

1 **II Corinthians 1-2**

Avon Park Holiness Campmeeting
Feb 6, 2012

2 **II Cor 1 – Paragraphs**

- 1:1-3 Greeting – full of theology
– Apostle, Church, Grace and PEACE
- 1:3-7 God’s Comfort
- 1:8-11 Apostle’s Suffering
- 1:12-14 Paul’s Confidence
- 1:15-22 Paul’s Consistency
- 1:21-22 God’s Confirmation

3 **1:3-7 The truly “comfortable” life
(*parakaleo in some form*)**

Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, 4 who comforts us in all our affliction so that we will be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God. 5 For just as the sufferings of Christ are ours in abundance, so also our comfort is abundant through Christ. 6 But if we are afflicted, it is for your comfort and salvation; or if we are comforted, it is for your comfort, which is effective in the patient enduring of the same sufferings which we also suffer; 7 and our hope for you is firmly grounded, knowing that as you are sharers of our sufferings, so also you are *sharers* of our comfort

4 **The Difference of Context**

- Paul starts most of his letters with a commendation of some kind
 - 1Cor 1:3-9 “saints” !!
 - 2Cor 1:3-7 rec. of comfort
(noun *parakalesis* 10x, verb *parakaleo* 16x)

Note the difference of tone

–Cf. 1Cor 1:10 I strongly urge (*parakaleo*)

5 **The 'end' of Comfort**

- Basis: The Father of the Lord Jesus' mercy
cf. *hesed* of OT – or *raham*, compassion
cf. Ex 34:6 *raham* (*first of eight*)
cf. Rom 12:1 “I beseech you by the mercies of God”
- Receivers: “us” in all our *crushings*
–1:4,4,8;2:4;4:17;6:4;7:4;8:2,13 (*thlipsis*)
- Sharers: “you” (*koinonos* v.7)
- Cycle *continues* when you “endure the same” v. 6
- How does the mercy of God get to others?

6 **The suffering of Christ in me**

“...the tendency has been to evade being identified with the sufferings of Jesus Christ; men have sought to procure the carrying out of God's order by a short cut of their own. God's way is always the way of suffering, the way of the “long, long trail.”

O. Chambers, *My Utmost for His Highest*, Nov. 5

7 **A recurrent theme**

- God's absolute redemptive sufficiency
 - Giving
 - Abundance
- “Sent ones” absolute commitment to represent Christ shared/
borne/
 - Self-Giving
 - Weakness
- Through weakness His Strength is made known

8 **1:8-11 Apostle's Suffering**

- v.8 Utterly (a “throwing beyond”)

- Unbearably (beyond normal power)
- Crushed (weighed down in an unjust way)
- Despaired (without a way out) of life itself

- v. 9 A continued sentence of death –
 - Acts 19:1 prob. and implications
- Seriousness underscored
 - Death vv. 1:(8) (9,9,10 (actualizing of I Cor 15?))
- Fundamental Issue: Self-trust

9 **The Mystery of His Suffering**

To abandon all, to strip one's self of all, in order to seek and follow Jesus Christ naked to Bethlehem, where He was born, naked to the hall where He was scourged, and naked to Calvary where He died on the cross, is so great a mystery that neither the thing, nor the knowledge of it, is given to any but through faith in the Son of God. John Wesley

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10 **The powerful sharing of prayer**

- Lit. *You must help together by prayer for us, that through many faces, (persons) for the gift (charisma) we have thanks (eucharisteo) on our behalf may be given through many*
 - to work together in cooperation
 - to request on another's behalf
 - so that many 'faces' (upturned?)

11 **1:12-14 Paul's Confidence**

- For – Because our boast is this:
 - Boast (*kaukamos* 29 of 59 usages)

- Testimony of our conscience
- That in:
 - holiness (*haplotete*: uprightness, simplicity, single)
 - sincerity (lit. judged by the sun, purity of motive)
 - Contrast:
 - Not in fleshly wisdom (vs. spirit-filled wisdom)
 - But in the grace of God
- “To turn back and forth” conducted ourselves
in the world
- And even more abundantly, especially toward you

12 **Evidences of pure motives**

- v. 13 – We only wrote what you could read and understand
- Underscoring simple nature of the gospel
- Pointing to the certainty of that believed
- Understanding is more than hearing once or simply hearing with the ears
- It demands a relationship – Paul’s hope
 - And what you understand will be true until the end
 - And that you will be able to boast about us

13 **1:15-22 Paul’s Consistency**

- The pain of questioned motives
Untrustworthy, unreliable
- The faithfulness of God
 - As He is so is our word!
- The unvacillating Yes of Jesus
 - As He is

14 **Why the Incarnation offers peace**

- Buddhism – no - *nirvana*
- Hinduism – not that - *samsara*

- Cynicism – not you - *Sartre, Camus, Nietzsche*
 - Life? An illusion, a cycle, absurd

 - The God who takes on, enters this actual life
 - Reveals God to us because He is
 - He is the “Yes” of God to us
 - Enters every aspect of our lives - Amen!
- 15 **1:21-22 God’s Confirmation**
- He who establishes us with you in Christ

 - And anointed us is God

 - Who sealed and gave us the Spirit
- 16 **The Peace of God in Christ**
- Behind everything is a merciful Father

 - He has sent (Apostle) who is the only Yes for Life, the Face of the Father –
he can take every affliction and make us ‘new’ through it

 - He has sealed us by the Holy Spirit
- 17
- The Lord is able to give peace to the troubled conscience, and to calm the raging passions of the soul. These blessings are given by him, as the Father of his redeemed family. It is our Saviour who says, Let not your heart be troubled. All comforts come from God, and our sweetest comforts are in him. He speaks peace to souls by granting the free remission of sins; and he comforts them by the enlivening influences of the Holy Spirit, and by the rich mercies of his grace. He is able to bind up the broken-hearted, to heal the most painful wounds, and also to give hope and joy under the heaviest sorrows. The favours God bestows on us, are not only to make us cheerful, but also that we may be useful to others. He

sends comforts enough to support such as simply trust in and serve him. If we should be brought so low as to despair even of life, yet we may then trust God, who can bring back even from death. Their hope and trust were not in vain; nor shall any be ashamed who trust in the Lord. Past experiences encourage faith and hope, and lay us under obligation to trust in God for time to come. And it is our duty, not only to help one another with prayer, but in praise and thanksgiving, and thereby to make suitable returns for benefits received. Thus both trials and mercies will end in good to ourselves and others

18 **II Cor 2 paragraph titles**

- 1:23-2:11 Paul's Relationship w/ Corinthians
- 2:1-4 Previous Painful Visit
- 2:5-11 Call to Restore a Brother
- 2:12-13 Reminder of Call to Them
- 2:14-17 Victory Aroma

19 **1:23-2:4 Previous Painful Visit**

- A bit of background mixed with supposition
 - Charges against Paul and his disciples
 - Arbitrary Leadership: Whims
 - Spiritual Dictator trying to dominate/dictate
- Paul's Defense
 - 1:24 No lording of any kind
 - 1:24 Working to promote your joy

20 **Joy**

- At least 11 different terms in OT
 - Sameah* – to be glad with the entire disposition
 - (Ex 4:14; Ps 19:8; 104:15;
 - Most often joy is found in God and His salvation
 - II Chron 20:27; Ps 5:11;
 - The 'joy of', (or in) the Lord is a man's strength'
 - Neh 8:10

- This joy-giving God calls Israel to share His joy – recurrent call to rejoice (Dt 12:7; 14:26)
- Joy fulfilled at Israel’s restoration (Zech 2:10)

21 Joy in the NT

At least seven different words

- With as many “constructed” words (root+addn)
 - Lk 1:14 abundant joy at JBap’s birth
 - Lk 1:28 Gabriel to Mary, “Rejoice!”
 - Lk 1:44 The baby leaped for joy in my womb
 - Lk 1:47 My spirit rejoices in God my Savior
 - Matt 2:10 magi rejoice over star

22 Paul: The Theologian of Joy

- Terms for joy = 326 x/ Paul 131 x/
- Inseparably tied to grace
- Inner joy (*chara*) is derived from *charis*
- The reality present when Christ is in me
- Every situation a potential expression of joy
- Constant sense of future joy through victory

23 Paul’s Joy and Corinth’s

- 1:24ff Radical contrast with accusations
 - We are not lording we are co-workers (*sunergoi*)
 - Joy is consummated by growing faith
 - All healthy ministry (relationships) promotes joy
 - TEST: Most grief suffered by the rebuker! 2:4
 - No possibility of ‘control’ if one stands firm in faith
 - There are things other than faith they have to mend
- Their purification is his joy (rejoice cf. Lk 15 4x)
- He has never desired to cause them sustained pain

24 **2:5-11 Call to Restore a Brother**

- Implication or effect from 1-4
Relationship now turned within body
- Paul does not mention the sin here but most probably it is sexual sin (1 Cor 5: 1-13)
- Punishment complete time now for forgiveness
- Repentance and accountability have occurred
- Indignation must now be jealous comforting love
- An atmosphere of true forgiveness and restoration that arises out of a community

25 **Satan's schemes**

- Perversion which destroys self
- No confrontation whatsoever
- Rejection which is not restorative
- Correction which is too strong and prolonged
- Giving up on the possibility of transformation
- "Immoderate sorrow" "ensnared by repentance"
Chrysostom

26 **2:12-13 Reminder of Call to Them**

- Paul does not mention the vision of Act 16 to go to Macedonia (Europe)
- Paul indicates here his deep need of support of Titus in midst of his crushing circumstances
- Paul experienced very little respite from problems – but he did not live in despair
- These apparent "disgraces" were a great honor to him

27 **2:14-17 Victory Aroma**

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- Notice what he thanks (*charis*) God for (2:14)
God in Christ always leads us in triumph
 - To triumph, implies not only victory, but an open manifestation of it.
 - in triumphal processions, especially in the east, incense/perfumes were burned near the conqueror, as likewise to the different effects which strong perfumes have upon different persons; some of whom they revive, while they throw others into the most violent disorders.