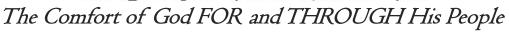


CORINTHIANS





Part 3 — "The Mercy & Comfort of God" (2 Cor. I:I-3) — 24 September 2023

Introd	luction: What were th	e influences on Paul's vi	ew of God?		
Main Point: True		2. His encounter with the risen			
		in this life is found in knowing the		_ of God shown to us in Christ Jesus	
	our Lord.				
			Greeting - I:I-2		
<u>2 Cor.</u>	To the church	le of Christ Jesus by the wi of God that is at Corinth, i nd peace from God our Fa	with all the saints who are	in the whole of Achaia:	
• Pa	aul at some of	the issues in the church of	Corinth in his opening a	ldress (I:I)	
	bservations:				
1.	<i>c</i> ,	ng his apostleship and ther			
	•	(apostolos)— A delegate,	,	•	
	"an apostle was one v I:II-I2; 2:7), and in v	vho had seen the risen Lord vhose ministry the grace of ((1 Cor. 15:3-10; Gal. 1:15 God was evident (Rom. 1:5	5-16), had been entrusted with the gospel by him (Gal ; 15:17-19; Gal. 2:8-9)."—Colin Kruse	
2.	His apostleship and t	herefore his authority was 1	not of himself but was der	rived. It was God.	
3.	He also makes referer	ace to his partner in ministr	cy, Timothy.	_	
4.	How he addressed the	em as the recipients of the	letter was intentional.		
	"the church of Goda	t Corinth"			
	"with all the saintsin	the whole of Achaia"			
		city and its politics, Corinth		perity; while Achaia led a quiet life remote from the d intrigueThus, the province and its capital were in	
<u>K</u>		of God, the believers of Co of God,		eive the Word of God which was coming to them	
• Pa	aul then offered a distinc	tly gr	eeting to the believers of	Corinth (I:2)	
1.	The greeting reflects	ooth and	influences.		
	"grace"		"peace"		
2.	The greeting implies	Paul's entire theology of _	in Chr	ist (Rom. 5:1; 8:32)	
K	ev Point: Paul's praver	for the Corinthians is that	they would experience a	sense of peace based on the	
			eace with God through w		
2.6	12 Pl 11 1 C		Benediction - 1:3		
				f mercies and God of all comfort,	
• Pa	aul begins the first section accounters with the Lord	n of his letter with a bened Jesus and his understandin	liction that reflects his g of the Scriptures (1:3)	which is informed by both his	
	Observations:	,	> (1.0)		

I. The benediction reflects the praises of God's people throughout Scripture.

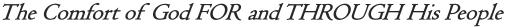
2.	A clear distinction is made between the persons of the Father and Son within the Godhead.
	⇒ The Son, in His incarnation, is the (Messiah: Gk. <i>christos</i> ; Heb. <i>mashiach</i>), the "anointed One" who came t fulfill the promises of God (Luke 4:16-20)
	⇒ The Son has come in order that all who believe in Him might know the Father.
	John 20:17—Jesus said to her, "Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, I am ascending to my Father and your Father, to my God and your God."
3.	The wording implies that the Father and Son are in glory and majesty and therefore worthy of worship.
	⇒ Lord (Gk. kyrios) is not merely a title, but the name used of God in the LXX OT (Isa. 45:22-23 // Phil 2:9-11)
4.	The titles that Paul uses for God recall important truths from the OT and link them to God's plans and purposes in Christ.
	"the Father of mercies"—οἰκτιρμός (oiktirmos)—a display of concern over another's misfortune, pity, mercy, compassion. In the LXX it is used to translate the Heb. racham - 'mercy' 'compassion' (lit. 'womb')
	⇒ Used of God's 'acts of compassion' (Psa 25:6), 'abundance of compassions' (Psa 51:3, 69:16), and in calling on God for his 'abundance of mercy' (Isa. 63:15).
	Exod. 34:5-6—5 The Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord. 6 The Lord passed before him and proclaimed, "The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness
	* Because this is who the Lord declared Himself to be, the Scriptures frequently recall this to assure Israel of God's faithfulness (Deut. 4:31) and his willingness to forgive sin (Neh. 9:17; Joel 2:13; Jonah 4:2).
	Key Point: Paul understood that the God who declared Himself in the OT to be merciful and gracious has acted decisively in history by sending His Son to be the atoning for sins.
	Rom. 3:24-25—24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus, 25 whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins.
	"the God of all comfort"—παράκλησις (paraklēsis)—An act of emboldening another in belief or action ('encouragement,' 'exhortation'); a strong appeal; lifting the spirits of another ('comfort' or 'consolation').
	⇒ Used of comfort in grief (Gen. 24:67) and encouragement in difficulty (Ruth 2:13). In the prophets, particularly Isaiah, it takes on an eschatological significance in relation to how God will act personally to save His people and the comfort that would give to them.
	<u>Isa. 40:1-2</u> — ¹ <u>Comfort</u> , <u>comfort</u> my people, says your God. ² Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the Lord's hand double for all her sins.
	<u>Isa. 40:9-11</u> —9 Go up on a high mountain, you who bring good tidings to Zion; lift up your voice with strength, you who bring good tidings to Jerusalem; lift it up; do not fear; say to the cities of Judah, "Behold, your God!" ¹⁰ Behold, the Lord comes with strength, and his arm with authority; see, his reward is with him, and his work before him. ¹¹ He will tend his flock like a shepherd and gather lambs with his arm and <u>comfort</u> those that are with young.
	* This end-time hope of God's comfort came to be associated with the coming of Messiah to deliver His people and was referred to as the "consolation" (paraklēsis) of Israel (Luke 2:25).
	Key Point: Paul understood that the coming of Messiah meant that believers can experience the comfort of God now even in the midst of difficult and discouraging circumstances.
	2 Cor. 1:5—For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too
	Concluding Thought
The	e comfort of God is given to the people of God who have experienced the salvation of God in Christ!
"['C has fort	Comfort' is]closely connected with is root, the Latin <i>fortis</i> , which means brave, strong, courageous. The comfort Paul has in mind nothing to do with afeeling of contentment. It is not some tranquilizing dose of grace that dulls pains but a stiffening agent that ifies one in the heart, mind, and soul. Comfort relates to encouragement, help, exhortation. God's comfort strengthens weak knees sustains sagging spirits so that one faces the troubles of life with unbending resolve and unending assurance."—David Garland
Ror	take comfort in God's promises in Scripture! n. 15:4-5— ⁴ For whatever was written in former days was written for our instruction, that through endurance and through the <u>en-</u> ragement of the Scriptures we might have hope. ⁵ May the God of endurance and <u>encouragement</u> grant you to live in such harmony

We take comfort in our testimony of knowing Christ Jesus!

with one another, in accord with Christ Jesus,



CORINTHIANS





Part 3 — "The Mercy & Comfort of God" (2 Cor. I:I-3) — 24 September 2023

Introduction: What were the influences on Paul's view of God?

I. The Old Testament

2. His encounter with the risen Christ

Main Point: True comfort in this life is found in knowing the mercy of God shown to us in Christ Jesus our Lord.

Greeting - I:I-2

2 Cor. 1:1-2—¹ Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the church of God that is at Corinth, with all the saints who are in the whole of Achaia: ² Grace to you and peace from God our Father and the Lord Jesus Christ.

Paul <u>hints</u> at some of the issues in the church of Corinth in his opening address (I:I)

Observations:

- I. Paul begins by asserting his apostleship and therefore his authority.
 - "apostle"—ἀπόστολος (apostolos)— A delegate, envoy, or messenger ("one who is sent")
 - "...an apostle was one who had seen the risen Lord (I Cor. 15:3-10; Gal. 1:15-16), had been entrusted with the gospel by him (Gal. 1:11-12; 2:7), and in whose ministry the grace of God was evident (Rom. 1:5; 15:17-19; Gal. 2:8-9)."—Colin Kruse
- 2. His apostleship and therefore his authority was not of himself, but was derived. It was ____ God.

God → Messiah → Apostles

- 3. He also makes reference to his partner in ministry, Timothy.
- 4. How he addressed them as the recipients of the letter was intentional.

"the church of God...at Corinth"

"with all the saints...in the whole of Achaia"

"While Achaia as a whole suffered poverty and neglect, Corinth enjoyed prosperity; while Achaia led a quiet life remote from the noise and press of the city and its politics, Corinth teemed with commerce and intrigue...Thus, the province and its capital were in many respects worlds apart." —H.D. Betz

<u>Key Point:</u> As the people of God, the believers of Corinth should humbly receive the Word of God which was coming to them through the <u>messenger</u> of God, Paul.

- Paul then offered a distinctly <u>Christian greeting</u> to the believers of Corinth (1:2)
 - 1. The greeting reflects both <u>Greek</u> and <u>Hebrew</u> influences.

"grace" "peace"

2. The greeting implies Paul's entire theology of <u>salvation</u> in Christ (Rom. 5:1; 8:32)

Key Point: Paul's prayer for the Corinthians is that they would experience a <u>subjective</u> sense of peace based on the <u>objective</u> truth that they have peace with God through work of Christ.

Benediction - I:3

2 Cor. 1:3—Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,

• Paul begins the first section of his letter with a benediction that reflects his <u>theology</u> which is informed by both his encounters with the Lord Jesus and his understanding of the Scriptures (I:3)

Observations

I. The benediction reflects the praises of God's people throughout Scripture.

- 2. A clear distinction is made between the persons of the Father and Son within the Godhead.
 - ⇒ The Son, in His incarnation, is the <u>Christ</u> (Messiah: Gk. *christos*; Heb. *mashiach*), the "anointed One" who came to fulfill the promises of God (Luke 4:16-20)
 - ⇒ The Son has come in order that all who believe in Him might know the Father.

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- 4. The titles that Paul uses for God recall important truths from the OT and link them to God's plans and purposes in Christ. "the Father of mercies"—οἰκτιρμός (oiktirmos)—a display of concern over another's misfortune, pity, mercy, compassion. In the LXX it is used to translate the Heb. racham 'mercy' 'compassion' (lit. 'womb')
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 - * Because this is who the Lord declared Himself to be, the Scriptures frequently recall this to assure Israel of God's faithfulness (Deut. 4:31) and his willingness to forgive sin (Neh. 9:17; Joel 2:13; Jonah 4:2).

Key Point: Paul understood that the God who declared Himself in the OT to be merciful and gracious has acted decisively in history by sending His Son to be the atoning <u>sacrifice</u> for sins.

Rom. 3:24-25—²⁴ and are justified by his grace as a gift, through the redemption that is in Christ Jesus, ²⁵ whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins.

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<u>Key Point</u>: Paul understood that the coming of Messiah meant that believers can experience the <u>promised</u> comfort of God now even in the midst of difficult and discouraging circumstances.

2 Cor. 1:5—For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too

Concluding Thought

• The comfort of God is given to the people of God who have experienced the salvation of God in Christ!

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