

**Chinese Martyrs Catholic Church**  
**Bible Sharing Program 2011-12**  
**2Corinthians #1: Salutation & Paul's Original Journey**

*PFE = Paul for Everyone 2 Corinthians*  
*NJBC = New Jerome Biblical Commentary*  
*CSB = Ignatius Catholic Study Bible*  
*HO = Special Handout*  
*SK = Sze Go Chinese Bible*

<p><b>A</b></p>	<p><b><u>Introduction of Related Passages</u></b></p> <p>“Speak, LORD, for your servant is listening.”</p>	<p>2Cor 1:1-22</p> <p>1Sam 3:9</p>
<p><b>B</b></p>	<p><b><u>Important Background</u></b></p> <ul style="list-style-type: none"> <li>• The understanding of Paul's thoughts and feelings is key to studying 2Cor: as if he has just been reprimanded by his family, or his house has just been bombed.</li> <li>• Background: Trouble-makers from the outside (possibly the Jewish fundamentalists) spread rumours against Paul within the church in Corinth, questioning Paul's position within the Church. Paul's enemy had insulted him during his visits (2:5, 7:12). Unfortunately, the Christians in Corinth simply turned a blind eye. This has caused great pain to Paul. Eventually, they repented (7:9).</li> <li>• Purpose of Paul's letter: 1. to strengthen their connection; 2. to protect the Apostles; 3. to raise funds; 4. to reprimand false apostles (11:13); and 5. to reveal his journey.</li> <li>• Paul's first letter is written for the Corinthian church, but within a short period, his target audience has been expanded to Achaia, a southern Greek town.</li> <li>• The qualifications of the apostles: Paul's definition of apostles include the 12 Apostles and other apostles; though he recognized that the former ones are extraordinary and unique (Gal 1:17, 2:1-2). Apostles should possess 3 characteristics: 1. are witnesses to the resurrected Lord or whose lives have changed by their encounters with Christ (1Cor 9:1); 2. are called by Christ to become His servants (Rom 1:1, Acts 26:12-18); and 3. “peddlers of God's words” (1Cor 9:1, 2Cor 2:17).</li> </ul>	<p>2Cor 1:1-2</p> <p>PFE p.2</p> <p>CSB p. 51, SK1 Note 1</p> <p>CSB p. 51</p> <p>PFE p. 3</p> <p>BXVI, General Audience, Sept. 10, 08 CSB 1:1</p>
<p><b>C</b></p>	<p><b><u>Thanksgiving to God</u></b></p> <ul style="list-style-type: none"> <li>• Paul's words of thanksgiving follows the tradition of the OT =&gt; the ritual of the Church is rooted in history and organic elements =&gt; the importance of tradition.</li> <li>• The reason for giving thanks: for the afflictions suffered in Asia Minor and feelings of despair of life itself.</li> <li>• Paul expresses his pain and the teaching of the communion of the saints.</li> </ul>	<p>2Cor 3-11</p> <p>CSB, HO1</p> <p>CSB, SK 1 Note 2, Acts 19:23-40</p> <p>CSB 1:5, PFE p. 4 CCC 947-8, 953</p>
<p><b>D</b></p>	<p><b><u>Paul's Sincerity</u></b></p> <ul style="list-style-type: none"> <li>• Reprimanding oppositions, Paul proclaims his sincerity that he “behaved in the world with frankness and godly sincerity, not by earthly wisdom but by the grace of God” =&gt; a reflection of evangelizers who often face criticisms and hurtful rumours.</li> <li>• “The day of the Lord Jesus Christ”</li> <li>• Paul's reason for changing his visitation plan.</li> <li>• Meaning of “ in him it is always yes”.</li> </ul>	<p>2Cor 1:12-22</p> <p>2Cor 1:12-14, CSB</p> <p>CSB 1Cor 1:8</p> <p>CSB 1:15, 17</p> <p>2Cor 1:19-20</p>

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	<ul style="list-style-type: none"><li>Note that Paul often uses the formula of the Holy Trinity in his greetings to reaffirm the Holy Trinity.</li></ul>	CSB, 1:21-22, 13:13, Rom 1:3, Gal 4:4, 1Cor 12:4-6
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1. "Which means recognizing that someone didn't just one day invent the liturgy, but that it has been growing organically since the time of Abraham. These kinds of elements from the earliest times are still present in the liturgy...My main reason for making the previous form (E.Lo: i.e. Latin Mass) more available was to preserve the internal continuity of Church history. We cannot say: Before, everything was wrong, but now everything is right..." (BXVI, *Light of the World*, p.106).

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2. "Is it really so that your master, the son of man, is lord of the Sabbath...I ask again – is your master God?...Neusner thus concludes: 'I now realize, only God can demand of me what Jesus is asking.'" (BXVI, *Jesus of Nazareth – From the Baptism in the Jordan to the Transfiguration*, pp. 110, 115)