

MOTIVATION FOR CHRISTIAN SERVICE IN
2 CORINTHIANS 5:9, 10-11, 14

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Motivation is a fascinating topic. Should God hand man a written key to unlock the hidden areas concerning motivation, that key would prove to be one of the world's greatest treasures. God has not done that.

God has given to man, within Paul's teachings on motivation, a great deal of information that is usable. The key is Paul's pre-occupation with eternal things. The temporal did not qualify for his time and effort. In 2 Corinthians 4:14 Paul states that the resurrection is a motivation to him. This actually begins the section of study, for it is the first use of $\sigma\iota\delta\alpha$, meaning "to know." This smaller section of consideration falls within a large section on ministry. Then chapter five begins with $\sigma\iota\delta\alpha$. It says, "We know we have an eternal house not made with hands." In verse 6 Paul says, "We know that one who is absent from the body is present with the Lord." Verse eleven is a major consideration. Paul says, "We know the terror of the Lord." And verse 16 is not so much a revealed knowledge, as it is a determined knowledge to not be concerned with the flesh.

In verse nine one finds that people are motivated to seek acceptance. It is the decided opinion here that Paul labors to be accepted because (v. 10) he will appear before the judgment seat of Christ.

The study of verse ten will both assume and give some reasons why ministers are in view. This judgment is not general, nor is it a judgment of final destiny. It concerns quality of eternal existence.

Verse 11, it is decided, rests upon verse 10. The "terror of the Lord" is a direct result of His holy judgment. It stands decided also that the "terror" is just that. It is sudden and deep fear. Finally, in this verse, Paul mentions his response is to persuade men. This is not preaching the gospel. Those in view are Christians. Their eternal destiny is decided, but not the quality of it.

Verse 14 names the "love of Christ" as motivation. This love was demonstrated on the cross. It is not our love for Christ, but his for us. Hence, we conclude that we also are dead, even as Christ died.

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Adviser

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INTRODUCTION

Second Corinthians 5 provides some excellent instructions regarding motivation for the ministry. There are, however, some questions to be answered so that a proper understanding of motivation is possible. This proper understanding is made necessary by a) the existence of information in God's Word which would be profitable to us, b) the existence of problems related to motivation of ourselves and others, and c) the existence of misinformation and confusing opinions on the subject from secular sources.

Anyone who has done much teaching has undoubtedly been frustrated at times by the lack of motivation in students. Any dedicated Christian worker, any Christian who has led another to the Lord, has experienced frustration over the apparent lack of motivation in another person. Sometimes this frustration is the problem of the teacher's own maturity level or his lack of experience. Sometimes this frustration is due to a lack of motivation in the pupil and the great desire the teacher has for the pupil.

In answering these personal frustrations and problems, it is necessary to deal with some background information. In 2 Corinthians, chapter 4, Paul is talking about this ministry. Paul states that they are not "handling the word of God deceitfully but by manifestation of the truth" (4:2).

By "they" Paul means himself and his fellow ministers "of the new testament" (3:6). It is simply delivering the gospel that is their ministry.

There is opposition from "the god of this age" (4:4). In face of this, how can Paul say, "we are troubled on every side, yet not distressed" (4:8)? How can they be "delivered into death for Jesus' sake" (4:11) and yet "have the same spirit of faith" (4:13)?

Paul's motivation for himself and other Christian workers must stem from an overwhelming sense of the eternal, and more specifically, three facets of the eternal gem: the desire for acceptance by God, the fear of judgment, and the response to Christ's love for us.

This needs explanation. "Eternal" will serve as the opposite of "temporal." Paul is not motivated by things that pass away, but by all that is part of God's eternity (2 Cor 4:18). The basic meaning for "temporal" comes from two words: *προς* is the preposition "for," and *καιρος* is the noun "a season." While the word "eternal" may mean a duration that has end, it is here so clearly set over against "temporal" that the better meaning is "without end."

CHAPTER I

ACCEPTANCE AS MOTIVATION

In 2 Corinthians 5:9 Paul indicates that one of the things that motivated him was the desire for acceptance.

"Wherefore we labor that, whether present or absent, we may be accepted of him."

The interpretation of verse 9 involves two major issues. The first centers around the conjunctive particle *διό*. It is normally translated "wherefore." The particle does not affect the meaning of the verse as much as it does affect its emphasis. It is a fine point. Did Paul intend by this word to directly relate the verse to the judgment in verse 10, or did he intend, rather, to continue the thought of submission to God's will from verse 8?

The second issue is more important, and yet does not immediately announce its presence. The issue is this: does one labor to be accepted into eternity? What is this acceptance? What is this labor? Is it possible to find a doctrine of salvation by works within this verse? Here one must carefully note the meanings of words and the context.

Delineation of Views

The Issue of the Particle διό

Submission to God's Will View

It is certainly a grammatical possibility for διό to fulfill this function. Lange says, "The particle διό (wherefore) should be connected back with verse 8 (εὐδοκοῦμεν)."¹ Hence, because Paul would take pleasure in leaving the body to be with the Lord, he would therefore "labor . . . to be accepted" (5:9).

The emphasis here is on Paul's "confidence" and "willingness" as the basis for his labor. This would not erase a connection with the judgment of verse 10. The decision will rest on contextual evidence.

The βῆμα Judgment View

It is also a grammatical possibility for διό to be used when the intent is an explanation or a statement of cause. In this case the possibility is that the judgment of verse 10 is the explanation for or the cause of the labor in verse 9. Moule refers to the βῆμα as "a definite occasion on which may be expressed the 'approval' of which he is 'ambitious.'"²

Since this issue must be settled from context, it is necessary to discuss the second major issue, and in resolving

¹ John Peter Lange, Commentary on the Holy Scriptures, Corinthians (Grand Rapids: Zondervan, n.d.), p. 84.

² Bishop Handley Moule, The Second Epistle to the Corinthians (Grand Rapids: Zondervan, 1962), p. 42.

that issue also to resolve this. That issue is the discussion of a possible doctrine of works salvation in this verse.

The Issue of a Works Doctrine

A Statement of Works for Salvation

It will not be necessary to quote theologians who would follow this doctrine. Nor is it necessary to point out some who live this doctrine. What must be pointed out are the words in the context which might be construed to contain this doctrine.

The word φιλοτιμέομαι, which in the King James Bible is translated "labor," actually comes from two words. The first is φῖλος which translates not just as love, but as a type of love which might be well rendered as "tender affection." The second, honor, comes from τιμάω, and means to do the honorable or what is of value. The word actually means to have a tender affection for doing the honorable thing. Some have translated it "ambition."

The word accepted, εὐάρεστος, comes from εὖ and ἀρεστός, meaning to be well-pleasing. It definitely has to do with one's actions. This would be the basis for the view. Paul labors for his actions to be pleasing to God. But is this in regards to salvation?

A Statement of Works for Reward

This view could not and would not deny the meanings of words already given. Careful attention to context must

explain the usage. Many Scriptures could be advanced to explain salvation by faith. The whole Epistle to the Galatians hammers again and again on the theme that salvation is not by works but by faith.

It will be explained in a later chapter that the judgment of verse 10 is not a general judgment. It is a judgment of Christians. It is in respect to the ministries, the works, they have performed. This, and the fact that Scripture cannot contradict itself, should prove the position.

One other contextual issue must be stated. A small phrase in verse 9 reiterates a statement from earlier verses. Paul says he labors to be accepted whether "present or absent." It should be clear from verse 6 that to be present with the body means one is absent from the Lord. Therefore Paul is saying in his own style, "whether I am alive in my body or absent from my body and present with the Lord I labor to be accepted." If Paul's death or life (physical) makes no difference in his labor, then his life (spiritual) is not in jeopardy. What is in view is the quality of his life (spiritual) based on his labor.

The Preferred View

Since any works doctrine would contradict other clear Scripture; since the judgment of verse 10 is not a judgment of one's eternal destiny but rather concerns the quality of eternal destiny; since Paul's labor occurs "whether present

or absent," and since the meanings of words would also support the position; the easiest and most proper understanding would clearly state that salvation is not the issue. Salvation is already sure, but Paul is motivated to labor for other reasons.

The word εὐάρεστος (well-pleasing, or accepted) refers definitely to actions. One must only check the usage. Paul says in Romans that your body is to be a holy (set apart) living sacrifice to be well-pleasing (Rom 12:1). Also in Romans he makes clear that acceptable service is "righteousness, and peace, and joy in the Holy one" (Rom 14:17-18). In Ephesians he says we should walk in light ("the fruit of the Spirit is in all goodness and righteousness and truth") "proving what is acceptable unto the Lord" (Eph 5:8-10). There are other references not cited here. The word itself can actually refer to a reconciling of two individuals; a making of peace. The point is simple: being well-pleasing means having righteous actions. This point also adds evidence that the βῆμα judgment is a judgment of works that the Christian is headed for, and not a general judgment where one's salvation is at stake.

The question of connection may now be raised. Did Paul labor and have ambition (literally "love-honor") with emphasis on his willingness to live or die (verse 8) or the coming judgment (verse 10)? It would seem easiest to understand that verse 10 is a cause or at least an explanation of

the action in verse 9. The γὰρ of verse 10 also has that possibility to be causal.

A good paraphrase of verse 9 which considers all previous discussion might read: "Wherefore, we have a tender affection to do the honorable so that whether physically dead or alive, we may be well-pleasing to Him." One of the strongest motivational factors for Paul, therefore, seems to be his desire to please the Lord.

CHAPTER II

FEAR AS MOTIVATION

As indicated in Chapter I, people desire acceptance. Fear of the loss of acceptance as well as the positive desire for acceptance will motivate people. In this chapter, consideration will be given to the effect of fear as a motivating force. Attention will concentrate on the relationship of the judgment seat of verse 10 and the expression "the terror of the Lord" in verse 11.

The Judgment Seat of Verse 10

The primary concern here has to do with who is to be judged at the βῆμα and therefore should be motivated. There are two basic views being considered.

Delineation of Views

The Judgment of All Christians View

A study of this type does not afford the opportunity to investigate all the views as to who is judged at the judgment seat of Christ. Geiger, after pointing out those who say that all will be judged, or those who say that unbelievers only will be judged, says, "The persons spoken of in 2 Corinthians 5:10 are those who have put their faith in

Christ."¹ This, at least, must be true. He does not, however, relate it specifically to ministers.

The Ministers' Personal Judgment View

This view holds that Paul is stating the personal motives of himself and his fellow ministers. In application, then, the βῆμα is for ministers. Pritchard, in his excellent thesis, gives the bulk of his view from context along with grammatical evidence. He concludes, "It has been shown . . . that the primary thrust of II Corinthians 5:10 deals with the evaluation of the ministry of those to whom the privilege of the proclamation of the gospel has been given."²

Preferred View

In stating that "we must all appear before the judgment seat of Christ," Paul obviously had someone in mind: all people, all non-Christians, all Christians, or all Christian ministers. However, no non-Christian can be present then. Paul is here writing to believers; this is clear from context. He is not trying to convince them of a need of salvation, but rather to motivate them in ministry. It is not here the purpose to explain the destination of non-believers. Without further argument it will be assumed that

¹Wallace W. Geiger, "A Critical Investigation of II Corinthians 5:11a" (Bachelor of Divinity Thesis, Grace Theological Seminary, 1955), p. 32.

²John Pritchard, "The Scope and Nature of the Judgment Seat of Christ in Second Corinthians 5:10" (Master of Divinity Thesis, Grace Theological Seminary, 1980), p. 29.

they will be judged separately. Here Paul merely states, "τους γὰρ πάντας ἡμᾶς" (for the all of us) must appear.

The term βῆμα itself means a platform or place, and in the New Testament was a place for judgment (Matt 27:19, Rom 14:10). Geiger points out that further proof can be obtained by noting the "manner in which other judgments are described."¹ His work continues on to do that.

The context leaves only two possibilities with this amount of information: 1) that all believers will appear, or 2) that Christian ministers will appear. Geiger supports the first, and his position has essentially been covered.² It is necessary to note, "the judgment spoken of in verse ten does not involve the final destiny of all men."³ Not anyone's final destiny, as to location, is involved. Rather, it determines something of the quality of that destiny which is already determined.

Pritchard maintains, analyzing the context, that "the situation in Corinth" and "Paul's contacts with the church," and the immediate "context within 2 Corinthians," prove that the verse, 5:10, "deals with the evaluation of the ministry. . . ."⁴

It is notable that Corinth was a problem town, and the Corinthian Church was a problem church. Paul had to

¹ Geiger, "A Critical Investigation," p. 30.

² Ibid., p. 32. ³ Ibid., p. 33.

⁴ Pritchard, "The Scope and Nature of the Judgment Seat of Christ," p. 29.

deal with these believers because of sin. "Because of the problems which existed in Corinth, Paul was to have many additional contacts with this church beyond his founding and initial ministry."¹ The reader may evaluate Acts 18 and the following chapters for Paul's progress. Second Corinthians 5:9-13 gives evidence of a previous letter in which Paul had to chastise the Corinthian Christians. In 1 Corinthians, Paul answered questions that arose and gave instructions.

The Corinthian church had leadership problems also. "The Corinthians, because they lacked good leadership, began to be self-satisfied in their own ruling and ceased to respect the authority which Paul had over them."² Some trouble has been taken to come to this point as essential to the contextual argument. In essence, Paul devoted a portion of 2 Corinthians 2:12-6:10 to give Paul's concept of his own ministry, to refute "accusations and insinuations against him with which these intruders had been poisoning the minds of the believers at Corinth."³

Pritchard, in addition to his lengthy contextual argument, sees the antecedent of ἡμεῖς as being himself and, from 2 Corinthians 1:19 and 2:13, Silas and Timothy, and, "by extension, all ministers of the gospel."⁴ When combined with the contextual study this seems most likely. He then has one minor argument to add:

¹ Ibid., p. 10.

² Ibid., p. 14.

³ Ibid., p. 23.

⁴ Ibid., pp. 30-31.

The grammatical feature represented by τοὺς πάντας is unique in that πᾶς in the plural and in the attributive position may carry special limiting significance. Though this construction will not stand alone as a proof of the persons included by Paul in τοὺς πάντας, when combined with the previous discussions concerning context, and the use of the first person plural, it provides further evidence that the primary thrust which Paul was making in 2 Corinthians 5:10 was toward a selective group rather than Christians in general.¹

Thus, the conclusion seems inevitable that the Judgment Seat of Christ is an evaluation by Christ of his ministers, specifically Paul, Silas, and Timothy, by revealing them and their works, good or bad. This conclusion ought to cause some movement, if not great fright, on the part of said ministers.

The Terror of the Lord in Verse 11

The Terror/Reverence Problem

Delineation of views

Verse 11 must be divided into three sections: "The Terror of the Lord" and its relation to context; the word "terror" as opposed to other translations; and what it is to "persuade men." Paul says, in verse 11, "we know the terror of the Lord." He says further, "we persuade men." What is this terror? Whom do we persuade? And, grammatically, what does this terror relate to?

The word terror

The issue here is the meaning of φόβος. Its usual meaning is "fear." Is this accurate? Would "reverence" be more appropriate?

¹Ibid., p. 32.

Terror.--The King James Authorized Version stands almost alone in the use of "terror" for φόβος here. If the intention of the translators was to emphasize a sudden or extreme fear is not known.

Reverence.--Almost all, whatever other views they hold on this passage, would agree with Morgan when he says, "I am glad the word 'fear' is used for the authorized word 'terror.'"¹ Geiger says, "The grammatical structure therefore indicates the word φόβος to mean reverence. . . ."² Gromacki says, "He had a holy awe and reverence for the sovereign Christ."³ Calvin reduces "terror" to "influence."⁴

Preferred view

The meaning of φόβος, ού, ὁ

Arndt and Gingrich says that in the active, φόβος means "the causing of fear."⁵ In the passive it means "fear, alarm, fright," or "fears, apprehensions, feelings of anxiety," or even "reverence, respect" as toward God.⁶

¹G. Campbell Morgan, The Corinthian Letters of Paul (New York: Fleming H. Revell, 1946), p. 242.

²Geiger, "A Critical Investigation," p. 40.

³Gromacki, Stand Firm in the Faith, p. 85.

⁴John Calvin, Commentary on the Epistle of Paul the Apostle to the Corinthians, Vol. II (Grand Rapids: Wm. B. Eerdmans, 1948), p. 266.

⁵William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and of the Early Christian Literature (Chicago: University of Chicago Press, 1957), p. 863.

⁶Ibid.

"The reverential fear towards God, which appears in such a passage as Acts 9:31, may be illustrated . . . in 2 Corinthians 5:11. Field (Notes, p. 183) prefers the rendering 'terror,' as against RV 'fear.'"¹ The above, from Moulton and Milligan, is under φόβος, but under the similar φοβέομαι, usages are noted like this: "for I am afraid that he will give up, for he has become sick," and, "as I am afraid that my right of procedure may escape notice," and "through fear of danger," as well as, "because of old I revere and worship the temple."²

The Theological Dictionary of the New Testament notes that while the δέος group of words in oldest sources meant fear and apprehension, the φόβος group meant "sudden and violent fear, fright, panic."³ It is true that φόβος even became "a real and powerful deity. . . . In general usage, however, we do not find these distinctions, i.e. sometimes the group can mean 'respect,' 'awe,' 'reverence,' especially in relation to the gods or the mighty. . . ."⁴

Further, "expressions containing words of the φόβος group always describe a reaction to a man's encounter with

¹James H. Moulton and George Milligan, The Vocabulary of the Greek New Testament (Grand Rapids: Wm. B. Eerdmans, 1949), p. 673.

²Ibid.

³Horst Balz, "φόβος," Theological Dictionary of the New Testament, Vol. IX, ed. by Gerhard Friedrich, trans. and ed. by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1975), p. 190.

⁴Ibid., p. 191.

force. The scale of reactions ranges from spontaneous terror and anxiety to honor and respect, which already presuppose mastery of the experience through reflection."¹

Dorsett concedes, ". . . the basic sense of phobos (i.e. alarm, terror) is often compromised."² It is, however, the "most precise Greek compliment to the Hebrew term יָרָא."³ For this term, the primary meaning is "fear, terror," followed by "fear of God, reverence."⁴

On occasion φόβος is used to refer to reverence, but this is rare. For the sake of comparison, one must look briefly at one other word, the less common δειλός, and related words. This word has meanings such as timid, shy, coward, or verb meanings such as to be timid, afraid, have fear, have terror, etc. For example, "God has not given us the spirit of fear, but of power . . ." (2 Tim 1:7).

In that the meaning of φόβος is essential to an interpretation, and all other sources are inconclusive, it is profitable to collect samples from the Greek Concordance to evaluate the meaning in large portions.

In Matthew, while a couple of references might be translated "reverence," almost all are real "fear," and even

¹ Ibid., p. 192.

² Allen E. Dorsett, "The Fear of God" (Masters of Sacred Theology Thesis, Dallas Theological Seminary, Dept. of Systematic Theology, 1977), p. 29.

³ Ibid., p. 28.

⁴ William Gesenius, A Hebrew and English Lexicon of the Old Testament (Oxford: Clarendon Press, 1972), p. 432.

"terror." While one could say that Mary and Mary Magdalene left the empty tomb with "reverence," that is not necessary (Matt 28:8). Certainly Jesus never said (Matt 28:10), "Don't reverence me"; He said, "Don't be afraid." When the storm interrupted Peter's walk on the water, Peter was in real terror. Just prior to that, when the disciple saw Christ and thought he was a ghost, they were thoroughly frightened (Matt 14:26). Early in Matthew, Joseph feared to go to Judea because of the ruler Archelaus (2:22). And Jesus said, "Don't fear the ones who can kill the body, but are not able to kill the soul" (Matt 10:28). Herod wanted to kill John the Baptist, but the crowd had him afraid to make a move. In Matthew, clearly φόβος and the verb φοβέσθαι must be at least a light fear most of the time, and often a real terror.

When John was before "one like the Son of Man," in Revelation chapter 1, he "fell at his feet as dead." But he was told not to fear. Certainly this was not reverence. It was terror. At this point, please note that to the average ear the word "fear" somehow seems to be less drastic than terror. It is almost as easy-going a word as reverence. This is not proper. Anyone checking a good dictionary could see that fear is not pleasant, nor even neutral. So, to be proper, "fear" would be grouped with "terror" and reverence would stand alone as an infrequent usage. If terror is more sudden and slightly stronger that is the only

difference. But more Scripture will better indicate the strength of φόβος.

In Revelation 14:7, it is judgment that is come and the angel announces "Fear God, and give Him glory. . . ." Often fear is linked to God's holiness. In Revelation 15:4, "Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy. . . ." The whole concept and reality of judgment which is cause to fear, is based on holiness.

In Second Corinthians, fear of God is related to the need for cleansing, a result of holiness, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor 7:1). Paul has fear, real fear, lest the Corinthians should be corrupted (2 Cor 11:3).

In Hebrews, there is "fear of death" (2:15), and "a certain fearful looking for of judgment and fiery indignation" (10:27). The writer says, "Let us fear lest we come short" (4:1). Moses is the example (12:1) of one who saw a sight so terrible he said, "I exceedingly fear and quake." And the writer of Hebrews notes (10:31), "It is a fearful thing to fall into the hands of the living God."

It would seem obvious, from Scripture, that when one is not fearful one does not obey, unless, of course, it happened to be what one chose. Moses' parents hid the child because "they were not afraid of the King's commandment" (11:23). Moses himself "forsook Egypt, not fearing the wrath of the King . . ." (11:27). Servants are told to obey

with fear (Eph 6:5). Perhaps the best analogy of all is in Ephesians 5:33. Wives are told to fear (φόβος) husbands. Reverence is only to esteem highly or honor, but that underplays the whole point of God's system for man and wife.

In Acts 9:31, after the conversion and successful absorption of Paul into the local assembly, the churches had rest from persecution. It is said then they were "walking in the fear of the Lord," and it is interesting to note that, being not in violation of God's holiness, they walked also "in the comfort of the Holy Spirit. . . ."

There is no need to use what seems to be a lesser and more rare translation for φόβος: reverence. It indeed is following a basic rule of hermeneutics to take the simple solution. "Fear," by its proper meaning, is very close to "terror." Terror would be, perhaps, even better. For terror of God and His holiness is just the proper reaction. That does not mean that the heart thumps wildly as long as one lives, but terror produces action, and terror of God's person is appropriate. Anything less is from an ignorance of God.

The Judgment/Duty Problem

Delineation of views

The issue now is, "how does this terror relate to the context?" Is it a result of the doctrine of the judgment seat in verse 10? Another interpretation would make

this terror to be actually an increased sense of duty. One fears he will fail in his duty.

Judgment view

The first, and obvious view is that the "terror of the Lord" is, in fact, the fear of judgment as given in verse 10 concerning the βῆμα. The proponents of this are many, and almost without exception the fear of judgment is personal; not fear for the lost. Moule states that awe is due because of "His majestic scrutiny of our work."¹

McFadyen's paraphrase is,

Knowing, then, as we have just admitted, the fear of Christ the Lord, at whose judgment bar we shall have to stand to receive our deserts, and in whose presence the real secrets and quality of our life will be transparent, we persuade men.²

Barnard expresses that fear is "because of the conviction expressed in verse 10."³ Calvin says, "To know the terror of the Lord, then, is to be influenced by this consideration--that an account must one day be rendered before the judgment-seat of Christ. . . ."⁴

¹ Moule, The Second Epistle to the Corinthians, p. 48.

² John E. McFadyen, The Epistles to the Corinthians (New York: Hodder and Stoughton, 1911), p. 313.

³ J. H. Bernard, "The Second Epistle to the Corinthians," in Vol. III of Expositor's Greek Testament, ed. by W. Robertson Nicoll (Grand Rapids: Wm. B. Eerdmans, 1976), p. 68.

⁴ Calvin, Commentary on the Epistle of Paul the Apostle to the Corinthians, Vol. II, pp. 226-27.

Barnes' concern with the "terror of the Lord" is for judgment concerning the lost, "knowing therefore, we who are apostles, and who are appointed to preach the gospel, having the fullest assurance of the terrors of the day of judgment, and of the wrath of God, endeavor to persuade men to prepare to meet Him, and to give up their account."¹

The Duty view

This view holds that it is not a fear of judgment which motivates, but a fear that we would fail our Lord, who has done so much for us. Barclay writes: "It is not so much the terror of Christ that Paul really talks about. It is rather awe and reverence and godly fear that he means."² This establishes Barclay, firstly, as one who feels that "terror" is too strong a word, then he continues to expound the "duty" view: "It is that fear which keeps a man from doing things which would break the heart of someone whom he loves."³

I am glad the revisers have substituted the word "fear" for the authorized word "terror." That word did not convey the idea of the apostle at all. It is "the fear of the Lord." What does that mean? . . . The old way of defining the fear of the Lord is that I used to be afraid that God would hurt me. Now the fear is, or should be, that I should hurt Him. That I should grieve Him, that I should cause sorrow to the Holy Spirit.⁴

¹Barnes, Notes on the New Testament, p. 112.

²William Barclay, The Letters to the Corinthians (Philadelphia: Westminster Press, 1956), pp. 230-31.

³Ibid., p. 231.

⁴Morgan, The Corinthian Letters, p. 242.

Gromacki seems to follow the judgment view. "The conjunction 'therefore' connects Paul's projected manifestation of this ministry before Christ with his proposed present manifestation before the Church. A proper understanding of the future will affect present behavior."¹ He seems to be saying that knowledge of future judgment will be a motivation behind our present actions. Yet he then opts for the "reverence" view by saying, "He had a holy awe and reverence for the sovereign Christ."² He then finishes with a quote of Morgan from the above section: "G. Campbell Morgan asserted that once we had fear that He would hurt us, but now we should fear lest we hurt Him."³ Hence, he lines up under this "duty" view.

Preferred view

The conjunction οὖν

Arndt and Gingrich give five possibilities, of which three are of interest at this location:

1. Inferential, devoting that what it introduces is the result of or an inference from what precedes; so, therefore, consequently, accordingly, then.
2. In historical narrative οὖν serves:
 - a. to resume a subject once more after an interruption . . .
 - b. to indicate a transition to something new . . .
 - c. to indicate a response . . .
3. It may be that some traces of the class usage in which οὖν is emphatic = certainly, really, to be sure, etc.⁴

¹Gromacki, Stand Firm in the Faith, p. 85.

²Ibid. ³Ibid., p. 86.

⁴Arndt and Gingrich, A Greek-English Lexicon, p. 593.

In general, conjunctions can mean nothing outside of being a loose connector, or they can tightly bind what follows and greatly color the meaning. Dana and Mantey, because of much work by T. R. Mantey, have an extended section on οὖν. Some gleanings follow:

This word occurs four hundred and ninety six times in the W. H. Text. It should be translated as inferential only about two hundred times, by such words as therefore, so, consequently, then. . . . When οὖν is inferential, that inference is expressed by the main verb in the sentence and not by a verb in a subordinate clause. . . . οὖν should be translated as then and now about one hundred and seventy times. This usage is variously termed transitional, or continuative, or resumptive. . . . Under this classification οὖν is a synonym for such words as γὰρ, δέ, καί, and even τότε.¹

So, it would seem, that only context may decide the meaning of οὖν here. The possibilities summarized are:

1. Verse 11 is the result of verse 10, hence we persuade men as a result of this judgment. The βῆμα is the motivation. Remember, the βῆμα, as motivation, is tied to the desire to be accepted.

2. Verse 11 begins a new mini-section; no special link.

3. Emphasis on "we persuade men," and certainly then tied to verse 10. Again, the βῆμα and the desire to be accepted are the motivation.

The first and third choices would have the same result. That is, that by context it is determined that

¹H. E. Dana and Julius R. Mantey, A Manual Grammar of the Greek New Testament (Toronto: The MacMillan Company, 1957), pp. 253-58.

whether οὖν is emphatic or whether it shows result, it is the βῆμα of verse 10 that causes the action of verse 11. We persuade men because of the βῆμα; knowing the "terror of the Lord" is equivalent to a good look at the βῆμα.

One must remember that it is the righteousness of God behind the βῆμα. This righteousness causes, or should cause, stark terror to anyone who is not silly. The fact that one's works shall be righteously evaluated and one's person be openly revealed is indeed a motivation of terror.

The terror of the Lord

Hale gives a small chart which should be useful in examining the participle (εἰδότες, to know). He uses λέγω for which this study substitutes οἶδα. Note that this is for a participle with adverbial emphasis.

- a. Time: while we know (εἰπὼν would mean "after he has spoken . . .")
- b. Cause: because we know . . .
- c. Attendant circumstance: we know and (eat)
- d. Condition: if we know . . .
- e. Concession: although we know . . .
- f. Manner: in knowing . . .
by way of knowing . . .
- g. Means: by means of knowing . . .
- h. Purpose: in order to know . . . (a rather infrequent use).¹

Wenham refers to temporal clauses and causal clauses. He says, "The context must decide what kind of adverbial clause the participle in question is equivalent to."²

¹Clarence B. Hale, Let's Study Greek (Chicago: Moody Press, 1975), p. 116.

²J. W. Wenham, The Elements of New Testament Greek (Cambridge: At the University Press, 1965), p. 36.

Examination would allow one to use the time translation "while," or even the condition "if." It would seem, however, that the easiest and most sensible translation from context would use the cause word "because."

The resulting interpretation is not only that there is a judgment with the result that we persuade men, but also, it is because we know the terror of the Lord. This seems the best meaning of context and the most simple answer from grammatical possibilities. Here is a paraphrase of 10 and 11:

For all Christian ministers must be revealed before the Judgment seat of Christ in order that everyone might receive the things through the body according to what he did, whether good or bad with the result that we persuade men because we know this fear of the Lord. . . .

The Conversion/Integrity Problem

The issue at hand now concerns what Paul is persuading men about. Essentially there are three important views. The Conversion View holds that Paul is seeking to convert men to the gospel by his persuasion. The integrity view holds that Paul persuades men of his own integrity (motives). The third possibility, handled under "The Fear Approach," is that Paul is seeking to convert over to Christ and/or motivate men to live lives full of good works, but not out of fear for these men; rather out of fear of his own judgment and need of good works.

Delineation of views

Conversion view

The first view is that "we" are persuading men to trust Christ out of fear for their eternal destiny. In this "we" are being obedient either because of future judgment or because of a sense of duty. Barnes would fit here because he speaks of the "endeavor to persuade men to prepare to meet Him."¹

Integrity view

Our second view is that "we" are persuading men about "our" motives. Since the entire portion is about the ministers and the context allows this by such statements as "I trust also we are made manifest unto you" (5:11), and "For we commend not ourselves unto you, but give you occasion to glory on our behalf" (5:12).

Nicoll would follow this argument, "To regard πειθομεν (cf. Acts 12:20, Gal 1:10) as referring to a 'persuading' of the truths of Christianity is to depart from the context."² Geiger agrees, "In occasions Paul had to convince them of his integrity. To introduce into this verse the thought of persuading men to accept the gospel, seems to introduce a thought that is not in keeping with the rest of the verse."³

¹Barnes, Notes on the New Testament, p. 112.

²Nicoll, The Expositor's Greek Testament, p. 112.

³Geiger, A Critical Investigation, p. 47.

It is also possible, though stated nowhere during the study for this writing, that Paul was persuading men otherwise. That is, not persuading of the gospel, and not persuading of personal integrity, but possibly Paul was persuading men regarding their own need of good works. For more study of this examine the later section, "The Fear Approach."

Preferred view

There are two possible approaches to the preferred view. One could ask firstly, "What is it we are attempting to persuade men of?" This is the persuasion approach. One could also ask, "Who is it that we have fear for?" This is the fear approach, and it has different possibilities.

The Persuade Approach

The first possibility is that Paul is persuading men to respond to the Gospel. This is rejected for it has already been shown that this is not a judgment of the unbelievers. There is, however, the other possibility concerning this which will be handled in the next section--the fear approach.

The second possibility is that Paul is persuading men regarding his own ministerial integrity. Geiger states that exegetically the verse refers back to verse 9, and that contextually and historically the arguments are all in favor of this view.¹

¹ Ibid., pp. 48-50.

Indeed, many are of this opinion and many outlines, though they vary some, support this conclusion. Many comment on it also. Hughes notes,

Accordingly, when Paul speaks of persuading men--here he is not referring to the evangelical duty of warning the ungodly . . . but rather, to the necessity which has regrettably been laid on him of persuading certain members of the Corinthian Church of the integrity of his personal character (see 1:12ff., 4:1f., 6:3ff., 7:2ff.) and of the authenticity of his status as their apostle (see 3:1ff., 10:1ff.).¹

This verse does fall in the large section in which Paul deals with his personal ministry. But why would Paul persuading men have anything to do with the terror of the Lord? It does not! Paul says, "As a result (of the βῆμα) we persuade men." Paul's character is not a concern to men for judgment, only God.

Paul does, however, care what men think. That is why he says in 1:11, "I trust also (we) are made manifest to you." It does matter what they think if Paul can convince them. But this matter of persuading men is more.

In the closest context, Paul's persuading is related to the "terror of the Lord" that Paul feels. Paul feels "the terror of the Lord" because of the βῆμα. Paul persuades men because he feels the "terror of the Lord." Persuading men, then, in context, is not a matter of public integrity. It is a matter of spiritual responsibility.

¹Philip E. Hughes, The New International Commentary on the New Testament, Paul's Second Epistle to the Corinthians (Grand Rapids: Wm. B. Eerdmans, 1962), p. 186.

Part of this section will examine the logical interpretation.

Fear approach

If it is because of the terror of the Lord that we persuade men, exactly what are we doing? Is it for their benefit or ours? There are two possibilities:

1. If we do it out of fear for them then,
 - a. they are unbelievers--which is not possible since this is not a final judgment for unbelievers.
 - b. they are believers whose works are not going to leave them in good standing at the βῆμα. More specifically, they are fellow-ministers.
2. If we do it out of fear for us, knowing our works will be judged, then
 - a. we could be persuading men into the truth of the gospel, or
 - b. we could be persuading ministers to improve their quality and quantity of works.

Since the context deals with Paul and his fellow ministers and their presentation of their own ministry and motives, one must deduce that Paul feels terror for himself, lest he not measure up to standards. The whole flow of thought uses the first person plural.

Even though the fear is Paul's personal possession, the benefits of his actions will be reaped by others. The benefactors are either those unbelievers who will hear and believe, or those believers who will begin to feel the terror of the Lord and will themselves begin to be active, or both.

The argument that Paul is persuading believers to do good works must not rest alone upon verse 9. This is weak, but it is possible. Paul may be persuading others to the "labor . . . to be accepted of Him." This is the normal argument. But there is more.

It has long been understood that Paul wrote to the Corinthian Christians. His target is not unbelievers. It has also been understood that these believers had problems. They were rejecting Paul. They were listening to disruptors. They were disobeying God. Paul says, "We are imploring you, for Christ, be reconciled to God. The one who knew no sin assumed sin for us that we might become, in Him, righteousness of God" (5:20, 21).

The word "to reconcile," καταλλάσσω, means "to reconcile, become reconciled" and it has to do with relationship to God or to man.¹ Something is wrong, but a change takes place, a reconciliation.

Theological Dictionary of the New Testament says, "The basic meaning of ἀλλάσσω is 'to make otherwise,' 'to alter,' 'to give in exchange,' or 'to take in exchange.'"² There are many forms of ἀλλάσσω. καταλλάσσω is the form in 2 Corinthians 5. In 1 Corinthians 7:11, TDNT says, "is

¹ Arndt and Gingrich, A Greek-English Lexicon, p. 414.

² Friedrich Buchsel, "ἀλλάσσω," Theological Dictionary of the New Testament, Vol. I, ed. by Gerhard Friedrich, trans. and ed. by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1976).

here an action on the part of the wife separated from her husband, not merely something that happens to her. . . ." ¹

Second Corinthians 5:19 speaks of "the world" being reconciled. This was the purpose of Christ's sacrifice. But specifically, in verse 20, and even in verses 17 and 18, Paul speaks to and of those who are "new creatures" already. In verse 20 he speaks to the Corinthian believers who must be reconciled to God. Paul and his fellow ministers were made ambassadors to implore the Corinthians to change.

This completes the understanding of verse 11. The terror of the Lord is real terror of judgment. Paul implores the Corinthian Christians to be reconciled in their actions. This is his persuading. This is his ministry.

Nicoll says,

The Christian hope of immortality is elevated and solemnized by the thought of the judgment-seat of Christ. This is no strange thought to St. Paul; . . . This is what he means when he writes, "Knowing the fear of the Lord." We need something to suppress self-seeking, to keep conscience vigorous, to preserve the message of reconciliation itself from degenerating into good-natured indifference, to prohibit immoral compromises. . . . ²

¹Ibid., p. 255.

²J. H. Bernard, "The Second Epistle to the Corinthians," in Vol. III of Expositor's Greek Testament, ed. by W. Robertson Nicoll (Grand Rapids: Wm. B. Eerdmans, 1976), pp. 186-87.

CHAPTER III

LOVE AS MOTIVATION

In 2 Corinthians 5:14 Paul speaks of love as motivation. He says, "the love of Christ constrains us. . . ." But this is because we judge this way--"if one died for all, then all were dead."

Defining the Love

One must define how "the love of Christ" is probably used. Since the Greek genitive leaves two possibilities, the definition must be studied.

Delineation of Views

The objective view would translate this as an objective genitive. The view holds that our love for Christ constrains us. The view based on the subjective genitive translation holds that Christ's love for us constrains us.

The objective view

Almost no one would hold to this view which would define "the love of Christ" as "our love for Christ." This view is consistent, however, with Morgan's whole interpretation of the passage. ". . . There are two motives, fear and love. . . . It is the love of Christ working in us. . . . The fear is linked with that love. It is fear lest we

should hurt love, and the only way in which we can fulfill that obligation is that of service."¹ Whether or not Morgan is here interpreted correctly, his emphasis on duty and love seems to reflect this objective view.

The subjective view

There is much agreement here, because of context, that "the love of Christ" can be defined as "His love for us" shown when "one died for all" (5:14). Nicoll speaks,

That the love of Christ means Christ's love to us, and not our love to Him, is shown by the fact that Paul goes on at once to describe in what it consists. "It constrains us," he says, "because we have come to this mind about it: one died for all; so then all died." Here we may say is the content of Christ's love, the essence of it. . . .²

Preferred view

The love of Christ defined: the matter takes a simple look at context. A subjective genitive is one in which the noun acts as subject. This is clearly true here. Christ had such love for us that when "all were dead" (5:14), "one died for all." It is essentially love, then, that is motivation "to live . . . unto Him" (5:15). The action that results was sparked by His action. One responds from the heart.

¹Morgan, The Corinthian Letters of Paul, p. 242.

²Bernard, "The Second Epistle to the Corinthians," pp. 193-94.

Understanding the Love

One must understand what place "the love of Christ" holds in context. Its significance can be variously interpreted.

Delineation of Views

What is the place of this love of Christ for us as a motivator? It is possibly equal with the "terror of the Lord." Or, it possibly could be understood as a subordinate idea to "the terror of the Lord."

Section-head view

One view would be that "the love of Christ" stands beside the terror of the Lord as equal motivation. Morgan writes, "There are two motives, fear and love."¹

Subordinate view

The second view would relate "the love of Christ" as under "the terror of the Lord," helping to explain it. This view must equate "the terror of the Lord" with the "Duty" view. Paul is afraid he will fail the Lord who loved him so much that He died for him. There are only hints along this direction, no clear statements.

Preferred view

συνέχω--the verb

It is common among versions of the New Testament to read that "the love of Christ controls us." One must have

¹Morgan, The Corinthian Letters of Paul, p. 242.

a better understanding of the word συνέχω. It can mean: "to hold together, to close by holding, to press hard, hold in custody, seize, attack, occupy, urge on, etc."¹ One example of a meaning from history is the man (writing of A.D. 316) "seized with a slight fever."² In Luke 22:63 Jesus was "held" when arrested.

The Theological Dictionary of the New Testament gives a basic meaning, as do other sources, of "to hold together--so that it doesn't fall apart," but notes two other major possibilities, "to enclose, lock up" and "to oppress, overpower, rule."³ According to the TDNT, the basic sense "to hold together" is not found in the New Testament. Also, the sense of "to overpower, to rule" is primarily bound in the passive.⁴ TDNT thus gives the meaning "to surround, enclose" to 2 Corinthians 5:14 and translates, "It is the love of Christ that 'completely dominates' Paul. . . ."⁵

"Control" in the sense of domination is good, but it may be mistaken for the wrong usage, "to oppress, rule, overpower."

¹Arndt and Gingrich, A Greek-English Lexicon, p. 789.

²Moulton and Milligan, The Vocabulary of the Greek New Testament, p. 606.

³Friedrich Buchsel, "ἀλλασσω," Theological Dictionary of the New Testament, Vol. I, ed. by Gerhard Friedrich, trans. and ed. by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1976).

⁴Ibid., p. 879.

⁵Ibid.

The adverbial participle $\kappa\rho\acute{\iota}\nu\omega$

As given previously, Hale has seven possible meanings of this form.¹ The most likely possibilities are:

The love of Christ completely dominates us,

1. when/after judging this way
2. because (we) judge this way
3. and (we) judge
4. if we judge
5. in judging this way

A great many of the translations either use the casual "because" or a similar word or phrase.

$\kappa\rho\acute{\iota}\nu\omega$ means "to decide, choose, prefer, to judge."² This can be reaching a decision, or separating and selecting. It would be proper to consider it a process of listing the arguments and making a final decision; to evaluate and choose.

As far as the translation of the adverbial aspect of this participle, there are three logical possibilities:

1. Using the possible meanings "because," or "after," or "if we judge," the sense would be the same. Meyer prefers "after."³ But the point here is that the love of Christ dominates us as a result of our having weighed the evidence and determining that if one died for all, then all

¹ Hale, Let's Study Greek, p. 116.

² Moulton and Milligan, The Vocabulary of the Greek New Testament, p. 360.

³ Heinrich August Wilhelm Meyer, Critical and Exegetical Hand-Book to the Epistles to the Corinthians (New York: Funk and Wagnalls, 1890), p. 528.

were dead. Machen says, "The aorist participle denotes action prior to the action of the leading verb. . . ." ¹

2. The other real possibility is the adverbial sense of manner. This reverses the effect. The judging is the result of the love of Christ constraining us and not the reason for the love of Christ constraining us. "The love of Christ dominates us in weighing the evidence and determining that if one died for all, then all were dead."

The easiest sense, certainly, is that of "because." Christ's love dominates because we have concluded that all died. The effect would be the same if one chose for the adverbial sense of manner, that is, we judge all dead and Christ's love dominates. However, here our judging all dead flows from our domination by the love of Christ rather than causing it. It is reversed. This seems harder to justify.

¹J. Greshen Machen, New Testament Greek for Beginners (New York: The MacMillan Co., 1949), pp. 116-17.

CONCLUSION

It has been shown, in context, that the underlying motivational factor for Paul was "the eternal." This is what he dwelt on. More specifically, he mentions three motivational facets of this eternal gem.

The first facet which motivated Paul to labor was the desire for acceptance. This is closely followed by the second facet--fear based on judgment by righteous standard. The third, and equal facet is love--Christ's love in dying for us, because we then concluded our own death logically.

These motivational factors are founded upon a large sense of the eternal, as opposed to the temporal. One must conclude that this only becomes possible for the Christian, and only grows by nourishment. If the lack of motivation is a problem, the logical prescription is a large dose of the eternal. No mere brush with the concept will do.

It is a concept of motivation for the ministry that Paul expounds in this section of Second Corinthians. In 4:14 Paul gives the first use of οἶδα, "to know." He is speaking of the resurrection, and the knowledge of this aspect of the eternal is a great motivation. Then he proceeds with a local progression of thoughts and each time uses οἶδα.

The first knowledge is of "an house not made with hands, eternal in the heavens" (5:1). It is apparently very desirable for Paul says, "We groan, earnestly desiring to be clothed upon with our house which is from heaven" (5:2). The great reason for this desire (v. 4) is that "mortality might be swallowed up by life."

The knowledge concerning this house, this heavenly body, whether the cause of the "groaning" or just another issue, is motivational in that it produces confidence. Paul says, in effect, "He is God that made us for this same thing (our heavenly home) and He gave us the earnest of the Spirit."¹

We cannot say what the Spirit will or will not do to affect our motivation. He is, however, the assurance-package as a whole that makes one "confident" (v. 6). The assurance comes when "we walk by faith, not by sight" (5:7). Again it is the "eternal" (4:18), that "not seen," which Paul sticks to. He progresses on the basis of assurances which are not seen, yet are there, and are motivational.

Knowing, (οἶδα) then, that whenever the time comes to be absent from the body that he will be present with the Lord, Paul's response is to "labor that . . . we may be accepted of him" (5:9). The sense here is to be pleasing, not to be accepted or rejected totally.

¹Personal paraphrase.

It is then that Paul mentions the βῆμα, "the judgment seat of Christ," to receive recognition for work done in the body, good or bad (5:10). One cannot question the relation between the labor to be pleasing and the judgment to receive recognition. How does this flow into verse 11?

It has been determined that "the terror of the Lord" (5:11) results from the "judgment seat of Christ." Paul's third use of οἶδα in the chapter is here. Paul knows the "terror of the Lord" and the result motivates him "to persuade men" (5:11), Christian men, to lives of good works.

Indeed, Paul is pressed around by the "love of Christ" (5:14). This love is Christ's active love in a voluntary self-sacrifice. It presses Paul to action.

From this point, the entire remainder of the chapter speaks more fully of this concluding motivation for the minister. The fourth οἶδα (5:16) is rather an act of determination, and not a revelation. It is an attitude toward men that Paul will "know" by practice. It is this ministry of Christ, passed down to ministers as the "ministry of reconciliation" (5:18) that continues to motivate.

A knowledge, a true realization, of eternity will motivate. It motivated Paul. No one wants to claim to be as motivated as Paul. That leaves us all with something to work towards.

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