

2 Corinthians 1:1-11

1:1 –

1:2 –

1:3 – Paul had failed to visit the Corinthians in a timely manner as promised (2 Cor. 1:15-17), but had failed to show up. Those in Corinth who wanted to undermine Paul said:

- a) He was fickle and indecisive
- b) He was judged by God with some affliction or trial

In 2 Cor. 1:23 Paul says he did not come visit them “in order to spare you” another painful visit (2:1)

In 2 Cor. 1:8 Paul says he had faced some hardships that prevented him from visiting.

The expression “God and Father of our Lord Jesus” means:

- a) He is our God
- b) He is the Father (not the God) of the Lord Jesus
- c) Jesus himself is God as is seen in 1:1-2
 - Jesus and the Father are both the source of Grace and peace
 - Jesus is not a created being, but Jesus is co-eternal with the Father
 - Jesus is titled “Lord” (**Kyrios** in the Greek) which is the same Greek word used in the Septuagint (Greek translation of the Hebrew OT) for translating the Hebrew word **YHWH** (or, in the NIV “LORD”)
 - **Kyrios** is used in 1 Cor. 8:5 which refers to the Greek use of **kyrios** (“Lord”) as a title for their deity
- d) But, since Jesus became man the Father has also become the God of Jesus, the Son of God. This is due to Jesus’ office as mediator between God and mankind. As a man Jesus is in a position of dependence on his Father as his God. As a man Jesus prays to God as Jesus seeks his support, provision, guidance and strength from God his Father.
- e) Likewise, Jesus’ Father has become our Father, just as man’s God became Jesus’ God.

God is called “the Father of mercies” which may come from Psalm 103:13 –

*“As a father shows compassion to his children,
so the Lord shows compassion to those who fear him.”*

1:4 –

“Comfort” (**parakalon**) is used 10x in 1:3-7 (as either a noun or a verb)

“Comfort” basic Greek meaning is to stand beside a person to encourage him when they are undergoing a severe test. **Parakalon** means “encouragement” “consolation” and “comfort”

“Comfort” is a role the Trinity plays in the ministry to mankind:

- The Father – Here in 2 Corinthians 1:3 and Psalm 103:13
- The Son –
 - o 1 John 2:1
 - o Hebrew 2:18
- The Holy Spirit –
 - o John 14:16
 - o John 14:26
 - o John 15:26
 - o John 16:7

God comforts us so that:

1. We may endure
2. We may fulfill our ministry
3. We may serve as the **paraclete** to others and channel divine comfort to them

1:5 – God matches our worldly sufferings with his comfort. See 2 Cor. 4:16-17

Following Christ means to suffer for Christ. This is not to achieve salvation, but to fulfill purpose. But, not ALL suffering is for the fulfillment of purpose or “suffering for Christ”. Some suffering is natural due to the fallen world and some suffering is the result of sin and even judgment of sin. But, Christian suffering for service and ministry fulfillment is inevitable:

- Philippians 3:10
- 1 Peter 4:13
- John 15:20
- Matthew 20:23
- Romans 8:17 and on
- Acts 14:22
- 2 Timothy 2:12

1:6 – All suffering for Christ then is intermingled with the success and development of other believers. Ultimately, you cannot suffer for Christ alone. There is someone being served by your suffering.

1:7 –

1:8 – Paul’s suffering in Asia. What we know for sure about this “suffering in Asia”:

1. Corinthians were ignorant of the intensity of Paul’s suffering
2. It occurred after Paul wrote 1 Corinthians
3. It occurred in Asia before Paul crossed into Macedonia
4. So intense and fearful that without God’s divine comfort Paul would have been physically killed or mentally crushed
5. It was part of “the sufferings of Christ” mentioned in 2 Cor. 1:5

These sufferings have been speculated to be any of the following:

1. Literally fighting wild beasts in Ephesus from 1 Cor. 15:32
2. The riot began by Demetrius the silversmith in Ephesus (Acts 19:23)
3. A worse riot that broke out later as a result of Paul’s many adversaries (1 Cor. 16:9)
4. General plots and attempts to kill Paul by his opponents
5. A succession of Asian persecutions that began with the Ephesian riot.
6. Ship wreck that left Paul at sea for a night and a day (2 Cor. 11:25)
7. Anxiety caused by the problems in Corinth
8. A deadly sickness that could be associated with the “thorn in the flesh” of 2 Cor. 12:7 that has been described as a chronic sickness, an extremely malignant illness or recurring spasms that often put Paul on the steps of death.

Whatever the problem Paul was burdened by it. It was excessive and caused him to fear for his life. He endured it for the sake of the Corinthians and the false teachers of Corinth caused the people of Corinth to overlook Paul’s suffering and blame Paul for their problems.

1:9-10 –

“Sentence of death” is from **απόκριμα (sentence) του θανάτου (of death)**

“Sentence” **apokrima** means “response, verdict, death sentence.” It is a technical term for an official decision in answer to the petition of an embassy.

The verb **εσχήκαμεν (have had)** is perfect indicative active of echo. The perfect means that the sentence was issued, but not immediately carried out. The “sentence of death” remained in force.

This can mean:

1. it was a sentence waiting to be fulfilled
2. it can mean that even though it was an event in the past it was still very, very real to Paul and presently occupied his mind.
3. It was a vivid memory that haunted Paul
4. It may be expressing God’s purpose and the ultimate final result of Paul following God’s plan for his life

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3588 το the 610 απόκριμα sentence 3588 του 2288 θανάτου of death
2192 εσχήκαμεν have had 2443 ίνα that 3361 μη not
3982 πεποιθότες relying 1510.3 ώμεν we should be 1909 εφ’ upon
1438 εαυτοίς ourselves 235 αλλ’ but 1909 επί upon 3588 τω
2316 θεώ God 3588 τω the one 1453 εγείροντι raising 3588 τους the
3498 νεκρούς dead

Paul had an assignment from God that he refers to in Phuilippinans 1:23-25 and 2 Timothy 4:6-8
The theme of this book 2 Corinthians is victory in Christ even in the midst of Corinthian rejection, Ephesian riots and Asian afflictions. Paul has the glory of God in an earthen vessel (4:7) and will be led in triumphant victory (2:13). Though the outward man is decaying (4:10) , we are being prepared for an eternal dwelling (5:1-10).

Ultimately, God’s grace is sufficient through this all (12:7)

1:11 –