

2 Corinthians 01 - Salutation; Thanksgiving; Postponement of Paul's Visit

I. Paul's explanation of his ministry (2 Cor 1:1–7:16)

- (1) Introduction (1:1-11)
 - (A) Greeting (1:1-2)
 - (B) Thanksgiving (1:3-11)
 - (a) For comfort (1:3-7)
 - (b) For deliverance (1:8-11)
- (2) Change of plans defended (1:12–2:13)
 - (A) Sincerity of Paul's conduct (1:12-14)
 - (B) Consistency of Paul's conduct (1:15-22)
 - (C) Paul's loving motivation (1:23–2:4)

2 Corinthians 1

I. Paul's explanation of his ministry (2 Cor 1:1–7:16)

- (1) Introduction (1:1-11)
 - (A) Greeting (1:1-2)

1 Paul, an apostle of Christ Jesus by the will of God, and *our* brother Timothy, To the church of God which is at Corinth with all the saints who are throughout Achaia:

1 Paul, an apostle of Christ Jesus by the will of God, and Timothy *our* brother, To the church of God which is at Corinth with all the saints who are throughout Achaia:

1 From: Paul, an apostle of the Messiah Jesus by the will of God, and Timothy *our* brother. To: God's church in Corinth, and to all the holy people throughout Achaia.

1 Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

2 May grace and peace from God our Father and the Lord Jesus, the Messiah, be yours!

2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

- (B) Thanksgiving (1:3-11)
 - (a) For comfort (1:3-7)

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,

3 Blessed be the God and Father of our Lord Jesus, the Messiah! He is our merciful Father and the God of all comfort,

3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the 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.

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.

4 who comforts us in all our suffering, so that we may be able to comfort others in all their suffering, as we ourselves are being comforted by God.

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

— "...so that we will be able to comfort those who are in any affliction" — how are we to know how to comfort someone during a trial? Because we went through that same trial, and God (and others) comforted us. Once we ourselves have gone through a trial or circumstance (some type of suffering), we are then qualified to comfort someone else who is going through the same thing.

— A person who hasn't been through a specific trial or suffering has no standing to speak to or comfort a person going through something they themselves have not gone through.

— More damage is done to people by well-intentioned Christians than any other single source. People who don't have a clue what someone is going through emotionally try to comfort someone by spitting Bible verses when they don't know the hurt, haven't experienced anything like it.

— We need to be really careful when it comes to counseling or encouraging people during their suffering, when we don't know what to say, how to say it, especially when we don't have all the facts.

5 For just as the sufferings of Christ are ours in abundance, so also our comfort is abundant through Christ.

5 For just as the sufferings of Christ are ours in abundance, so also our comfort is abundant through Christ.

5 For as the Messiah's sufferings overflow into us, so also our comfort overflows through the Messiah.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by 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;

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;

6 If we suffer, it is for your comfort and salvation. If we are comforted, it is for your comfort when you patiently endure the same sufferings that we are suffering.

6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.

7 and our hope for you is firmly grounded, knowing that as you are partners in our sufferings, so also you are in our comfort.

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.

7 Our hope for you is unshaken, because we know that as you share our sufferings, you also share our comfort.

7 And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

So one reason you could be suffering right now is that God is expanding your ministry horizons. He knows who is coming down the road in your life, who will be going through the exact same issue, and He'll use you to comfort and encourage them, because you'll know exactly what to say. Who knows how to counsel and encourage you through a bankruptcy than someone who has already gone through it? Who can help you through a divorce more than someone who's already done it?

We often want to charge in and fix the situation, because the person suffering is someone we love. We want to supernaturally protect them from this circumstance, and oftentimes we do more harm than good. Many times, if we haven't been through a specific suffering or trial, it's better for us to shut up and just listen. They don't need another out of context Bible verse to quell their anxiety, they just need someone to listen to them.

(b) For deliverance (1:8-11)

8 For we do not want you to be unaware, brothers *and* sisters, of our affliction which occurred in Asia, that we were burdened excessively, beyond our strength, so that we

despaired even of life.

8 For we do not want you to be unaware, brethren, of our affliction which came *to us* in Asia, that we were burdened excessively, beyond our strength, so that we despained even of life;

8 For we do not want you to be ignorant, brothers, about the suffering we experienced in Asia. We were so crushed beyond our ability to endure that we even despained of living.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despained even of life:

9 Indeed, we had the sentence of death within ourselves so that we would not trust in ourselves, but in God who raises the dead,

9 indeed, we had the sentence of death within ourselves so that we would not trust in ourselves, but in God who raises the dead;

9 In fact, we felt that we had received a death sentence so we would not rely on ourselves but on God, who raises the dead.

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 who rescued us from so great a *danger of death*, and will rescue *us*, He on whom we have set our hope. And He will yet deliver us,

10 who delivered us from so great a *peril of death*, and will deliver *us*, He on whom we have set our hope. And He will yet deliver us,

10 He has rescued us from a terrible death, and he will continue to rescue us. Yes, he is the one on whom we have set our hope, and he will rescue us again,

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

11 *if* you also join in helping us through your prayers, so that thanks may be given by many persons in our behalf for the favor *granted* to us through *the prayers of many*.

11 you also joining in helping us through your prayers, so that thanks may be given by many persons on our behalf for the favor bestowed on us through *the prayers of many*.

11 as you also help us by your prayers for us. Then many people will thank God on our behalf because of the favor shown us through the prayers of many.

11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

(2) Change of plans defended (1:12—2:13)

(A) Sincerity of Paul's conduct (1:12-14)

12 For our proud confidence is this: the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you.

12 For our proud confidence is this: the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you.

12 For this is what we boast about: Our conscience testifies that we have conducted ourselves in the world with pure motives and godly sincerity, without earthly wisdom but with God's grace—especially toward you.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write nothing else to you than what you read and understand, and I hope you will understand until the end;

13 For we write nothing else to you than what you read and understand, and I hope you will understand until the end;

13 For what we are writing you is nothing more than what you can read and also understand. I hope you will understand completely,

13 For we write none other things unto you, that what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 just as you also partially did understand us, that we are your reason to be proud as you also are ours, on the day of our Lord Jesus.

14 just as you also partially did understand us, that we are your reason to be proud as you also are ours, in the day of our Lord Jesus.

14 just as you have already understood us partially, so that on the Day of our Lord Jesus we can be your reason to boast, even as you are ours.

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.

(B) Consistency of Paul's conduct (1:15-22)

15 In this confidence I intended at first to come to you, so that you might twice receive a blessing;

15 In this confidence I intended at first to come to you, so that you might twice receive a blessing;

15 Because I was confident, I planned to come to you first so you might receive a double blessing.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16 that is, to pass your way into Macedonia, and again from Macedonia to come to you, and by you to be helped on my journey to Judea.

16 that is, to pass your way into Macedonia, and again from Macedonia to come to you, and by you to be helped on my journey to Judea.

16 I planned to leave you in order to go to Macedonia, and then come back to you from Macedonia, and let you send me on to Judea.

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea.

17 Therefore, I was not vacillating when I intended to do this, was I? Or what I decide, do I decide according to the flesh, so that with me there will be yes, yes and no, no *at the same time*?

17 Therefore, I was not vacillating when I intended to do this, was I? Or what I purpose, do I purpose according to the flesh, so that with me there will be yes, yes and no, no *at the same time*?

17 When I planned this, I did not do it lightly, did I? Are my plans so fickle that I can say "Yes" and "No" at the same time?

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But as God is faithful, our word to you is not yes and no.

18 But as God is faithful, our word to you is not yes and no.

18 As certainly as God is faithful, we haven't talked to you with mixed messages like that.

18 But as God is true, our word toward you was not yea and nay.

19 For the Son of God, Christ Jesus, who was preached among you by us—by me and Silvanus and Timothy—was not yes and no, but has been yes in Him.

19 For the Son of God, Christ Jesus, who was preached among you by us—by me and Silvanus and Timothy—was not yes and no, but is yes in Him.

19 For God's Son, Jesus the Messiah, who was preached among you by us—by me, Silvanus, and Timothy—was not "Yes" and "No." But with him it is always "Yes."

19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For as many as the promises of God are, in Him they are yes; therefore through Him also is our Amen to the glory of God through us.

20 For as many as are the promises of God, in Him they are yes; therefore also through Him is our Amen to the glory of God through us.

20 For all God's promises are "Yes" in him. And so through him we can say "Amen," to the glory of God.

20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

21 Now He who establishes us with you in Christ and anointed us is God,

21 Now He who establishes us with you in Christ and anointed us is God,

21 Now the one who makes us—and you as well—secure in union with the Messiah and has anointed us is God,

21 Now he which establisheth us with you in Christ, and hath anointed us, is God;

22 who also sealed us and gave *us* the Spirit in our hearts as a pledge.

22 who also sealed us and gave *us* the Spirit in our hearts as a pledge.

22 who has placed his seal on us and has given us the Spirit in our hearts as a down payment.

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

(C) Paul's loving motivation (1:23—2:4)

23 But I call God as witness to my soul, that *it was* to spare you *that* I did not come again to Corinth.

23 But I call God as witness to my soul, that to spare you I did not come again to Corinth.

23 I call upon God as a witness on my behalf that it was in order to spare you that I did not return to Corinth.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not that we domineer over your faith, but we are workers with you for your joy; for in your faith you are standing firm.

24 Not that we lord it over your faith, but are workers with you for your joy; for in your faith you are standing firm.

24 It is not that we are trying to rule over your faith, but rather to work with you for your joy, because you have been standing firm in the faith.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

