

**Chinese Martyrs Catholic Church  
Bible Sharing Program 2011-12  
2 Corinthians #6: Relationship with the Church in Corinth**

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

<b>A</b>	<p><b><u>Introduction of Related Passages</u></b></p> <ul style="list-style-type: none"> <li>• “Speak, LORD, for your servant is listening.”</li> </ul>	<p>2Cor 6:11-7:16  1Sam 3:9</p>
<b>B</b>	<p><b><u>Cautioning the Christians in Corinth about Negative Influence from Non-Believers, to Avoid Sins and Impurity</u></b></p> <ul style="list-style-type: none"> <li>• “I speak as to children” – Paul sees himself as their “father”.</li> <li>• “I will be a father to you, and you shall be my sons and daughters” – We called God as our “Father Almighty”; His fatherhood is revealed in His care for humanity, His acceptance of humanity as His own children, and His boundless compassion and mercy.</li> <li>• “You should not bear the same yoke as the non-believers” – ref. Deu 22:10 “You shall not plow with an ox and a donkey yoked together”. Paul is not advising us to abandon the non-believers but one needs to terminate any relationship with them to avoid their negative influence.</li> <li>• “I will be your father, and you shall be my sons and daughters” – the promise of the Messiah (Son of David) in 2Sam 7:12-14 also applies to the followers of the Messiah – Paul means God’s sons and daughters; not only God’s “son” but “children”. Paul uses 2sam 7:12-14 to caution the Corinthians that God will “punish him with a rod such as mortals use, with blows inflicted by human beings” (2Sam 7: 14).</li> <li>• “I will live in them and walk among them, and I will be their God, and they shall be my people” (Ezel 37:27). God has promised to restore and revive Israel during their long exile. The Christians in Corinth (also us) are exiled in their life and death and their restoration can be found in resurrection and the life to come.</li> <li>• “What does a believer share with an unbeliever?” – This is not calling God’s children to abandon the world, rather, Paul teaches us to remain pure through God’s grace in our every interactions with others, and avoid assimilating into the way of the world (Rm 12:2). Those who belong to Christ have great dignity, one that is exchanged with a great price. Therefore, we cannot ignore this identity. This is particularly important within marriage.</li> <li>• “We are the temple of the living God”</li> </ul>	<p>2Cor 6:11 – 7:1  Mt 23:9, 5:29, 6:3 Eph 3:14, 1Cor 4:15 2Cor 12:14, Ph 2:22, 2Tm 1: 2 &amp; 18 S. Hahn, Catholic For A Reason, p 210-11, CSB  CCC 270  CSB  2Cor 6:18, PFE p 72-73  2Cor 6:16, PFE p 73-74  2Cor 6:15, PFE p 74  1Cor 7:1, 7:12- 16, 39.  HO1</p>
<b>C</b>	<p><b><u>Reiteration of Titus’s Commission</u></b></p> <ul style="list-style-type: none"> <li>• Throughout 2Cor, Paul reveals his tumultuous emotions. First he defends himself in 2Cor 1 &amp; 2, then he counsils the Corinthians with compassion. In chapters 8 to 9, he is calm and peaceful but in chapters 10-13, he becomes passionate again. One reason for Paul’s emotional fluctuations is that this letter has been written probably over a long period of time, during which Paul and his circumstances might have gone through many changes; these in turn have affected him emotionally. Another</li> </ul>	<p>2Cor 7: 2-16  CSB, PFE p 77</p>

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	<p>reason is that this letter could be a combination of different letters. For instance, the content about Titus sent as a mediator in 2:12-13 is repeated in 7:4-16. Some even believe that 6:14-7:1 is part of “letter of blood and tears”.</p> <ul style="list-style-type: none"> <li>• “For even when we came into Macedonia, our bodies had no rest, but we were afflicted in every way – disputes without and fears within”. Why are Christians asked to “rejoice always” (cf. Phil 4: 4-6) while Paul lives in fear? Paul does not equate a life without worries with the logic of one being emotionless or living in complete detachment. On the contrary, he dives into life and offers all the inevitable worries and fear to God. His trust in God allows him to let go of everything; even in his fear, peace still dwells in the deepest recess of his heart. This trust is rooted in his belief in Christ’s salvation, the dignity as God’s children, and the eventual glory of resurrection. His spirit is filled with joy even in his grief. Not only is this passage not contradictory to Paul’s belief but is a realistic portrayal of the life of all Christians.</li> <li>• We give thanks to God who has not given us an unreachable and impossible role model who is beyond our understanding, but someone in flesh and blood like ourselves who suffers grief and fear – Paul.</li> <li>• “For godly grief produces a repentance that leads to salvation and brings no regret, but worldly grief produces death”. The former is Peter’s grief and the latter is Judas’; the former opens oneself and suffers on behalf of justice, thus bringing repentance; the latter closes up the self and suffers on behalf of him/herself, thus bringing death. Paul is glad to find out from Titus that the grief suffered by the Corinthians because of his “letter of blood and tears” brings repentance to the people according to God’s will.</li> </ul>	<p>2Cor 7:5, PFE p 76-77</p> <p>2Cor 7:10, CSB PFE p 78-79</p>
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**HO1:**

"What the soul is to the human body, the Holy Spirit is to the Body of Christ, which is the Church."  
 "To this Spirit of Christ, as an invisible principle, is to be ascribed the fact that all the parts of the body are joined one with the other and with their exalted head; for the whole Spirit of Christ is in the head, the whole Spirit is in the body, and the whole Spirit is in each of the members." The Holy Spirit makes the Church "the temple of the living God" (2Cor 6:16).  
 CCC 797