

Mark Seifrid: Oh hi guys, here we are again with.

Mark Seifrid: Second Corinthians this case in this case it's second Corinthians six one through 10 we've moved to heaven in the letter, the session might be just a little bit shorter because.

Mark Seifrid: we're going to just have a list of words to work through.

Mark Seifrid: So let's plunge in I should note, for us, as we say about this movement here as we go to the text that.

Mark Seifrid: Paul has just completed describing his.

Mark Seifrid: service as reconciler Gospel the Gospel is who the one who brings reconciliation between God and fallen humanity, the Corinthians included.

Mark Seifrid: Not in itself, of course, but by proclaiming Christ and he's just gotten done saying taking a look now at 521 which you can see, on the screen pawn make nanda from it on.

Mark Seifrid: To pair him on from it and aquarius and.

Mark Seifrid: The one who did not know sin using the relative clause for the participle he made on behalf of us sin.

Mark Seifrid: Just the bore our sins, but he made him sin that we might become the righteousness of God in him this dramatic exchange between Christ, and the human being, he is made to be what we are.

Mark Seifrid: And Paul puts it in dramatic form he made him to be sin that we might become the righteousness of God in him as a change and being.

Mark Seifrid: That we want to explore right now that's the preceding path is just so we know what is going on, when Paul says, as he turns to his Ministry of reconciliation and he at this point is commending himself to the doubtful Corinthians.

Mark Seifrid: To now go and test Kay Parker lumen may a scan on team current to settle Dec seven say fix a site in us so and working together understood, that is, with God in Christ from the preceding passage.

Mark Seifrid: We also I hear you can see we've got a day that's the connector Chi is again here at verbal we also have like a lumen We urge encouraged very polite term.

Mark Seifrid: urge or encourage you wait going way to the end here with the infinitive decks sigh you are not going back to the beginning, so you are going to avoid the cursor because it only messes up here, you may back at the beginning that you not receive exercise, just as simple as just infinitive.

Mark Seifrid: It in for nothing, a scan on in vain, who would say but grace of God, we urge you not receive the grace of God in vain.

Mark Seifrid: We could reflect on this further the grace of God has come to them.

Mark Seifrid: Read the preceding text.

Mark Seifrid: As the Gospel has been delivered by the Apostle.

Mark Seifrid: They have, in that sense, received it.

Mark Seifrid: And even responded to it but he's not at all sure of their faith at this moment, even

though elsewhere in the letter he says very positive things about them it's including down the page in Chapter seven.

Mark Seifrid: Not to receive the grace of God for nothing, their.

Mark Seifrid: faith is in doubt it's in jeopardy at this moment, and so this is his appeal to them.

Mark Seifrid: And he goes on in the next verse then to.

Mark Seifrid: describe what is going on in terms of the words of the apostles i'll simply note here it's been explored by others, especially by Ross Wagner that Paul sees himself.

Mark Seifrid: As speaking in concert with the prophets the Apostle is, so to speak, in New Testament prophet I know he distinguishes between apostles and prophets but he very often casts himself in the role of a prophet.

Mark Seifrid: leg a codec toe at bay Casa Su Chi and humaira so Terry has a bow as a SAS tool sorry.

Mark Seifrid: So for legging.

Mark Seifrid: Well, the question here is what is the subject of leggy it could be simply it as an indirect reference to the scripture but he's just spoken of the grace of God, and in fact in the text, these about to cite from Isaiah 49 verse eight and I have my memory, yes.

Mark Seifrid: It is God speaking so it may well be that we should take the login as, for he, namely God says not receive the grace of God in vain for nothing is canon, for he says God says.

Mark Seifrid: Cairo DECO because, as you.

Mark Seifrid: can see the data of time specific time at this time, acceptable will come back to the notion of acceptable not acceptable time I.

Mark Seifrid: heard you all know that, with a cool Oh, and here we have just a strengthened form of a cool with a cool.

Mark Seifrid: This case has an heiress active participle.

Mark Seifrid: I heard you.

Mark Seifrid: And when you have the object of Kuo or a compound of it with the.

Mark Seifrid: genitive rather than the accusative it refers to the person.

Mark Seifrid: Who is heard, I listened to you, we might even render it and the sub which implies that there has been lament.

Mark Seifrid: prayer on the part of the servant, this is the second service servant song.

Mark Seifrid: This is addressed in the first place, to the servant to note notice here that it's a singular.

Mark Seifrid: Just pausing for a moment on the serpent.

Mark Seifrid: The serpent is a is a.

Mark Seifrid: singular.

Mark Seifrid: But he embodies Israel so it's simultaneously the single servant, and yet in a certain

sense, Israel in exile.

Mark Seifrid: Whose exile is now by the word of the Lord coming to an end.

Mark Seifrid: This Israel is being addressed by the Lord in the prophetic text and Isaiah now Paul takes it up in an acceptable time I listened to you and I'm going to suggest that the same dynamic as that work here and it's useful that we look back at.

Mark Seifrid: Second Corinthians 5:21 he knew no sin God made to be sin, we might become the righteousness of God in him.

Mark Seifrid: Because at at one level, it seems fairly clear that it's Jesus, who now is in the role of the servant whom God has heard, so to speak, Jesus lament that the Lord has heard.

Mark Seifrid: At the same time, Paul is appealing about you notice it's in the plural, to the Corinthians you in this case the accusative kumasi the preceding verse don't receive the grace of God in vain.

Mark Seifrid: it's spoken of Jesus the Christ, but it has implications for the Corinthians that's the point I want to make here and the acceptable time.

Mark Seifrid: I heard you I listened to your voice, so to speak, and the question, it comes as to what the costs are here, the date of singular fact with this acceptable time might be.

Mark Seifrid: No two possibilities and they're not mutually exclusive, on the one side it's the time that is acceptable to the Lord, and we look for parallels to this in the Old Testament scripture.

Mark Seifrid: This time, that is acceptable to God in context, that means after judgment has fallen and Israel after Israel has been sent into exile after Israel has been made into nothing.

Mark Seifrid: The creator who, by his word out of nothing creates.

Mark Seifrid: Because this moment as the acceptable time not that everything runs smoothly.

Mark Seifrid: But that Israel has been brought to nothing, and now is the time when the Lord acts and shows that, in fact, he is the true God who promises and fulfills against all appearance on the other side.

Mark Seifrid: it's the time that is favorable that it brings favor grace for the servant, and for this real and for Christ, it was in the position to serve an end.

Mark Seifrid: For the Corinthians but obviously this is the favorable time as possible to say so in the favorable time unfavorable time I heard you.

Mark Seifrid: And it is in our threat so it's left open in an acceptable time are favorable time I gave heed to you okay in America so Terry is a boy face our soil and in the day in the May Day of salvation.

Mark Seifrid: I helped you go be.

Mark Seifrid: Despite the nr thrusts usage here, no article.

Mark Seifrid: it's quite clear that the specific moment is in view.

Mark Seifrid: Something that's nice Hebrew parallelism that we're getting here and the date the acceptable time I will DEMO data.

Mark Seifrid: Is the day of salvation and they are quite quite obviously the caustic acceptability has to do with the goodness of this day this day of salvation for the servant for Israel for Christ for the

Corinthians so he's picking up this text.

Mark Seifrid: In which.

Mark Seifrid: Jesus.

Mark Seifrid: Death and resurrection and the life of the Corinthians are already figured in advance in the a's as a Yannick text.

Mark Seifrid: The help of the Lord finally comes and we don't need to explore that further and then comes this dramatic announcement at the end of verse two.

Mark Seifrid: He do new and kind of us your prospect practice you do known him so Terry, as you can see the parallelism publishes.

Mark Seifrid: Emphatically, saying that that, of which the promise speaks has now come to fulfillment now is the acceptable time the well pleasing time it's a strengthened form of practice and now is the day of salvation.

Mark Seifrid: Now here and now this moment.

Mark Seifrid: Is imply it implies.

Mark Seifrid: Pretty clearly the resurrection of Jesus Christ from the dead.

Mark Seifrid: and his Ascension now is the acceptable time now is the day of salvation It also implies that.

Mark Seifrid: salvation has broken into the world here and now, and when can't really state this too strongly, this is the breaking of the eschatology it's, not that this old world has yet passed away but Paul is announcing insisting.

Mark Seifrid: That now, here and now in Jesus Christ.

Mark Seifrid: The eschatology the kingdom the age to come the LIFE to come has broken into this present world there's there's no way to describe this other than.

Mark Seifrid: no other way to describe it properly, I should add, then as apocalyptic and it's not that okay suddenly things are going to start slowly getting better is that is that the promised.

Mark Seifrid: life of the Kingdom has entered the world here and now in Jesus Christ, even though of course it is still yet to come and that this is a.

Mark Seifrid: paradox it's not it's not that it's entered a little bit and it's going to continually get better and better instead of centered fully and you cannot yet be seen as it will be seen when Jesus appears.

Mark Seifrid: Now that's sort of the the theological setup and the meat in this text and then we're going to move quite directly then into this list it's just going to be a list of terms of we'll work our way through it.

Mark Seifrid: he's still talking about himself he's still must reminder so he's he's defending himself to skeptical Corinthians made the median and made a knee didn't has Pasco pain.

Mark Seifrid: No occasion for stumbling across copay giving didn't has, that is, we don't give.

Mark Seifrid: The occasion any occasion for stumbling English has to deal with the double negation in Greek, and we have to eliminate the negation somewhere giving no occasion for stumbling anywhere

and made me and no way so thoroughly and our entire life we offer no are intended to offer no.

Mark Seifrid: occasion for stumbling Can I make me more say hey Dr colonia in order that the Dr Kenny i'll come back to this term in a moment, might not come into disrepute.

Mark Seifrid: which, in fact, in a certain sense, it has in Corinth not do any 20 fold on paul's part but because of the.

Mark Seifrid: blindness of the Corinthians because of their preference for the super apostles for their willingness to accept the parcel of weakness Paul.

Mark Seifrid: Christ power is present, but pose insisting that we don't give an occasion for something there's not the fault doesn't lie with us, and he that we might not bring discredit or bring.

Mark Seifrid: reproach upon hideous on nia yeah nia there's a just a note here we usually think of the Kenya as lowly service, and it certainly.

Mark Seifrid: may well entail lowly service but there's been a fairly substantial study by an Australian Roman Catholic.

Mark Seifrid: whose name is john n Collins not john J Collins, the American was also Roman Catholic john n Collins, the Australian massive book and Dr cornea.

Mark Seifrid: just received a fair bit of discussion and he argues that that that the root idea with the cornea is not lowly service but appointed service when does perform some task does something at the behest of another and that I take that work to be correct brings up other interesting questions.

Mark Seifrid: Just in mark 1045 but we'll leave that aside right now.

Mark Seifrid: I still think it works and what is quite clear is that it really does correspond to the issue at stake in Corinth and apostle the policies of the Members in in first Corinthians Chapter three.

Mark Seifrid: is only the agent of another.

Mark Seifrid: Paul is Christ agent the bears the message of the Gospel in his mouth and in his body in life, so the idea here is, you can translate as this agency or mission might be a good rendering, although that brings in connotations of.

Mark Seifrid: missionary work which went back don't they fit Paul, as well as possible.

Mark Seifrid: And now, he missed lengthy list it's going to make out the rest of the text for us and I don't think that we're going to use a whole lot of time to go through it.

Mark Seifrid: He describes how it is that he commends this do any of that he avoids bringing reproach on it, not doesn't provide an indication for stumbling break is broken up into three parts there's the end part that we can see here, beginning in verse four and ponty.

Mark Seifrid: And we'll get ends for why we get down to the middle of verse seven i'll scroll back up in a moment and we go over, you can see, to Dr.

Mark Seifrid: know whether to call that seven be or whatever, but it's the middle of verse seven that doesn't go on very long and then in verse eight we get the hosts hosts paranoia holiday so.

Mark Seifrid: No idea posts in through and as simply a shifting of the propositional phrases and then word by word he goes.

Mark Seifrid: Although there's some interesting transitions here, this is in some measure, a list of

hardships.

Mark Seifrid: But as we're going to hear it's not limited to hardships their their reappears this paradoxical relationship between the suffering and weak apostle and the Christ, who is present in power, not only that, but in this Christ, who is President and power, there is the.

Mark Seifrid: purity the righteousness of the Apostle his gifts as an apostle they come into the picture as well, so you've got this this contrast it's.

Mark Seifrid: counted as twofold but the second part is two elements to it, the first part is the sufferings the second part is the power of Christ one in the Apostle in his.

Mark Seifrid: upright behavior conduct and the Apostle in the words deliverance of him so that's enough on the overview that pretty much covers where we're going so verse four then.

Mark Seifrid: We don't bring any reproach, and we get the adversity of our and panty to stand to lose house that blew the economic.

Mark Seifrid: There you got the end again all those years in.

Mark Seifrid: Reference to Paul as an agent mission Mary agent representative of God, but in everything commending it's a mistake commending ourselves out to us as.

Mark Seifrid: agents of God.

Mark Seifrid: agents of God, I would prefer here.

Mark Seifrid: God has sent us this is god's business that we're about.

Mark Seifrid: And now the end Pontius is unfolding what follows in no keep up my name Pele and much.

Mark Seifrid: endurance sometimes rendered patients it's.

Mark Seifrid: holding up under adverse circumstances.

Mark Seifrid: Good think of other synonyms patience endurance.

Mark Seifrid: This nature in much and then that sets up the next one and let's say send he's already spoken to.

Mark Seifrid: His afflictions elsewhere, and I think we mentioned last time eclipses can also bear connotation of bearing a burden.

Mark Seifrid: I don't know if that's worth bringing out here, but in in afflictions that burden us and then an anon case and unkind excuse me, and among case now in Chapter four verse eight he's he's talked about how he's in tight places but he's not.

Mark Seifrid: Put into distress, but here, he talks about his distresses but he says about in Chapter four is not a contradiction to this is just the rhetoric various.

Mark Seifrid: In.

Mark Seifrid: afflictions in.

Mark Seifrid: tight circumstances it's also got the idea of pressures distress calamities bad things so in afflictions in distresses moments of distress times of distress and still no Curry is still Korea is a

tight spot it's when it's when.

Mark Seifrid: And not just an uncomfortably emotionally it and comfortably tight spot, but in the sense of.

Mark Seifrid: Not having any way out.

Mark Seifrid: it's also a description of hardship so he's using three different adjectives he's going to become even more concrete in the next verse but he was using three general adjectives about his hardships, that they are burdens they are distresses they are constraints.

Mark Seifrid: tight places and then verse five becoming.

Mark Seifrid: Concrete so he's gives a general description now concrete and play guys info like ice.

Mark Seifrid: and

Mark Seifrid: A contest to see ice and cup voice.

Mark Seifrid: And a group knee ice and they stay ice is a shift here will notice in beatings.

Mark Seifrid: simple enough he's already had a number of them in imprisonments know Ted Ben de.

Mark Seifrid: As far as X go, we know only of the imprisonment in phila pie, but here, Paul speaks of a plurality of imprisonments.

Mark Seifrid: There may well have been one I would argue in emphasis.

Mark Seifrid: where he was.

Mark Seifrid: Before writing this letter and there might have been others if he speaks in the plural and the same applies to.

Mark Seifrid: A cut St St St ice and I cut this car is an uprising and upward tumult we know the one from X 19 and emphasis.

Mark Seifrid: There were others that we just don't hear of an x X is not a complete description.

Mark Seifrid: And then we got the shift here i'm it's a curiosity to me that the that's the fatness 16th century.

Mark Seifrid: mark the versus the way he did, because there are much more natural breaks than the ones we have we just have to live with them and cup voice in labor's so his his his hard work as an apostle.

Mark Seifrid: labor's in sleeplessness whether it's due to the labor's or physical hardships or as he's going to indicate in Chapter 11 at the end in his concern for the churches, we don't know but sleepless nights.

Mark Seifrid: And then the last one verse five and may see ice is fasting or instances of fasting.

Mark Seifrid: Because he listed as a hardship it's pretty clearly not a self chosen Jewish fast, it is times of not having enough to eat that have been forced on him in his service to Christ as an apostle.

Mark Seifrid: we're still in the ends here and get another shift.

Mark Seifrid: You can see how already in the labors the sleeplessness is the times of sleepless nights

of sleeplessness perhaps say.

Mark Seifrid: And the instances of habit not having enough food fast things it's we've turned from the troubles to his actual service, and now we turned to his person in verse six and.

Mark Seifrid: hug not at in purity.

Mark Seifrid: over against what the Corinthians suspect.

Mark Seifrid: One thinks of Chapter one and his defensive themselves, in view of the the corinthian perspective broken promise.

Mark Seifrid: Of that he was going to come to them actually twice doesn't come first time.

Mark Seifrid: And they're suspicious of him.

Mark Seifrid: He affirms to them our word is not yes and no but yes, just as god's promises are yes in Jesus.

Mark Seifrid: And that he's with the spare them and he didn't come so in impurity i'm just trying to describe how it plays out in terms of the cash cash value in the contacts and in the letter impurity and no se or excuse me, you know say.

Mark Seifrid: knowledge.

Mark Seifrid: it's interesting later on in Chapter 11 he asserts that even if he is not rhetorically up to the standards of the opponent's he isn't knowledge.

Mark Seifrid: He knows the scriptures and he's speaking here is that I would argue with the human level of just his his knowledge.

Mark Seifrid: And microphthalmia in something that he has displayed wonderfully with the Corinthians in.

Mark Seifrid: forbearance you can see that mccraw long or slow and that to me it may his anger or rage so being slow to anger and that sense in a different sense from him on Monday patient.

Mark Seifrid: For barons long suffering is a good rendering of this, even if it seems a little stilted English in knowledge, so impurity and knowledge in long suffering and Christ are tasty in kindness goodness to others.

Mark Seifrid: And then he names in next word where it all comes from and new mighty how do in understood the Holy Spirit I think I will pause on this one I halfway noted it before but.

Mark Seifrid: it's a it's not uncommon that even when you have a definite reference there's only one Holy Spirit is not just saying a Holy Spirit this is in the Holy Spirit it's quite clear from the larger context and from paul's theology.

Mark Seifrid: But often after a preposition the article is lacking, as it is here as an all of these as a matter of fact, and when an article is lacking, there is a subtle shift from pointing at something to emphasizing the sense.

Mark Seifrid: Some of you may have heard this before from me so bear with this, I apologize it's a this distinction between reference and sense it comes from a.

Mark Seifrid: German linguistic philosopher by the name of Craig a WHO to make his point would say espressos phosphorus and the even star is the morning star.



Mark Seifrid: Which is choice Venus his point was that you point to the same object the point where at different times of the day, but you point to a different object that's the reference.

Mark Seifrid: It has different names there's different significance different sense, in that sense, and this distinction between reference and significance is, I would argue operative here when you don't have the article, you are.

Mark Seifrid: emphasizing the quality, the significance in Holy Spirit the Holy Spirit of course, but the emphasis has been the spirit is holy follow me Okay, that was the That was the most useful one to use that little use for that little lesson.

Mark Seifrid: And i've got pay on his book he tell you can see, this right here with this word from in love obviously and pay, and then on.

Mark Seifrid: An alpha primitive this alpha the beginning of a word can mean no not and to attach it to stem that has a vowel use the new so it's on, and you can see, who both feet tall but critters with without the data in love unchained in love that is not hypocritical.

Mark Seifrid: straightforward.

Mark Seifrid: So in the Holy Spirit in unchained or not hypocritical love not pretending.

Mark Seifrid: And then verse seven.

Mark Seifrid: And lago la fe us.

Mark Seifrid: got another shift here don't we so he's gone from his labors to his person he's interjected the word Holy Spirit who dwells the Apostle and now he's shifting to.

Mark Seifrid: directly to god's work in him right and lago Las Vegas has been entrusted with the word of truth again it's definite but the quality is being emphasized this word is true in the word of truth.

Mark Seifrid: and deny may settle in the power of God.

Mark Seifrid: Which is the you can hear the indirect reference to the Gospel in both of these phases, where truth clearly refers to the Gospel there he got significance in reference at work as well, he wants to characterize the Gospel which he reversed as word of truth, as opposed to the lie.

Mark Seifrid: The alternative facts with which the Corinthians are operating and then the Gospel is the power of God and, as I mentioned that we have the shift from the N series to the Dr through by means of Dr on have blown taste, Dr Cohen, yes.

Mark Seifrid: cuz to me yeah because, as soon as I.

Mark Seifrid: was in service, rather than registers, the town hop on taste decay as soon as conduct see on irs to roll.

Mark Seifrid: Through the pup law, the weapons.

Mark Seifrid: genitive after the Dr here through plural through the weapons of the righteousness interesting that is now getting been using articles and now becomes quite.

Mark Seifrid: referential through the weapons of righteousness very often when you've got paired genitals like this and one has the article, the other one too it's just emphatically definite there are these certain weapons of righteousness.

Mark Seifrid: He.

Mark Seifrid: may be referring to the list above that there are two kinds his afflictions and his service.

Mark Seifrid: But perhaps more likely he's referring he's already anticipating what he's about to say in verses eight through 10 that follow that's the way, I think we probably should take it so he's anticipating he's describing in advance.

Mark Seifrid: His equipment which is equipment as weapons of righteousness and then of course the tone dixie own hi.

Mark Seifrid: Mr own for the right hand and for the left.

Mark Seifrid: In a certain sense, think of a fusion six and the full outfit of Armor he's got weapons in both hands, although the fact that's right and left.

Mark Seifrid: With seem to suggest the paradoxical contrast between christ's power right hand and paul's weakness, the left hand and that comes out in the following pairings.

Mark Seifrid: The a duck says Chi.

Mark Seifrid: A to me us there you have it right hand and left through lori and shame or dishonor.

Mark Seifrid: The most training world, I would argue, was not entirely non or shame culture, but it did play a larger role there, then, is tended to do.

Mark Seifrid: In the West, the West is not entirely a guilt or innocence culture either there's honor and shame here I resistant thought that bits of either or it's just a matter of waiting and consciousness and you can see how he's following the pattern of right and left through glory.

Mark Seifrid: right hand and shame left hand, and I say that is a left hander.

Mark Seifrid: dion do same me us Chi you find me us yeah we make up the word you for me from the second term from evil report evil speaking about us evil reputation bad dis.

Mark Seifrid: dis information discrepancy.

Mark Seifrid: dystopia in this case display media bad report and good report both happen, depending on how the apostles received host plan oil Chi la face now here it's not.

Mark Seifrid: Interesting here is there's another shift isn't there.

Mark Seifrid: glory and shame bad report and good report that has to do with how he's both instances, with how it gets received, but here it's an absolute as we receive we are received.

Mark Seifrid: As those who air.

Mark Seifrid: who's who speak on true host tonight hi Alice and we are true there's a strong assertion in as those save and as those who are true.

Mark Seifrid: host horse ugh Nepal men I Chi epic most common oil.

Mark Seifrid: As those who are unknown.

Mark Seifrid: To the world.

Mark Seifrid: Here in nine perhaps.

Mark Seifrid: With the shift that we've already seen it's not so that some people recognize us, but perhaps it seems plausible that it's a being known by God or unknown to people but known to God.

Mark Seifrid: And then the second part of nine horse apart that furnace contest K you do so, men can see the sharp contrast or sharpened already in here it's very sharp as dying.

Mark Seifrid: and behold, we live and these shifts to the finite form thinking back to become the companion passage in for especially verse 10.

Mark Seifrid: always bearing the deadness of Jesus and our body that the life of Jesus might be manifest in us.

Mark Seifrid: he's already told them that in Chapter one he has the best sentence in himself and that the Lord who gives life to that delivered him, so this is, this is the dynamic here.

Mark Seifrid: In terms of human situation and how it looks he's basically dead and behold, we live, you can see this, by the way, then we fast on this for a moment.

Mark Seifrid: This is it, this is a reflection of that word now Is this acceptable time now is the day of salvation of course it's not the case.

Mark Seifrid: That Paul has already been raised from the dead he's still waiting for that, but precisely because in Jesus Christ, the life of the escott on the resurrection has entered the world here and now.

Mark Seifrid: It is enacted not in full measure, of course, but in dramatic form through the Gospel and especially here in the Apostle, and this is what the Corinthians don't get life within death.

Mark Seifrid: And then it shifts because God comes into the picture and say here in a different way, I do i'm annoying Chi may not to i'm going to annoy.

Mark Seifrid: As disciplined those who have been this is from I do oh it's just a passive passive passive participle those who.

Mark Seifrid: Are disciplined and or perhaps better here punished because I do can mean pump punish I know that.

Mark Seifrid: I recognize it and some of you may know that this verb is related to pi day and to pace it's discipline it's used in reference to discipline of children, especially sons, but it had other dimensions of use and that included legal punishment.

Mark Seifrid: it's used and such we won't follow the verb right now in the New Testament but it's used that way.

Mark Seifrid: In the New Testament fact I think one point pilot says he's he's willing to.

Mark Seifrid: to punish Jesus and release him, but the Jews won't have it.

Mark Seifrid: So it can mean it can't it has overtones of being put to death, potentially punished, to the extent of.

Mark Seifrid: dying.

Mark Seifrid: So you've got this he said he's done this before it's in this paradoxical combination as any just said it dying and be hopefully live punished, and yet not put to death.

Mark Seifrid: Perhaps here he's got garden viewing both parts it's worth reflecting on some all these

reflections have to be rather open because Paul's not.

Mark Seifrid: spelling everything out for us he's only describing his experience.

Mark Seifrid: And the hostess continues in verse 10 where we can find good posts, the Pullman I am to Taiwan tears as grieving.

Mark Seifrid: and always rejoicing, or even eternally I always rejoicing not rejoicing without grief.

Mark Seifrid: But not grieving without rejoicing, the to come in this paradoxical conjunction in Christ within this for.

Mark Seifrid: that's, especially in case of course we're Christians from the loss of loved ones.

Mark Seifrid: Leaving and yet always rejoicing was taught high.

Mark Seifrid: Police that who to turn to to to to contest was so quiet who lose their routines and tears as poor men as poor people and making many rich think again of first Corinthians second Corinthians for all these things are, for your sake, this bit of the life of Jesus being manifested him.

Mark Seifrid: He makes the Corinthians rich also second Corinthians.

Mark Seifrid: Chapter eight verse nine you know the grace of our Lord Jesus Christ, that being rich for your sake, he became poor that you through his poverty might become rich.

Mark Seifrid: And then, last but not least, you can catch the eschatological overtone see the conclusion of first Corinthians three is a parallel hosts may then Atlanta's okay punter contests as having nothing.

Mark Seifrid: playing off the poverty and.

Mark Seifrid: possessing having all things it's the same verb you can see, ECHO and cutting hope, but the the I think I mentioned this last time, the.

Mark Seifrid: The Hellenistic period use strengthened you especially tend to strengthen verbs with the prefixes so there's a certain paradox that's brought out in the verbal form here as having nothing and.

Mark Seifrid: possessing everything.

Mark Seifrid: That is our passage dear brothers, I hope that was helpful thanks for your attention, about.