **truth of His resurrection. If you don't fear death, then you have nothing to fear in life.** Paul had *"nothing to fear from either life or death!"* (Wiersbe) Paul knew that the resurrection of Christ from the dead was the ultimate proof of His triumph over death, the great "equalizer" and great fear of every individual ever born, unless or until they meet and receive (Jn 1:12) Jesus Christ, the One Who conquered death forever. Paul recorded our Lord's triumph over death in his first epistle to the Corinthians...

But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "DEATH IS SWALLOWED UP in victory. "O DEATH, WHERE IS

YOUR VICTORY? O DEATH, WHERE IS YOUR STING?" The sting of death is sin, and the power of sin is the law; but thanks be to God, who gives us the victory through our Lord Jesus Christ. (1Co 15:54-57+)

The fear of man brings a snare,
But he who trusts in the LORD will be exalted.
Proverbs 29:25

Beloved, what you believe about the future will indubitably impact how you live in the present. The apostle John beautifully expounded this principle in his first epistle...

Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is. And everyone who has this hope fixed on Him purifies himself, just as He is pure. (1Jn 3:2+ 1Jn 3:3+)

WHAT YOU ARE LOOKING FOR
determines
WHAT YOU ARE LIVING FOR
and
WHAT YOU ARE WILLING TO DIE FOR

Knowing truth (the sure hope of the resurrection) kept Paul **proclaiming** the Gospel (this is the main effect of **knowing** as discussed above) but undoubtedly also kept him from **losing heart** over his sufferings for Christ (Observe that Paul uses the phrase **lose heart** like "bookends" in this chapter - see 2Co 4:1+ and 2Co 4:16+).

Barnes: In the hope of the resurrection they were ready to meet trials, and even to die. Sustained by this assurance, the apostles went forth amidst persecutions and opposition, for they knew that their trials would soon end, and that they would be raised up, in the morning of the resurrection, to a world of eternal glory.

MacDonald - If it seems strange to us that Paul was not shaken by the constant danger of death, we find the answer in verse 14. This is the secret of his fearlessness in uttering the Christian message. He knew that this life was not all. He knew that for the believer there was the certainty of resurrection. The same God who raised up the Lord Jesus would also raise up the Apostle Paul with Jesus and would present him with the Corinthians.

Remember that Paul's confidence in the bodily resurrection of Christ from the dead was the very cornerstone of the Gospel he proclaimed (1Co 15:1+, 1Co 15:2+, 1Co 15:3, 4, 5+) for

if Christ has not been raised, your **faith** is worthless (**mataios**); you are still in your sins (in Adam, spiritually dead, Ro 5:12-+). Then those also who have fallen asleep (died) in Christ have perished. If we have hoped in Christ in this life only, we are of all men most to be pitied. (1Co 15:17-19+)

Writing to the Philippians **Paul** declared his desire was...

that I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death in order that I may attain to the resurrection from the dead. (Php 3:10, 11+)

Guzik adds that for Paul "Every death-like trial was just the prelude to resurrection power!" [2 Corinthians 4](#))

Knowing (1492) (**eido/oida** - eido is used only in the **perfect tense** = **oida**) means in general to know by perception. Literally **eido/oida** refers to perception by sight (perceive, see) as in Mt 2:2 "Where is He who has been born King of the Jews? For we **saw (eido)** His star in the east, and have come to worship Him." **Eido/oida** is distinguished from **ginosko** (epiginosko, epignosis - the other major NT word group for knowing) because **ginosko** generally refers to knowledge obtained by experience or "experiential knowledge". On the other hand, **eido/oida** often refers more to an intuitive knowledge, although this distinction is not always clear cut. **Eido/oida** is not so much that which is known by experience as an intuitive insight that is drilled into one's heart. **Eido/oida** is a perception, a being aware of, an understanding, an intuitive knowledge which in the case of believers can only be given by the Holy Spirit. And so **eido/oida** suggests fullness of knowledge, absolute knowledge (that which is without a doubt), rather than a progress in knowledge (cp ginosko) a distinction illustrated in the following passages.

Jesus is speaking to unbelieving Jews about His Father in Jn 8:54, and declares to these Jews that) you have not come to **know (ginosko)** Him, but I **know (eido/oida)** Him; and if I say that I do not **know (eido/oida)** Him, I shall be a liar like you, but I do **know (eido/oida)** Him, and keep His word. (John 8:55)

He who raised up the Lord Jesus - He is referring to the Father. God the Father literally, bodily resurrected Jesus Christ. See Acts

2:24, 32+; Acts 3:15+; Acts 4:10+; Acts 5:30+; Acts 10:40+; Acts 13:30, 33, 37+; Ro 8:11+; Ro 10:9+; 1Co 6:14+; 1Co 15:15+; 2Co 1:9+ Gal. 1:1+; Col. 2:12+; 1Pe 1:21+

With Jesus - Jesus has been resurrected almost 2000 years ago. So what does Paul mean that we will be raised up **with Jesus**? In his first letter Paul presents truth that helps us answer this question...

But now Christ **has been raised from the dead**, the **first fruits** (at moment of His resurrection = the "prototype" and provision for subsequent "harvest" = resurrection of all believers ~ in this sense God "**will raise us also with Jesus**") of those who are asleep (~dead). For since by a man (Adam) came death, by a man (Christ) also came the **resurrection of the dead**. For as in Adam all die (Ro 5:12+, Ep 2:1+), so also in Christ all shall be made alive (Context is speaking primarily about receipt of our resurrection bodies). But each in his own order: Christ the first fruits (speaking of His resurrection), after that those who are Christ's at His coming (1Co 15:20-23+)

Comment: In simple terms, Christ's resurrection guarantees the resurrection of all believers. Christ is the firstfruits, giving promise that those who belong to Christ will also be raised when He returns. Without going into great detail here Scripture teaches "two general resurrections", with only believers participating in the first resurrection (See [The Two Resurrections - "First" and "Second" - on a timeline](#)). The important point is that the first resurrection is predicated on Christ's resurrection, i.e., the first fruits of all those who believe in Him.

MacDonald makes another point to help understand 1Co 15:20-23+ explaining that "Adam and Christ are presented as **federal heads**. This means that they acted for other people. And all who are related to them are affected by their actions." So when Christ was resurrected, all who are in union with Him by grace through faith also will participate in the resurrection of their dead body just like Christ was resurrected from the dead. In this sense God **will raise us also with Jesus**.

Beet explains **will raise us also with Jesus** in a slightly different way - "Since our resurrection... is a result of Christ's resurrection, wrought by the same power, as a consequence of our spiritual union with Christ (cp **in Christ**), and is a part of that heritage which we share with Christ, Paul overlooks the separation in time and thinks of his own resurrection and Christ's as one divine act ([2 Corinthians 4 Commentary](#))

Will raise us also with Jesus - This assurance certainly made the afflictions to Paul's mortal body (including possible death) to be of little concern. The hope of the resurrection seems to never be very far from the great apostle's mind, which is as it should be for every saint.

THOUGHT - Would we think more on the truth of the absolute certainty of our future bodily resurrection when we will obtain strong, imperishable, incorruptible, spiritual bodies, we would surely worry less about the momentary, light afflictions (comparatively speaking) affecting our weak, perishing, corrupting, natural bodies!

Barrett on with Jesus - **With Jesus** clearly cannot mean 'at the same time'; the resurrection of Jesus lies in the past; the death, not to say the resurrection, of Paul and his readers still lies in the future. The phrase points (as such expressions—with Jesus, with the Lord, and so on—commonly do in Paul) to the eschatological future; Christians will be raised up as Christ was raised up, so as to be for ever with him; compare 1 Thess. 4:17. This means that Paul and his readers will be together (with you), and all will be in the presence of God (this is already implied by the παρά in παράστημα). (Black's Commentary)

And thus **Paul** repeatedly reminds us of the glorious future assured to every believer...

Now God has not only raised the Lord, but **will also raise us up** through His power. (1Co 6:14+)

But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead **will also give life to your mortal bodies** through His Spirit who indwells you. (Ro 8:11+)

For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; **who will transform the body of our humble state into conformity with the body of His glory** (a lengthy description of the transformation that occurs at our resurrection), by the exertion of the power that He has even to subject all things to Himself. (Php 3:20, 21+)

But we do not want you to be uninformed, brethren, about those who are asleep, that you may not grieve, as do the rest who have no **hope** (Don't miss this - In Christ is an endless hope but outside of Christ is a hopeless end!). 14 For if (since - if in this case does not express doubt) we believe that Jesus died and rose again (which we do), even so God will bring with Him those who have fallen asleep (died) in Jesus (in union with Christ). 15 For this we say to you by the word of the Lord (it comes on good authority!), that we who are

alive, and remain until the coming of the Lord, shall not precede those who have fallen asleep (Note Paul's use of "we" here implies he was living with the expectation that he would see Jesus in the sky! Such belief can radically impact one's behavior! If you're looking for Him, you will be living for Him!). 16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first. 17 Then we who are alive and remain shall be **caught up** (harpazo - this is what is referred to as the "Rapture") together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord. 18 Therefore (Why? On the basis of this glorious truth, death is not the end for believers but really the beginning - indeed for us the best really is yet to come - so we can...) **comfort** (**present imperative** = Command to make this your habitual practice to come alongside and encourage others with the **hope** of the resurrection) one another with these words. (1Th 4:13 14+ 1Th 4:15 16+ 1Th 4:17 18+)

DEATH IS THE GREAT DIVIDER RESURRECTION THE GREAT REUNITER!

Matthew Henry rightly reminds us that "The grace of faith is an effective remedy against fainting in times of trouble. They knew that Christ was raised, and that His resurrection was an earnest ("down payment" - cp "pledge" of the Holy Spirit) and assurance of theirs. The **hope** of this resurrection will encourage in a suffering day, and set us above the fear of death.

And will present (paristemi) us with you - To whom will Paul and the Corinthian believers (and all believers in the church age) be presented? The Church as the Bride of Christ will be presented to her Bridegroom, Christ (see 2Co 11:2+ below, cp Ep 5:27+) at which time the marriage supper of the Lamb will be celebrated. What a glorious day that will be beloved! (see Re 19:7+, Re 19:8+, Re 19:9+)

With you - Earlier Paul had stated "death works in us, but life **in you**" (2Co 4:12+), so in using the phrase "**with you**" here, he keeps in front of his mind and theirs (the saints at Corinth) the fact that one day in the future they will all stand before God's Throne of glory robed in the righteous raiment of His Son (1Co 1:30+, 2Co 5:21 Php 3:9+). And thus not only is he encouraged by this truth but desires that this sure hope might encourage the saints at Corinth to run with endurance the race set before them (He 12:1+). Indeed, the fact that you and I will stand before Him with Paul and the Corinthian saints should stimulate in us a deep desire to lay aside every weight and the sin which so easily entangles us, fixing our eyes on our glorious Lord Jesus (He 12:2+, cp 2Co 3:18+), so that we too might run like the wind (and to win! - 1Co 9:24+, 1Co 9:25+, 1Co 9:26+, 1Co 9:27+), our proverbial sails continually filled with His Spirit (Ep 5:18+, Zech 4:6) all for the glory of God.

**Beloved, take a moment today
to ponder that moment in the future.**

THOUGHT - Think about those dear ones who have gone into His presence before and with whom you long to be reunited. Imagine standing side by side with them as you gaze upon His glory. Does this truth not make your heart race! So let the sure hope that we will one day (soon) all be reunited and be presented with them (our friends, co-laborers and loved ones in Christ) to Him, serve to motivate us to be diligent to intentionally pursue holiness (enabled by the Holy Spirit) (He 12:14+), to cleanse ourselves from all defilement of the flesh and spirit and to perfect holiness in the reverential fear of God (2Co 7:1+)

Present (3936) (**paristemi** from **para** = near, beside + **histemi** = place, set) literally means to place or set beside or near and hence to place at someone's disposal.

Later in this same letter Paul use **paristemi** again writing "For I am jealous for you with a godly jealousy; for I betrothed you to one husband, so that to Christ I might **present** (**paristemi**) you as a pure virgin. (2Corinthians 11:2)

Paul used **paristemi** in Colossians "Yet (see our old attitude toward God - Col 1:21+) He has now reconciled you in His fleshly body through death, in order to **present** you before (katenopion = look down in ~ a searching, penetrating gaze) Him holy and blameless and beyond reproach (Col 1:22+).

Comment: When is this presentation? Commentators vary somewhat, but it seems Paul does not exclude that in a sense the presentation is at least in part in this present life (for we are indeed positionally holy and blameless before God because of the efficacious work of Christ). **Marvin Vincent** rightly states that "whether the reference is to God's future judgment or to His present approval" cannot be determined dogmatically, but he favors this as a reference to the future judgment as it seems the more natural as marking the consummation of the redemptive work described in Col 1:20+ Col 1:21 22+. Compare 1Th 3:13+, and Ep 5:27, which corresponds with the figure of the bride, the Lamb's wife, in Rev 21:9 sqq. This view is further warranted by the following words, if ye continue, etc., the final presentation being

dependent on steadfastness."

A T Robertson comments on the meaning of **present** as used by Paul in this context: Paul has the same idea of his responsibility in rendering an account for those under his influence seen in He 13:17+.

Paul desired to **present** every man **mature** writing "We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may **present** (paristemi) every man complete (mature, conformed to the image of Christ) in Christ. (Colossians 1:28+)

Jude echoes Paul's assurance of future hope in spite of present pressing circumstances "Now to Him Who is able to keep you from stumbling and to make you stand in the presence of His glory blameless with great joy to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen. (Jude 1:24, 25+)

2 Corinthians 4:15 For all things are for your sakes, so that the grace which is spreading to more and more people may cause the giving of thanks to abound to the glory of God. (NASB: Lockman)

Greek : ta gar panta di' umas, ina e charis pleonasasa (AAPFSN) dia ton pleionon ten eucharistian perisseuse (3SAAS) eis ten docan tou theou.

Amplified: For all [these] things are [taking place] for your sake, so that the more grace (divine favor and spiritual blessing) extends to more and more people and multiplies through the many, the more thanksgiving may increase [and redound] to the glory of God. ([Lockman](#))

Barclay: Everything that happens to us is for your sake, so that grace may abound more and more, and so swell the thanksgiving which rises from many to the glory of God. ([Westminster Press](#))

God's Word: All this is for your sake so that, as God's kindness overflows in the lives of many people, it will produce even more thanksgiving to the glory of God. ([GWT](#))

Easy English: All this is for your advantage. God's kindness will help more and more people. As a result, they will offer more prayers of *thanksgiving to the *glory of God.

ESV: For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God. ([ESV](#))

KJV: For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

NET: For all these things are for your sake, so that the grace that is including more and more people may cause thanksgiving to increase to the glory of God. ([NET Bible](#))

NIV: All this is for your benefit, so that the grace that is reaching more and more people may cause thanksgiving to overflow to the glory of God. ([NIV - IBS](#))

NLT: All of this is for your benefit. And as God's grace reaches more and more people, there will be great thanksgiving, and God will receive more and more glory. ([NLT - Tyndale House](#))

NRSV - Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God.

Phillips: We wish you could see how all this is working out for your benefit, and how the more grace God gives, the more thanksgiving will redound to his glory. ([Phillips: Touchstone](#))

TLB - These sufferings of ours are for your benefit. And the more of you who are won to Christ, the more there are to thank him for his great kindness, and the more the Lord is glorified.

Weymouth: For everything is for your sakes, in order that grace, being more richly bestowed because of the thanksgivings of the increased number, may more and more promote the glory of God. .

Wuest: for all things are for your sake in order that the grace having been multiplied through the intermediate agency of the many [in their prayers for me] may cause the thanksgiving to superabound, resulting in the glory of God. ([Eerdmans Publishing](#) - used [by permission](#))

Young's Literal: for the all things are because of you, that the grace having been multiplied, because of the

thanksgiving of the more, may abound to the glory of God;

- **All:** 2Co 1:4-6 Ro 8:28 1Co 3:21-23 Col 1:24 2Ti 2:10
- **That the grace:** 2Co 1:11 8:19 9:11,12 Ps 50:14,23 Ga 1:24 Eph 3:20,21 Col 3:16,17 Heb 13:15,16 1Pe 2:9 4:11 Rev 4:8-11 5:8-14 19:4-6
- 2 Corinthians 4 Resources - Multiple Sermons and Commentaries

SELFLESS SERVICE FOR THE SAINTS

For all things (taking place in 2Co 4:8-12) **are for your sakes** (for their benefit - designed to promote their salvation, all that Paul had endured was for the benefit of the Corinthians) - **All things** in context refers especially to his "variegated" (multi-colored, cp Greek *poikilos*) pressing circumstances (cp 2Co 4:8, 9+ 2Co 4:10-12+) and labors to the point of exhaustion (2Co 6:5+, 2Co 11:23 27+ cp *kopiaio* in Col 1:29+) The first purpose stated is that Paul suffered for the good of the people. His suffering resulted in the people of Corinth hearing the Gospel and being saved. Thus Paul continues to remind the Corinthians he was not their master but functioned in a servant role, even as he had stated in the first letter stating he and Apollos were "**Servants** through whom you believed." (1Co 3:5+)

Another way of describing his daily death to self (Mk 8:34), doing nothing from selfishness or empty conceit but humbly regarding others as more important than himself, not merely looking out for his own person interests but the interests of the saints at Corinth (cp Php 2:3, 4+). All that Paul had experienced was for the spiritual benefit of the saints. This was the "*warp and woof*" (idiom = the basic element) of Paul's ministry - to see grace spread and ultimately to see God glorified.

Wiersbe draws a parallel with Romans 8:28+ explaining that the phrase **all things are for your sakes...**"gives us the assurance that our sufferings are not wasted: God uses them to minister to others and also to bring glory to His name. How is God glorified in our trials? By giving us the "abundant grace" we need to maintain joy and strength when the going gets difficult. Whatever begins with grace, leads to glory (see Ps 84:11+; 1Pe 5:10+)." ([Bible Exposition Commentary](#))

Matthew Henry comments that "their sufferings (**all things**) were for the advantage of the church, and to God's glory. The sufferings of Christ's ministers, as well as their preaching and conversation (= their general course of manners or behavior especially their moral conduct), are for the good of the church and the glory of God. The prospect of eternal life and happiness (2Co 4:14) was their support and comfort. ([2 Corinthians 4](#))

Paul had faith that God would be glorified in all that was taking place. Our sufferings are never wasted in God's economy (see Ro 8:28).

MacDonald - With the certain and sure hope of resurrection before him, the apostle was willing to undergo terrible hardships. He knew that all such sufferings had a twofold result. They abounded in blessing for the Corinthians, and thus caused thanksgiving to abound to the glory of God. These two motives actuated Paul in all he said and did. He was concerned with the glory of God and the blessing of his fellow men.

So that (term of purpose/result) **the grace which is spreading to more and more people may cause the giving of thanks to abound** ([perisseuo](#)) **to the glory of God** (as more came to know Christ as Savior - God would get the glory, not Paul). - **The grace which is spreading** refers to the grace of God that the Spirit makes known through the Gospel of God. **Grace** in this passage could also refer to the power of God which was conferred on Paul to enable him to live victoriously even in the face of his many afflictions, and that this same power was extending to more and more members of the church at Corinth. Most favor the spread of God's grace indicating that more people were being converted. The result of spreading grace would be growing gratitude to God.

Barton on **more people may cause the giving of thanks to abound** ([perisseuo](#)) **to the glory of God** - This would benefit the Corinthian Christians, for—through their prayers—they also had participated in Paul's work of spreading the gospel (see 1:11). Ultimately, God would be glorified through all this. All praise and glory would be solely his, for he is the One who sacrificed his own Son for the benefit of all who believe. ([Barton - 2Corinthians Commentary](#))

Guzik quips that "Some forget the immediate goal and have a "pie-in-the-sky" super-spirituality. Others forget the ultimate goal and are man-focused, becoming either proud or discouraged. We need to keep both in mind!" **So that** (*hina*) expresses the purpose of all Paul had endured for their sakes. ([2 Corinthians 4](#))

The **grace of... spreading** reminds me of the phrase that God is like the "hound of heaven" chasing **after sinners**, sinners who before Christ saved them by grace through faith, chased **after sin** but now because of the transforming power of sanctifying grace, no longer chase after sin but now sin "chases" after them! And so we see the continual need for God's the **grace** of God to keep

spreading!

It is hardly too much to say that God has in no word uttered Himself and all that was in His heart more distinctly than in this word **grace** (charis)! (Cp Zech 4:7 "**Grace, grace** to it!")

Chrysostom wrote of the spreading grace "That grace (the grace which preserves us in trials and works life in you), being made the greater (multiplied), by means of the greater number (of its recipients), may cause the thanksgiving to abound to the glory of God.

Beet has an excellent comment on **the grace which is spreading** writing that "All these perils Paul endures in order that the pardoning favor of God may multiply, i.e. may shine on a larger number of persons; that thereby the favor of God may increase abundantly the thanksgiving which from this larger number will go up to God, and may thus manifest the grandeur of God. Cp. 2Co 1:11; Ro 3:7. ([2 Corinthians 4 Commentary](#))

A T Robertson phrases **spreading** as "'making more through the more'... (Robertson adds) One can think of Bunyan's Grace Abounding to the Chief of Sinners (**Ed**: This is the convicting account of the spiritual autobiography of John Bunyan which was written during his first 11 years in prison, imprisoned for preaching the Gospel! I dare say his testimony to God's abounding grace is very much a practical treatise on what Paul said in 2Co 4:12 for while death was working in Bunyan in prison, life would be working in those who read his account of the spreading of God's grace.) ([John Bunyan's - Grace Abounding To The Chief Of Sinners - Table of Contents](#)) (As an aside Those who have read both **Grace Abounding** and **The Pilgrim's Progress** will realize that the latter in substantial measure is the same life as that described in Grace Abounding, but in allegory form rather than straightforward narrative.)

GRACE: HOLY LOVE ON THE MOVE! SPREADING

Grace (5485) (charis from from **chairo** = to rejoice. English = charity. Beggars need "charity" even as sinners need *grace*, for we are all spiritual paupers outside of Christ, but "God gives where he finds empty hands"- Augustine [cp Mt 5:3-+]) in simple terms is God's unmerited favor and supernatural enablement and empowerment for salvation and for daily sanctification. Grace is everything for nothing to those who don't deserve anything. Grace is what every man needs, what none can earn and what God Alone can and does freely give (see Ro 8:32-+ where "freely give" is **charizomai** [word study] from **charis** = a grace gift!). Grace addresses man's sin, while mercy addresses man's misery. The **gift of grace** makes men fit for salvation, miraculously making separated strangers into God's **beloved** sons (1Th 1:4-+, 1Jn 3:1-+, 1Jn 3:2-+, 1Jn 3:3-+).

J H Jowett summarizes **grace** as God's "*holy love on the move*" (Others credit H G C Moule).

Spreading (4121) (**pleonazo** from **pleion** = more) means to cause to increase or superabound and so to be present in abundance or to have plenty (2Pe 1:8-+, Php 4:17-+). To have more than is necessary or more than enough to meet one's needs (2Co 8:15). To become more and more in Ro 6:1-+

Here in 2Co 4:15 Paul uses **pleonazo** to refer to grace increasing or spreading which results in more giving of thanks to God. The NET Bible translates it "*the grace that is including more and more people*". NIV "*the grace that is reaching more and more people*". NLT "*as God's grace brings more and more people to Christ.*" "*that grace, as it extends to more and more people.*" (NRSV) "*as God's grace reaches more and more people*" (The English Version) "*And the more of you who are won to Christ*" (TLB). "*that the grace having been multiplied.*" (YLT, Wuest) "*that the grace abounding through the many*" (Darby) "*as grace extends to more and more people*" (ESV) "*that grace which is multiplying*" (MLB - Berkeley)

Giving of thanks (2169) (**eucharista** from **eú** = well, + **charizomai** = to grant, give freely; English = Eucharist as related to Lord's Supper) is the expression of thanks or gratitude for favor and mercy shown. Thankfulness from one (every believer) conscious of benefit received.

DYNAMIC GRACE!

In the letter to Titus Paul wrote that "the **grace** of God has **appeared**, bringing salvation to all men" (Titus 2:11+) and here he says that same **grace is spreading**. Mark it down - God's grace is not static but dynamic! That means beloved it is an active, dynamic force in your spiritual life, the very "water" and "oxygen" of your soul!

THOUGHT - Are you resisting the Spirit and His grace? Are you in known unconfessed sin? Do you have secret sins, sins that no one knows about but God? Do you secretly hold on to the most abominable sin of all, pride?

Then you are choking off God's **spreading of grace**. Confess. Repent. Humble yourself under the mighty hand of God that He might exalt you at the proper time (1Pe 5:6-+). Enabled by His Spirit's gift of desire and power (Php 2:13NLT+), cast out vile pride and begin to even boast about your weaknesses (2Co 12:9-+, 2Co 12:10-+). When that begins to happen beloved, you will begin to experience the full measure and force of God's **spreading grace**, of His holy love on the move to strengthen you to fight the good fight of faith. Let it never leave your mind that God is opposed to the proud but gives grace to the humble (Jas 4:6-+). May God's **grace** be **spreading** more and more in your soul so that the giving of thanks is more and more your attitude and practice as you begin to see more clearly that in all of this the very purpose of your existence is to proclaim the supremacy of the glory of God. I pray for you (and myself)...

May "the grace which is spreading" in our heart and soul
"cause the giving of thanks to abound to the glory of God."
Amen!

Thanksgiving expresses that attitude (and those words) which ought never to be absent from the life of any of God's redeemed (Ps 107:2). We should always be ready to express our grateful acknowledgement of past mercies to such great debtors as we are. Is it any wonder that the beautiful songs (Psalms) in the world are filled with thanksgiving?

Read through the following Psalms -- not mechanically but actively, taking care to observe the "associations" with thanksgiving (the 5W'S & H - eg, why give thanks? How? When? etc) allowing the Spirit to work in your innermost being to cause thanksgiving to well up in your heart and to proceed from your mouth

Ps 6:5, Ps 7:17, Ps 9:1, Ps 18:49, Ps 26:7 Ps 28:7 Ps 30:4 Ps 30:12 Ps 33:2 Ps 35:1 Ps 42:4, 5 Ps 44:8
Ps 45:17 Ps 50:14 Ps 50:23 Ps 52:9 Ps 54:6 Ps 56:12 Ps 57:9 Ps 69:30 Ps 75:1 Ps 79:13 Ps 86:12 Ps
92:1 Ps 95:2 Ps 97:12 Ps 100:4 Ps 105:1 Ps 106:1 Ps 106:47 Ps 107:1 Ps 107:8 Ps 107:15 Ps 107:21
Ps 107:22 (cp Heb 13:15) Ps 107:31 Ps 108:3 Ps 109:30 Ps 111:1 Ps 116:17 Ps 118:1 Ps 118:19 Ps
118:21 Ps 118:28 Ps 118:29 Ps 119:7 Ps 119:62 Ps 122:4 Ps 136:1 Ps 136:2 Ps 136:3 Ps 136:26 Ps
138:1 Ps 138:2 (cp Ps 138:2KJV) Ps 138:4 Ps 139:14 Ps 140:13 Ps 142:7 Ps 145:10 Ps 147:7.

It is notable that one the chief traits of unregenerate men is the absence of gratitude to God, which makes the all too often paucity of thanksgiving in God's children (**me**) all the more sad. Paul uses the related verb **eucharisteo** in Romans 1, explaining that..

for (he is amplifying why they are without excuse Ro 1:20+) even though they knew God, they did not honor Him as God, or **give thanks** (eucharisteo); but they became futile in their speculations, and their foolish heart was darkened. (Ro 1:21-+)

Jamieson adds a cogent reminder that "Thanksgiving invites more abundant grace (2Chr 20:19 20 21 22; Ps 18:3; Ps 50:23). [2 Corinthians 4](#))

As **John Piper** asks "How can we not be thankful when we owe everything to God? [A Godward Life \[Sample\] Savoring the Supremacy of God in All of Life - Desiring](#))

ONE SURE MARK OF GRACE: GIVING OF THANKS ABOUNDING TO THE GLORY OF GOD

Cause... to abound (4052)(**perisseuo** from **perissos** = abundant, exceeding some number, measure, rank or need, over and above) means to cause to superabound, to be superfluous, to overflow, to be in affluence (an abundant flow or supply), to excel. **Perisseuo** carries the idea of exceeding the requirements, exceeding a fixed measure, to be extremely rich or abundant. The idea is to overflow like a river out of its banks!

It is not surprising that the Psalms link **thanksgiving** with **giving glory** to God...

I will give thanks to Thee,
O Lord my God, with all my heart,
And will glorify Thy Name forever.
Psalm 86:12 (cp Ps 106:47)

THOUGHT - Is the giving of thanks abounding in your life and from your lips beloved? If so, you can be sure that the grace of God is spreading throughout your inner man, permeating every crevice of your soul, exposing every hidden fault (cp Ps 19:12, 13-+). Oh, for the grace empowered giving of thanks to abound from the lips of all God's children so that all who are lost in darkness would see "the light of the knowledge of the glory of God in the face of Christ" (the living, life giving Gospel) as His children let their grateful, grace filled lights shine

before men! (Mt 5:16-+)

John MacArthur reminds us that "Clearly, Paul's goal was never his own comfort, reputation, or popularity. Nor was it ultimately the salvation of others. The final goal of Paul's selfless, sacrificial service was that more voices would be added to the hallelujah chorus of praise and worship to God. The Lord's servants bathe their hearts and souls in the light of God's glory reflected in the face of Jesus Christ. They then selflessly reflect that majestic glory to others so that they can be saved and worship God. In the words of Daniel 12:3+, "*Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever.*" God's astounding plan is to use common clay pots (2Co 4:7) to carry the priceless treasure of the glorious gospel to needy sinners. As they humbly, faithfully serve Him, His power flows through them to others. The final result is that more and more people will worship and glorify God, crying out, ([2Corinthians. Chicago: Moody Press](#))

**To Him who sits on the throne, and to the Lamb,
Be blessing and honor and glory
and dominion forever and ever**

(Rev 5:13-±).

Kruse sums up the purpose of Paul's apostolic labors and sufferings - We see here then both the *penultimate* (for your sake) and the *ultimate* (to the glory of God) purposes of Paul's apostolic ministry (which are (first) that people should experience the grace of God (*penultimate* purpose) and that as a result thanksgiving should be increased to the glory of God (*ultimate* purpose). ([Tyndale Commentaries - 2 Corinthians](#))

Phillips paraphrase conveys the heart of Paul (Phillips first phrase from 2Co 4:16+ is included to help "round out" the picture Paul intends to portray in this very personalized section)...

The more grace God gives,
The more thanksgiving will redound to His glory.
This is the reason why we never collapse.