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Consolation Through Prayer

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **August 3, 2014**

2 Corinthians 1:3-11

Introduction: In the Introduction to the First Epistle to the Corinthians, the situation and character of the city of Corinth, the history of the church there, and the design which Paul had in view in writing to them at first, have been fully stated.

...The *objects* of this epistle, therefore, and subjects discussed, are various. They are to show **his deep interest** in their **welfare**; to express his gratitude that his former letter had been so well received, and had so effectually accomplished what he wished to accomplish; to carry forward the work of **reformation** among them which had been so auspiciously (favorably) commenced; to vindicate his **authority** as an **apostle** from the objections which he had learned through Titus they had continued to make; to secure the collection for the **poor saints** in Judea, on which his heart had been so much set; and to assure them of his intention to come and visit them according to his repeated promises. The epistle is substantially of the same character as the first. It was written to a church where great, dissensions and other evils prevailed; it was designed to promote a reformation, and is a **model** of the manner in which **evils** are to **be corrected in a church**. In connexion with the first epistle, it shows the manner in which offenders in the church are to be dealt with, and the spirit and design with which the work of discipline should be entered on and pursued. Though these were local evils, yet great principles are involved here of USE to the **church in all ages**: and to these epistles the church must refer at all times, as an illustration of the proper manner of **administering discipline**, and of **silencing** the calumnies (slander; false accusation of a crime or offense) of enemies.
(Source: Barnes' Notes on the New Testament classic.studylight.org/com/bnn/)

2 Corinthians 1:1-2, 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: Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

Apostle defined 652, an ambassador of the Gospel; officially a commissioner of Christ ("apostle") (with miraculous powers):-- messenger, he that is SENT.

NOTE: **Paul, an APOSTLE** ... In nine of the thirteen (fourteen) epistles of Paul, the affirmation of his apostleship stands in the salutation. Thus, as Lipscomb said, "He used it (the title of apostle) **in all** but **five** of his letters." (Lipscomb counted **Hebrews** as Pauline.) No title of Paul was given in either of the Thessalonians or Hebrews. To the Philippians he spoke of himself and Timothy as **"servants** of Jesus Christ"; and to Philemon he called himself " **a prisoner** of Jesus Christ." It was most appropriate that in this epistle, wherein a major section concerns the vindication of his **rights** as an **apostle**, and to a community where his authority

was being challenged, this bold declaration of his apostolic authority should stand at the very beginning. (Source: Coffman Commentaries on the Old & New Testament classic.studyilight.org/com/bcc/)

Thought 1. We know there are “apostles” of today because all “five” of the five-fold ministry is needed to do the work Jesus has ordained for his body.

1 Corinthians 12:28, And God hath SET some in the church, **first** apostles,

Ephesians 4:11-13 ...he gave some, **apostles** ...prophets ...evangelists ...pastors and teachers; for the **perfecting (complete furnishing)** of the saints, for the **work** of the ministry, for the **edifying** (building up in Christian knowledge; improving the MIND) of the body of Christ: till we all come in the unity of the faith, and of the **knowledge** of the Son of God, unto a **perfect (of full (mature) age)** man...

Galatians 1:18-19, Then after three years I went up to Jerusalem to see **Peter**, and abode with him fifteen days. But other of the **apostles** saw I none, save **James** the Lord's brother.

NOTE: The Lord's brother ... This was one of the persons mentioned as brothers and sister of Jesus, i.e., children born to Mary and Joseph subsequent to (after) the birth of Christ (Matt. 13:55). He became the official leader of the congregation in Jerusalem; nevertheless, his being called an **apostle** here must be understood **(a)** either as a complimentary title bestowed upon him by the early church due to his close personal relation to Jesus, or **(b)** because he was an **apostle** in the **secondary** sense, like Barnabas. James was not a **plenary (unlimited)** apostle like the Twelve and Paul. (Source: Coffman Commentaries on the Old & New Testament classic.studyilight.org/com/bcc/)

Thought 2. Now, we see the difference between the unlimited apostles (the Twelve and Paul) and the secondary apostles (ALL other apostles, even of today). So, we can see God's wisdom about this office and the people that serve in it.

2 Corinthians 1:3, Blessed be God, *even the Father of our Lord Jesus Christ, the Father of MERCIES, and the God of **all COMFORT**...*

Comfort defined 3874, solace (1. alleviation of grief or anxiety; also, that which relieves in distress; that which cheers or consoles 2. REST): **consolation** (alleviation of misery, or distress of mind; refreshment of mind or spirits. [1913 Webs.]).

NOTE: God of all comfort ... "The word COMFORT, either as a verb or a substantive [a noun or name], occurs ten times in 2 Cor. 1:3-7." As a matter of truth, God is the **God** of everything **beautiful** and **desirable**. He is the God of patience and of comfort (Romans 15:5), the God of glory (Acts 7:2), the God of hope (Romans 15:33), the God of peace (Romans 15:33), and the God of **LOVE** and **PEACE** (2 Corinthians 13:11). (Source: Coffman Commentaries on the Old & New Testament classic.studyilight.org/com/bcc/)

Romans 15:4-5, For whatsoever things were written aforetime were written for our LEARNING, that we through patience and **comfort** of (from) the scriptures might have **hope**. Now the God of patience and **consolation**...

2 Corinthians 1:4, 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.

Tribulation defined 2347, pressure (literally or figuratively):-- affliction), anguish, PERSECUTION, TROUBLE.

Thought 1. First, some Christians believe God ALLOWS pressure or persecution because except we have them, we are NOT able, or qualified to comfort anyone. This seems to make sense until we look at the words of Jesus, about WHY all pressure, persecution or trouble even comes against Christians. (John 15)

John 15:18-21, If the world **hate** you, ye know it hated me **before** it **hated** you. If ye were OF the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore (*for this reason*) the world hateth you. **Remember** the word that I said unto you, The **servant** is not greater than his lord. If (since) they have **persecuted** me, they will also **PERSECUTE (pursue)** you... But ALL these things will they do unto you for my name's sake, because THEY know not him that sent me.

Persecute, 1. to pursue in a manner to injure, VEX or afflict; to harass with unjust punishment or penalties for supposed offenses; 2. to afflict, harass, or destroy (kill) for adherence to a particular creed (BELIEF) or system of religious principles, or to a mode of worship.

John 16:1, These things have **I spoken** unto you, that YE should not be **OFFENDED.**

Offended defined 4624, to entrap, trip up (fig. STUMBLE [tran.] or entice to sin, APOSTASY [an abandonment of what one has professed: a total desertion, or departure from one's FAITH or religion.

Matthew 13:18-21, Hear ye therefore the parable of the sower. ...But he that received the seed into **stony places**, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but **dureth for a while**: for when **tribulation** or **persecution** ariseth because of the WORD, by and by he is **OFFENDED.**

Luke 8:11-13, Now the parable is this: The **seed** is the word of God. ...They on the **ROCK** are they, which, when they hear, receive the word with joy; and these have no root, which **for a WHILE believe**, and in time of **TEMPTATION FALL AWAY.**

Temptation defined 3986, putting to proof (by experience of EVIL), by implication, adversity.

Fall Away defined 868, desert (desert a cause):-- depart, withdraw self.

1 Timothy 4:1 ...the Spirit speaketh expressly, that in the latter times **SOME** shall DEPART from **the faith**, giving heed to **seducing (deceiver)** spirits, and doctrines of devils...

Thought 2. Moreover, Satan knows if we leave (depart, renounce faith in) Jesus, it is impossible to get us to repent! So, we've gone back into UNBELIEF, our names are erased from the book of life, and we spend eternity in the lake of fire.

Hebrews 6:4-6, For it is **impossible** for those who were once **enlightened**, and have tasted of the heavenly gift, and were made **partakers** of the Holy Ghost... **...IF** they shall **FALL AWAY**, to renew them again unto **repentance**...

Revelation 3:5, He that overcometh, the same shall be clothed in white raiment; and I will not blot out (ERASE) his name **OUT of the book of life**, but I will confess his name before my Father, and before his angels.

Revelation 20:15, And whosoever was not found written in the **book of life** was cast into the **LAKE of fire**.

Matthew 25:41, Then shall he say also unto them on the left hand, Depart from me, ye cursed, into **everlasting fire**, prepared for the devil and his angels...

Thought 3. Proverbs 11 reveals what occurs IN us when we comfort others. Next, the form of prayer through which the apostles and prophets were often comforted was in a VISION from God, in which they'd hold conversation with him hearing comforting words. And sometimes he'd send an angel. (Acts 23:11) God would then have the person prophecy /explain the vision, or his word, to his people for comfort.

Proverbs 11:25 ...he that **watereth** shall be **watered** also himself.

1 Corinthians 14:3, But he that **prophesieth** speaketh unto MEN to edification, and exhortation, and **COMFORT**.

2 Corinthians 1:5, For as the **sufferings** of Christ abound IN us, so our **consolation** also aboundeth **by** Christ.

NOTE: As we are **called** to experience the same **sufferings** which Christ endured; as we are called to suffer in his cause, and in the promotion of the same object. The sufferings which they endured were in the cause of Christ and his gospel; were endured in endeavouring to advance the same object which Christ sought to promote; and were substantially of the same nature. They arose from **opposition, contempt, persecution**, trial, and want, and were the same as the Lord Jesus was himself subjected to during the whole of his public life. Comp. Colossians 1:24. Thus Peter says 1 Peter 4:13 of Christians, that they were "partakers of **Christ's sufferings**." *So our consolation also aboundeth by Christ.* By means of Christ, or through Christ, consolation is abundantly imparted to us. Paul regarded the Lord Jesus as the source of consolation, and felt that the comfort which he imparted, or which was imparted through him, was more than sufficient to overbalance all the **trials** which he **endured** in **his cause**. The comforts which he derived from Christ were those, doubtless, which arose from his presence, his supporting **grace**, from his love shed abroad in the heart, from the success which he gave to his gospel, and from the hope of **reward** which was held out to him by the Redeemer, as the result of all his sufferings. And it may be observed as an universal truth, that if we suffer in the cause of Christ, if we are **persecuted**, oppressed, and calumniated (slandered; falsely and maliciously accused of what is criminal, immoral, or disgraceful) on his account, he will take care that our hearts shall be filled with **consolation**. (Source: Barnes' Notes on the New Testament classic.studylight.org/com/bnn/)

Romans 8:18, For I **reckon** (**conclude** [decide; to make a final judgment]) that the **sufferings** of this present time are not worthy to be compared with the **glory** which shall be revealed in us.

1 Peter 4:12-16, Beloved, think it not strange concerning the **fiery trial** which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of **Christ's sufferings**; that, when his **glory** shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, **happy (fortunate)** are ye; for the spirit of **glory** and of God RESTETH upon you: on their part he is evil spoken of, but on your part he is **glorified**. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man **suffer** as a Christian, let him not be ashamed; but let him **glorify** God on this behalf.

2 Corinthians 1:6, 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.

NOTE: If we are afflicted; or, our affliction is for this purpose. This verse is designed to show one of the reasons of the **sufferings** which the apostles had **endured**; and it is a happy specimen of Paul's skill in his epistles, he shows that all his trials were for **their welfare**, and would turn to **their benefit**. He suffered that they might be COMFORTED; he was afflicted for their advantage. This assurance would tend to conciliate (lead or draw to, by moral influence or power) their favour, and strengthen their **affection (LOVE)** for him, as it would show them that he was disinterested. We are under the deepest obligations of **gratitude** to one who SUFFERS for us; and there is nothing that will bind us more tenderly to any one than the fact that he has been subjected to great calamity and trial on our account. This is one of the reasons why the Christian feels so tenderly his obligation to the Lord Jesus Christ.

It is for your consolation and salvation. It will be *useful* for your consolation; or it is endured in order to secure your comfort, and **promote** your salvation. Paul had **suffered** in Ephesus, and it is to this that he here particularly refers. He does not mean to say that his sufferings there were particularly for the comfort of the Corinthians; but that they **had been endured** in the general purpose of promoting the salvation of men, and that they, together with others, would reap the benefit of his trials. **He endured them in order to spread the true religion**; and they would be benefited by that; and besides, he would be the better able by his trials to administer to them the true consolations of the gospel in their sufferings; and his **example**, and experience, and counsel, would enable them to bear up under their own trials in a proper manner. (Source: Barnes' Notes on the New Testament classic. studylight.org/com/bnn/)

2 Timothy 4:16-18, At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the **Lord stood with me**, and **strengthened me**; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was **delivered** out of the mouth of the lion. And the Lord shall **deliver me** from **every evil work**, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

Acts 18:9-11, Then spake the Lord to Paul in the night by a **VISION**, Be not afraid, but SPEAK, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued there a year and six months, **teaching the word of God** among them.

2 Corinthians 1:7-8, And our **hope** of you is stedfast, knowing, that as ye are **partakers** of the sufferings, so shall ye be also of the **consolation**. 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 **despaired** even of life...

NOTE: This says that all sufferings received in the service of Christ are also certain to receive the **comfort** of Christ, the sufferings and the comfort being inseparably linked together. "We suffer with him, that we may be **glorified with him**" (romans 8:17). "If we endure, we shall also reign with him" (2 Timothy 2:12).

Among so many learned opinions, another, whether learned or not, can do no harm. It is believed by this writer that reference is here made to some **terrible danger** from which Paul was **delivered**, but which remains unreported in the New Testament. That such an awful danger did in fact exist is proved by Paul's crediting **Priscilla** and **Aquila** with having saved his life, placing the Gentile churches of the whole Roman

empire in debt to them for "laying down their own necks" on his behalf (Romans 16:4). This event of their saving Paul's life was extensively known among the Gentile churches everywhere; and when Paul later arrived at Corinth, he surely gave them all the details of it. Just why the details were not given for us is not known; but there was possibly something sensitive about it that made it dangerous, at least for a while, to elaborate the details. See my Commentary on Romans, p. 512. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Romans 16:3-4, Greet **Priscilla** and **Aquila** my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also ALL the churches of the Gentiles.

2 Corinthians 1:9-10, But we had the **sentence of death** in ourselves, that we should not TRUST in ourselves, but in God which raiseth the dead: Who **delivered us** FROM so great a death, and **doth deliver**: in whom we **trust** that he will yet **DELIVER** us...

NOTE: Paul treasured the awful experience through which he had passed for the great lesson which it reinforced; namely, that **one's trust** should never be in himself but **IN** the Lord, even **God** who raises the dead. By this reference to raising the dead, there is brought into view the passage in Heb. 11:19, in which Abraham's offering of Isaac was enabled through his confidence that God was able to raise the dead, giving incidental support to the view that the **author** of Hebrews and the **author** of this passage are one and the same person. Where else in all the Bible is Abraham's reliance upon God's ability to raise the dead even hinted at? And how did Paul know it? He himself had **trusted God** in the same manner when **death loomed** as a certainty, and at a time when many of God's **promises** to the blessed apostle were as yet unfilled. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Thought 1. If suffering was good for us, then WHY would God deliver us FROM it? As we saw in the parable of the sower, suffering doesn't produce any good in us! Actually, scripture says TRUE growth takes place in the comfort of the Holy Ghost.

Acts 9:31, Then had the churches **REST** throughout all Judaea and Galilee and Samaria, and were **edified**; and walking in the **FEAR** (reverence) of the Lord, and in the **COMFORT** of the Holy Ghost, were MULTIPLIED.

2 Timothy 3:10-14, But thou hast fully known my doctrine, manner of life, purpose, FAITH, longsuffering, charity, patience, **Persecutions, afflictions (suffering)**, which came unto me at Antioch, at Iconium, at Lystra; what PERSECUTIONS I endured: but **OUT** of them ALL the Lord **DELIVERED** me. Yea, and ALL that **will (desire)** live godly in Christ Jesus **shall** (*not must*) suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But **continue thou** in the **things** which thou hast **learned**...

2 Corinthians 1:11, 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.

NOTE: This is not a declaration that the Corinthians had helped, by their **prayers**, Paul's deliverance from the **affliction** in **Asia**, just mentioned; although, in a general sense, their constant prayers on Paul's behalf certainly had a part in it. The second clause shows that Paul expected their participation in the thanksgiving for his deliverance. **By means of many ...** The gift of Paul's deliverance had resulted from the participation of many people, among whom, no doubt, were Priscilla and Aquila; and it was appropriate that many people, including the Christians in Corinth, should participate in the **thanksgiving**. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)