

**Chinese Martyrs Catholic Church
Bible Sharing Program 2011-12
2 Corinthians #2: The Reason for Changing Plans**

*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>A</p>	<p><u>Introduction of Related Passages</u></p> <p>“Speak, LORD, for your servant is listening.”</p>	<p>2Cor 1:23-2:13 1Sam 3:9</p>
<p>B</p>	<p><u>Paul’s Reason for Changing Plans</u></p> <ul style="list-style-type: none"> • One must understand Paul’s emotional state as well as the incidents that led him to postpone his visit to the Church of Corinth. • After the completion of 1Cor , Paul may have stayed in Corinth briefly, thus “another painful visit” (2:1). During this visit, Paul may have been attacked and insulted by his enemies. Unfortunately, the Christians in Corinth had turned a blind eye on Paul’s suffering, thus deeply wounded Paul’s feelings. After this incident, Paul sent another letter to the Corinthians, that is, the letter that Paul “wrote out of much distress and anguish of heart and with many tears” (2:4). This letter was rendered ineffective as it was lost. • At the same time, a riot broke out in Ephesus where Paul resided (the “silver shrines” riot, Acts 19:23-40), which has brought more grief to him. • Paul could have reprimanded his enemies and the Corinthians by exercising his apostolic authority; however, he does not wish to “lord it over [their] faith” and thus causing rejection and division, especially during such difficult times. He prefers to show them “the abundant love that [he has] for [them]” (2:4). He wants to give them some time and space to reflect and repent; and treat them as “workers for joy”. Therefore, Paul decides to postpone his visit to Corinth. • “I do not mean to imply that we lord it over your faith; rather, we are workers with you for your joy ...” (1:24). Paul understands the role of an apostle is to serve (being “workers with your for your joy”) instead of lording over the people. 	<p>2Cor 1:23-2:4 1Cor 1:15-16 SK1 Note 3, SK2 Note 1 CSB 2:1, 3, 5-11 PFE p 16 SK1 Note 1 PEF p 17 CSB 1:23 PFE p 17 BXVI, General Audience, Sept. 10, 2008</p>
<p>C</p>	<p><u>Forgiveness for the Offender</u></p> <ul style="list-style-type: none"> • The offenders against Paul are unidentifiable. They could be the Jewish fundamentalists; or the man who lived with his father’s wife (1Cor 5:1-5); or someone who led others to go against Paul. • Paul asks for clemency on this person’s behalf. This shows that the Church’s motive for penalty is not retribution but out of love and genuine care to help the offender repent. Therefore, “this punishment by the majority is enough for such a person” (2:6) and that the others should “forgive and console him, so that he may not be overwhelmed by excessive sorrow” (2:7) • Paul begs for clemency on behalf of the offender: This shows that he insists on straight penalty on the one hand, but encourages consolation and reconciliation when the time comes on the other. Paul’s motive is love. • “Anyone whom you forgive, I also forgive. What I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ” (2:10). Paul often forgets whom he has forgiven; he truly forgives and forgets! This teaching prevents Satan from manipulating the hearts of the Corinthians, rendering them unable to 	<p>2Cor 2:5-13 SK Note 2, CSB PFE p 20 HO 1 PEF p 20 PEF p 19</p>

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	<p>forgive each other. The inability to forgive enslaves while forgiveness releases one's spirit to live in love and freedom.</p> <ul style="list-style-type: none">• Titus: He was sent by Paul to deliver his letter of distress and anguish, and to deal with the aftermaths in the Church of Corinth. After Paul arrived at Troas and Macedonia in northern Greece, he wanted to find out the results from Titus. Later, he learned that most Corinthians had repented and supported him (7:5-16).	SK p 1871 CSB 2:13
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SPECIAL HANDOUT

BSP 2011-2012

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HO1 – “In the name of non-discrimination, people try to force the Catholic Church to change her position on homosexuality or the ordination of women, then that means that she is no longer allowed to live out her own identity and that, instead, an abstract, negative religion is being made into a tyrannical standard that everyone must follow...In the name of tolerance, tolerance is being abolished (E.Lo: i.e. do not tolerate the Catholic values)” (BXVI, *Light of the World*, pp.52-53).