

<p>A</p>	<p><u>Introduction of related scriptural passages</u></p> <p>“Speak, LORD, for your servant is listening”</p>	<p>2Cor 11:1-12:13</p> <p>1Sam 3:9</p>
<p>B</p>	<p><u>Paul's Boasting</u></p> <ul style="list-style-type: none"> • “Let us do evil so that good may come’? Their condemnation is deserved!” (Rm 3:8) Paul boasts about his own weaknesses so as to save the Corinthians from falling into the trap of the deceitful apostles. Is this a sin? • Paul is not interested in boasting about himself and points out that this is foolishness. His goal is to ridicule the situation so that the Gospel may shine through this “foolishness”. • Those who boast about themselves are egotistic and focus only on their own greatness. Paul's “boasting” aims to clarify the incident when he was attacked by the false apostles who wanted to raise themselves up. (This includes: 1) their Jewish tradition; 2) their accomplishments; and 3) their vision.) Paul uses the truth to teach the Corinthians. Paul's action is self-defense, not boasting. He focuses on his weaknesses instead of his accomplishments; his purpose is for the good of others instead of himself. Therefore, his action is not unethical. • Note that Paul's “boasting” (if he has indeed boasted) is “forced” (2Cor 12:11). The environment may not change the sinfulness of one's action; however, it may reduce the impact. • “Jealousy of God” – The love between husband and wife does not have room for a third party's love. This is often used in both OT and NT as a metaphor for God's marital relationship with His Chosen People. As the parent of the church in Corinth, Paul nurtures the people. He “promised [them] in marriage to one husband” – Christ. Any parent can relate to Paul's intentions and feelings. • “But I am afraid that as the serpent deceived Eve by its cunning; your thoughts will be led astray from a sincere and pure devotion to Christ”. – the Church is compared to Eve because the Church is the New Eve who also faces the same challenges. • “Another Jesus ... different spirit ... different Gospel” – must teach according to the Apostles. 	<p>2Cor 11:1-6</p> <p>HO1</p> <p>PFE 123</p> <p>CSB 11:1 NJBC 50:52</p> <p>2Cor 11:30</p> <p>HO2</p> <p>SK Note 1 CSB Mt 25:1-13 Eph 5:23-32 Rev 19:7 CCC 505, 796</p> <p>2Cor 11:3</p> <p>2Cor 11:4</p>
<p>C</p>	<p><u>Boasting Without Asking for Reward</u></p> <ul style="list-style-type: none"> • Paul is support financially by other churches (2Cor 11:8) and through working as tentmakers (Acts 18:3), therefore, he has not requested material support from the Church of Corinth. Unfortunately, he is misunderstood by the Corinthian Christians as being disrespectful and lacking in love for them (2Cor 11:11). • Paul's intentions are: 1) not to burden them with his needs (2Cor 11:9); 2) to distinguish himself from the false apostles who take advantage of them (2Cor 11:20); and 3) to support them as a parent would the children (2Cor 12:14). 	<p>2Cor 11:7-20</p> <p>CSB 11:7-11</p> <p>CSB 11:7-11</p>

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D	<p><u>"The Fool's Speech"</u></p> <ul style="list-style-type: none"> • Paul decides to counteract the false apostles' boasting with his own boasting but emphasizes that this is "foolishness" (2Cor 11:1) when he is "speaking as a fool" (2Cor 11:21). This becomes the powerful "The Fool's Speech" as recorded in Cor 11:21-12:10. There are two parts: the apostles' sufferings (11:22-33) and Visions and Revelations (12:1-10). • Don't forget to savour the beautiful writing in SK Bible as you study the passages! • Words that are "not of human origins" are words not shared by the prophets due to their discipline and discretion. Paul's experience of visions allows him to have a foretaste of the heavenly glory and strengthens him to fulfill God's mission. • No one knows exactly what Paul's "thorn" is: however, just as Job suffers for God, he sees his thorn as a test from Satan – "a messenger from Satan to torment me, to keep me from being too elated". Is Satan good then? No! His challenges allow human beings to transform themselves therefore, proving that good may come out of evil. • One may choose to follow many philosophers to understand sufferings through logical analysis and knowledge. In the end, they have failed to understand the possibility of good and evil existing together (God is still present in our sufferings and it doesn't mean there is no God in sufferings). • One may choose to follow Paul and the Saints who, first accepted the existence of God in faith and eventually learned to understand and accept the mystery of suffering. One must learn to see the positive possibilities even in face of suffering. • Paul clearly understands the power of Christ may only be manifested in one's weaknesses. Therefore, we must wholeheartedly willing to boast our weaknesses "all the more gladly ... so that the power of Christ may dwell in me". We also learn to be content with "weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak, then I am strong". • Remember: God will provide what we need not what we want. 	<p>2Cor 11:21-12:13 CSB 11:21-12:10</p> <p>2Cor 11:21-29</p> <p>CSB 12:1-10 Acts 9:1-8, 16:9, 18:9, 22:17-18 Gal 1:12</p> <p>2Cor 12:7 CCC 311</p> <p>2Cor 12:9-10</p> <p>2Cor 12:9, HO3</p>
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HO1: The Ethics of Human Action - Intention V.S. Action

A good intention (for example, that of helping one's neighbor) does not make behavior that is intrinsically disordered, such as lying and calumny, good or just. The end does not justify the means. Thus the condemnation of an innocent person cannot be justified as a legitimate means of saving the nation. On the other hand, an added bad intention (such as vainglory) makes an act evil that, in and of itself, can be good (such as almsgiving). (CCC 1753)

HO2: The Ethics of Human Action – Environment V.S. Action

The *circumstances*, including the consequences, are secondary elements of a moral act. They contribute to increasing or diminishing the moral goodness or evil of human acts (for example, the amount of a theft). They can also diminish or increase the agent's responsibility (such as acting out of a fear of death). Circumstances of themselves cannot change the moral quality of acts themselves; they can make neither good nor right an action that is in itself evil. (CCC 1754)

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"If acts are intrinsically evil, a good intention or particular circumstances can diminish their evil, but they cannot remove it" (JP11, *The Splendour of Truth*, 81).

A *morally good* act requires the goodness of the object, of the end, and of the circumstances together. An evil end corrupts the action, even if the object is good in itself (such as praying and fasting "in order to be seen by men"). (CCC 1755)

H03: The Joy of Living in Difficulties and Suffering

The better you dispose thyself for suffering, the more wisely do you act, and the more do you merit; and you will bear it more easily if both in mind and by habit you are diligently prepared thereto ... He is not a truly patient man who will suffer nothing, only so much as he shall think fit, and from whom he pleases ... but how much soever and how often soever any adversity happen to him from any creature, he takes it all equally with thanksgiving as from the hand of God, and esteems it a great gain. For with God not anything, how trifling soever, suffered for God's sake, shall go unrewarded. (Thomas A. Kempis, *The Imitation of Christ*, III.19.2)

Ours is "a cultural climate which fails to perceive any meaning or value in suffering, but rather considers suffering the epitome of evil, to be eliminated at all costs. This is especially the case in the absence of a religious outlook which could help to provide a positive understanding of the mystery of suffering" (JP11, *Gospel of Life*, 15).