

**Chinese Martyrs Catholic Church  
Bible Sharing Program 2011-12  
2 Corinthians #8: Paul Defends his Ministry to the Church  
of 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 10:1-18 1Sam 3:9</p>
<b>B</b>	<p><b><u>Paul’s Divine Weapons to Win the Hearts of the Corinthians</u></b></p> <ul style="list-style-type: none"> <li>• At this point, Paul directs his writing towards the minority who are against him and support “false apostles” (2Cor 11:13). His tone changes from kind to severe and harsh; from to gentle persuasion to chastisement. <b>* Summary of the passage *</b></li> <li>• Paul’s opponents mocked him that he is “humble when face to face ... but bold ... when ... away” (cf. 10:10). In fact, he uses the boldness in his absence to avoid direct confrontations. If the need of avoidance persists, he will deal with the situation accordingly.</li> <li>• Paul explained that he used “the meekness and gentleness of Christ” against evil power; his weapons “are not merely human, but they have divine power to destroy strongholds ... arguments and every proud obstacle raised up against the knowledge of God”.</li> <li>• The popular religions, philosophies, wisdom, and use of magic in the regions of Greece, Turkey, and Pakistan of the time offered diversified and opposing worldviews. Therefore, Paul’s teaching of Christ’s death and resurrection and Jesus as the one truth God reveals Paul refusal of inclusivity, an important message of the time as well as for today.</li> <li>• Paul’s Dilemma: Avoidance of confrontation is weakness but confrontation is aggression.</li> <li>• Paul’s opposition criticism: “His letters are weighty and strong, but his bodily presence is weak, and his speech contemptible”. Paul admitted that he lacked eloquence in his speech; but he compared himself to Moses (3:5ff), though slow of speech, bore God’s commission and authority (1Cor 1:17, 2:1-5).</li> </ul>	<p>2Cor 10:1-11 CSB 2Cor 10:1, 6 CSB 2Cor 10:3-5, Rev 5:5-6 2Cor 6:6-7 Eph 6:13-17, 1Th 5:8 PFE p 106 PFE p 106 2Cor 10:10, CSB 11:6</p>
<b>C</b>	<p><b><u>Boasting for a Reason</u></b></p> <ul style="list-style-type: none"> <li>• The chastising of the “false apostles” is beyond his duty of spreading the Good News; therefore, he gladly accepted the success and boasted about it.</li> <li>• The “boasters” are mentioned previously as those who need letters of recommendation: “Surely we do not need, as some do, letters of recommendation to you or from you” (2Cor 3:1). Paul’s recommending himself = the house builder needs permission to enter his own house. This is ridiculous! To Paul, the church in Corinth is his recommendation letter “written on our hearts, to be known and read by all ... written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts” (2Cor 3:2-3).</li> <li>• Who were “those who commend themselves” (2Cor 10:12)? We can find out more from chapter 11. They were the Jewish Christians who wanted the Corinthians to be separated from Paul; however, they did not want propose a conservative Judaism and a return to circumcision. Otherwise, Paul would have reprimanded them in is letters just as he had done to the Galatians.</li> </ul>	<p>2Cor 10:12-18 PFE p 109 2Cor 11:12 PFE p 109</p>

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	<p><b><u>Boasting for a Reason (cont'd)</u></b></p> <ul style="list-style-type: none"> <li>• Paul refused to compare himself with others but focused on what God has assigned to him. His goal is to bring the Good News to the Gentiles and those who never have the opportunity of knowing Christ. This is also his agreement with Peter and the Apostles in Jerusalem. Therefore, if Paul wants to boast, he only boasts in Christ.</li> <li>• Paul differs from his oppositions as he refuses to “boast beyond limits”, and not “in the labours of others”. If God’s commission is for him to proclaim the Good News in lands that do not know Christ, he wishes to “proclaim the good news in lands beyond you”, namely Rome and Spain.</li> <li>• This explanation of boasting in the Lord has become a powerful and “boastful” introduction to the next chapter. Amidst his boasting, Paul’s spirit and teachings of boasting only in Christ and living for the Gospels are fully reflected in his writings. Such is admirable indeed!</li> </ul>	<p>PFE p 110-111          Ga 2:9          Jr 9:2-23          1Cor 1:26-31</p> <p>2Cor 10:13-16          CSB, Acts 19:21          Rm 15:24, 28</p> <p>PFE p 112</p>
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