

Handout 1: 2 Corinthians Lesson 1

A chronology of Paul's relationship with the Christians of Corinth, Greece based on information in Acts of Apostles and 1 and 2 Corinthians:

- Paul first visited the city of Corinth on his second Missionary Journey in about 50-52 AD and stayed there for almost two years (Acts 18:1-18).
- The Roman proconsul Lucius Junius Gallio summoned Paul in the summer of 51 AD to hear charges made against him.
- In 52 AD, Paul, with Aquila and Priscilla, left Corinth for Ephesus where he established the headquarters of his ministry. He stayed in in Ephesus about three years (Acts 18:18-19:41).
- From Ephesus, Paul wrote his first letter to the Corinthian Christians (now lost) that included a warning against associating with immoral people (1 Cor 5:9-11).
- Paul received a letter from the Corinthian Christians meeting at Chloe's house reporting problems with the Church in Corinth and requesting answers to their questions (1 Cor 1:11). Stephanan, Fortunatus, and Achaicus apparently delivered the letter (1 Cor 16:17).
- Paul sent Timothy and Erastus to Corinth (Acts 19:22; 1 Cor 4:17; 16:10).
- From Ephesus, Paul sent a second letter that we call First Corinthians. He stayed in Ephesus until Pentecost and then left on a third missionary journey. Aquila and Priscilla remain in Ephesus, and Titus and Timothy returned to Paul from Corinth (2 Cor 1:1, 12:18).
- In about 56/57 AD, as he promised, Paul made a second, "painful" visit to Corinth that resulted in a crisis between Paul and the faith communities (1 Cor 4:19; 2 Cor 2:1-2).
- After his visit, Paul sent a third letter written with "many tears" (also lost), delivered by Titus and pleading with the Corinthians to change their behavior and to mend their relationship with him (2 Cor 2:3-9; 13; 7:6-15; 8:6).
- Paul traveled to the seaport of Troas in Asia Minor where he expected to meet Titus, who failed to arrive (Acts 20:1; 2 Cor 2:13).
- Titus joined Paul in Macedonia where he reported some success with the Corinthian Christians (2 Cor 2:7-8; 7:5-16). However, he also reported that their submission to Paul's leadership had declined (10:1-13:10).
- Paul sent a fourth letter (that is probably 2 Corinthians written at least a year after 1 Corinthians), written while he is in Macedonia. He sent it by Titus who was responsible for organizing the alms collection for Jerusalem and arranging for Paul's next visit (2 Cor 8:6-24; 13:1-10).
- Paul made a third visit to Corinth and stayed for three months to finalize the collection for Jerusalem and to reconcile the crisis with the Christians of Corinth (Acts 20:2-3; 2 Cor 12:14; 13:1).
- Aquila and Priscilla return to Rome and open a church home, and Timothy remains with Paul (Acts 20:4; Rom 16:3, 21). On their third Missionary Journey, Paul and his missionary team continue to travel to the churches in Greece, collecting their contributions for the Mother Church in Jerusalem (Rom 15:26).
- Sometime between 57/58 and 61 AD, Paul made a final visit to Jerusalem where he delivered the contributions from the Gentile churches in Asia Minor and Greece. The Romans arrested Paul, and the Roman governor imprisoned him in Caesarea Maritima for two years (Acts 21:15-24:27). When, as a Roman citizen, he appealed to Caesar, the governor sent him to Rome. Paul remained under house arrest in Rome for two years where he proclaimed the Gospel of Jesus Christ before being released (Acts 25:1-28:31). → over

SUMMARY OUTLINE OF SECOND CORINTHIANS

Biblical Period	#12: The Messianic Age of the Church of Jesus Christ					
Covenant	The New Covenant in Christ Jesus					
Focus	Introduction and Paul's relationship with the Corinthian Christians		Alms for the Church in Jerusalem		Defense of Paul's Ministry and Conclusion	
Scripture	1:1-----1:12-----8:1-----10:1-----13:11-----13					
Division	Greeting, blessing, thanksgiving	Past relationship	Titus' visit and their generosity in giving	Gifts of the churches in Macedonia and Greece	Paul defends the Christ-centered message of his preaching	Conclusion
Topic	Paul's ministry among the Christians of Corinth and the resolution of a crisis		The collection from Gentile-Christians for the Jewish-Christians in Jerusalem		Paul's continuing relationship with them	Mend your ways and love one another
Location	Paul wrote his letter from the Roman city of Ephesus in the Roman Province of Asia to the Christian community in the Roman city of Corinth, capital of the Roman Province of Achaia (Greece)					
Time	Sometime between 57/58 AD					
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I. Introduction and Paul's Relationship with the Corinthian Christians (1:1-7:16)

- A. Greeting, thanksgiving, and blessing
- B. Past relationship with the Corinthian Christians
 1. Paul's ministry
 2. Resolution of the crisis

II. The Collection of Alms for Jerusalem and Conclusion (8:1-9:15)

- A. Titus' visit and their generosity in giving
- B. Gifts of the churches in Macedonia and Greece

III. Defense of Paul's Ministry and Conclusion (10:1-13:10)

- A. Paul defends his Christ-centered message
- B. Conclusion

St. Paul addresses three main topics in his letter:

1. A crisis in the relationship between Paul and the Corinthian Christians (1:12-2:13) and the resolution of that crisis (7:5-16).
2. Additional directives concerning the alms collection for the Mother Church in Jerusalem (8:1-9:15).
3. A defense of his apostolic ministry against the charges of some false apostles trying to discredit him (2:14-7:4 and 10:1-13:10).

Handout 2: 2 Corinthians Lesson 1

Through jealousy and strife, Paul showed the way to the prize for endurance. Seven times he was in chains, he was exiled, he was stoned; he became a herald to the East and in the West, and he won splendid renown through his faith. He taught righteousness to all the world, and after reaching the boundaries of the West and giving his testimony before the rulers, he passed from the world and was taken up to the holy place. Thus he became our greatest example of perseverance.

St. Clement, Bishop of Rome and Vicar of the Universal Church circa 80/92-101 AD,
Letter to the Corinthians, 5.1, 80/92 AD

The introduction to Paul's letter in verses 1-11 is, for the most part, the conventional form of the opening in a first century Hellenistic letter. The introduction divides into three parts:

1. Greeting (verses 1-2)
2. Blessing (verses 3-7)
3. Thanksgiving (verses 8-11)

St. Paul cleverly works in the three words in verse 2 that become the focus of his letter by referring to holiness, grace (the anointing of God's favor), and the peace that comes to the individual and the community from a loving and right relationship with the Most Holy Trinity.

In verses 3-7, Paul's blessing becomes a doxology or glorification of God with an emphasis on the Christian's experience of both suffering and encouragement. Paul repeats the words encourage/encouragement, afflictions, and sufferings in verses 3-8. The word he uses most frequently is the word *parakaleo/paraklesis* that can be translated as "comforting/comfort" or "encourage/encouragement."

In 1:9-10, Paul uses the Greek verb *rhuomai* (Strong's G4506), "rescue," three times. It is also translated "draw out of danger." Paul uses this verb in three ways to express God's deliverance of Paul and his team in a past, present, and future context:

1. Paul testifies that God has already delivered/rescued them in the past from the great danger of death, referring to God's deliverance from the "affliction" that occurred in Asia.
2. Next, Paul states the God will continue in the present to deliver them and expresses their renewed and deepened trust in God to take care of them.
3. Finally, Paul continues in his hope that in the future God will rescue them.

The future deliverance refers perhaps not only to deliverance in this life but the confidence that ultimately God will rescue them from death in the final Resurrection. The reality of the resurrection is the basis of Christian hope and faith. The Catechism states: "We firmly believe, and hence we hope that, just as Christ is truly risen from the dead and lives for ever, so after death the righteous will live for ever with the risen Christ and he will raise them up on the last day" (CCC 989; cf Jn 6:39-40).

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In 1:21-22, St. Paul refers to the promises made by the Most Holy Trinity: God the Father who has anointed us with grace and established us in God the Son through the gift of the Holy Spirit in our hearts. Paul uses three different key words/expressions in verses 21-22: “anointed,” “put His seal,” and “given the Holy Spirit... as a first installment” or guarantee to describe the way God acts in the soul of the Christian:

1. In Baptism the Christian is spiritually “anointed” with grace and incorporated into Christ.
2. The Christian is then “sealed” for he no longer belongs to himself but has become the property of Christ (slaves in the ancient world were often branded with the mark of their owner).
3. Together with grace, the Christian receives the Holy Spirit as an “installment”—a pledge of the gifts he will receive in eternal life.

In 1:23-24, Paul regrets to announce that they cannot come to Corinth at this time. 2:1-5 suggests the possibility of two theories as to why Paul decided not to go to Corinth:

1. Some crisis in Corinth caused by an individual who was opposed to Paul has come to his attention, and he has decided to address the problem by letter first to give the Corinthians a chance to correct the problem before his visit.
2. Paul already made one visit but was offended by the opposition of someone, and returning to Ephesus, he sent this letter in place of a promised second visit.

The words “to spare you” in 1:23 and “work together for your joy” in verse 24 introduce the major themes of the next two passages of the letter in Chapter 2. Do not miss the repetitions of key contrasting words and ideas forming two clusters that will reappear when Paul continues addressing the same subject in 7:5-16:

1. cheer, rejoice, encourage, and joy
2. pain/painful, affliction, and anguish

The word “pain/pained/painful” is repeated seven times in 2:1-7.

Paul writes of different kinds of “odors” in 2:14-16: the “sweet” aroma of the knowledge of salvation through Christ Jesus and the “stink” of death. The “odor of death” is the corrupting power of sin.

Concerning 2:14-17, St. John Chrysostom, Bishop of Constantinople, (martyred 407) wrote: “The Gospel continues to spread everywhere a sweet and precious savor, even though some be lost who do not believe it. It is not the Gospel but their own perverseness that brings about their perdition; I should even say that the perdition of the wicked is a proof of the sweetness of the spiritual honey. The salvation of the good and the perdition of the wicked declare the efficacy of the Gospel. The sun, because it is especially bright, hurts the eyes of the weak; and Jesus is come ‘for the fall and rising of many’” (*Homilies on 2 Cor*, 5; quoting St. Simeon’s prophecy for Jesus in Lk 2:34).

THE MANY JOURNEYS OF ST. PAUL—APOSTLE TO THE GENTILES

ST. PAUL'S CALL TO CONVERSION and NEW LIFE AS A CHRISTIAN	
Witnessed St. Stephen's martyrdom	Acts 8:1
Mission to arrest Christians for the Sanhedrin	Acts 8:3
Conversion experience on the Road to Damascus	Acts 9:1-19
Paul preaches in Damascus	Acts 9:20-25
Spends 3 years in Arabia	Galatians 1:17-18
Returns to Damascus	Galatians 1:17
Meets with the Apostles Peter, James (Bishop of Jerusalem) , and John in Jerusalem	Acts 9:26-30; Galatians 1:17-19
Goes to Caesarea and then to Tarsus	Acts 9:30; Galatians 1:21
Called by Barnabas to join him in Antioch, Syria	Acts 11:26
Takes a famine relief contribution to Jerusalem	Acts 11:3
Returns to Antioch, Syria	Acts 12:25

ST. PAUL'S FIRST MISSIONARY JOURNEY:	
Approximate dates: 45 – 49 AD	
Companions: Barnabas, John Mark	
Mission field: Cyprus and Asia Minor (Turkey)	
Approximate miles traveled: 1,400 miles	
Sent by church of Antioch, Syria	
Mission to Cyprus by way of Seleucia (sea port of Antioch in the province of Syria)	Acts 13:4-12
Antioch on Pisidia in the province of Galatia (south-central Asia Minor)	Acts 13:13-51
Iconium in the province of Lycaonia (central Asia Minor)	Acts 14:1-5
Lystra in the province of Lycaonia (central Asia Minor)	Acts 14:6-19
Derbe in the province of Lycaonia (central Asia Minor)	Acts 14:20
Back through Lystra, Iconium and Antioch Pisidia	Acts 14:21-26
Return to home church at Antioch, Syria	Acts 14:27-28
Council of Jerusalem	Acts 15

ST. PAUL'S SECOND MISSIONARY JOURNEY:	
Approximate dates: 50 – 52 AD	
Companions: Silas, timothy, Priscilla and Aquila, Luke	
Mission field: Syria, Turkey, Greece	
Approximate miles traveled: 2,800 miles	
Sent by church of Antioch, Syria	
Syria and Cilicia (Tarsus, the capital of Cilicia was Paul's hometown)	Acts 15:23
Derbe and Lystra in Lycaonia (Timothy's home)	Acts 16:1-5
Phrygia and Galatia (Roman provinces)	Acts 16:6

Mysia to Troas	Acts 16:6-10
Samothracis and Neapolis	Acts 16:11
Philippi in Macedonia	Acts 16:12-40
Amphipolis and Apollonia	Acts 17:1
Thessalonica	Acts 17:1-9
Beroea (Berea)	Acts 17:10-15
Athens	Acts 17:16-34
Corinth	Acts 18:1-18
Cenchrea (Cenchreae)	Acts 18:18
Ephesus	Acts 18:19-21
Caesarea	Acts 18:22
Jerusalem	Acts 18:23
Antioch, Syria	Acts 18:23

ST. PAUL'S THIRD MISSIONARY JOURNEY Approximate dates: 53 – 58 AD Companions: Timothy, Luke, and other disciples Mission field: Turkey, Greece, Lebanon, Judea-Samaria-Galilee Approximate miles traveled 2,700 Sent by church of Antioch, Syria	
Galatia and Phrygia	Acts 18:23
Ephesus	Acts 19:1-20; 23-40
Macedonia	Acts 19:21; 20:1
Greece (Achaia)	Acts 20:2-3
Macedonia, Philippi, and Troas	Acts 20:3-12
Assos, Mitylene; near Chios, Samos, Trogyllium, Miletus	Acts 20:13-38
Cos, Rhodes, Patara	Acts 21:1-2
Tyre and Ptolemais	Acts 21:3-7
Caesarea	Acts 21:8-16
Jerusalem	Acts 21:17-23:22
Caesarea (imprisoned 2 years)	Acts 23:23-26:32

ST. PAUL'S FOURTH JOURNEY TO ROME Approximate date: 60/61 AD Companions: Luke, Roman guards, others By way of Lebanon, Turkey, Crete, Malta, Sicily, Rome Approximate miles traveled: 2,250 miles Sent by Roman Governor Festus	
Caesarea	Acts 27:1-3
Sidon, Myra, Cnidus	Acts 27:4-7
Fair Havens (Crete)	Acts 27:8
Clauda (Cauda)	Acts 27:15
Malta (Melita)	Acts 28:1-10

Syracuse, Rhegium, Puteoli	Acts 28:11-11-13
Forum of Appius and Three Taverns	Acts 28:15
Rome	Acts 28:16
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OTHER TRAVELS—YEAR OF TRAVEL UNKNOWN:

Macedonia to Illyricum: 1 Timothy 1:3

Troas and Miletus: 2 Timothy 4:13, 20

Crete: Titus 1:5

Mission to Spain: circa 63-66 AD: Romans 15:28

Nicopolis: Titus 3:12

MARTYRDOM:

Back to Rome and martyrdom: 2 Timothy 1; death June 29, 67 AD

THE LIFE OF PAUL: “Apostle to the Goyim (Gentiles)”

<u>EVENT</u>	<u>Year AD</u> (all dates are approximate)
Born at Tarsus (in modern Turkey) sometime between 7 and 12 AD of Jewish parents who are Roman citizens and traced their ancestry to the tribe of Benjamin (Romans 11:1; Philippians 3:5)	10?
Arrival in Jerusalem to study with Gamaliel (Acts 22:3)	30
Sent as an officer of the Sanhedrin to arrest Christians in Damascus & conversion (Acts 9; 22:6-16; 26:12-18)	36
3 year sojourn in Arabia and mission to Damascus (Galatians 1:17)	36-39
Visit to Jerusalem (Galatians 1:18)	39
Sojourn in Tarsus (Acts 9:30)	?
Arrival in Antioch in Syria to serve the Christian community (Acts 11:25)	43-44
1 st Missionary Journey (Acts 13-14); name change from Saul to Latin “Paulus” -at Cyprus -at Perga and Antioch in Pisidia -at Iconium -at Lystra and Derbe	45-49
Visit to Jerusalem for the 1 st Great Council of the Church (Acts 15)	49-50
2 nd Missionary Journey (Acts 15:36-18:21): -at Athens & Corinth (Greece); meets Roman governor Gallio* -wrote 1 & 2 Thessalonians	50-52 50?52 51-52
3 rd Missionary Journey (Acts 18:23-21:14) -visited Phrygia & Galatia -at Ephesus (Turkey) -wrote Galatians -wrote 1 Corinthians -mission to Macedonia -wrote 2 Corinthians -at Corinth (Greece) -wrote letter to the Romans	53-58 53 54-57 54 54/57 57 57?58 57-58 57/58
Return to Jerusalem (Acts 21:15-23:22)	Spring of 58
*Hearing with Roman Governor Felix / 2 year imprisonment at Caesarea. Hearing with Governor Festus at Caesarea (Acts 24-25)	58-60
4 th Journey: Voyage to Rome & shipwreck off the coast of Malta (Acts 27)	60?61
Paul imprisoned in Rome (Acts 28) -wrote letters to the churches at Colossus, Philemon, Ephesus, Philippi	61-63
*Voyage to the east and the west (Spain? Voyage to	63-67

Britain?) letters 1 Timothy & Titus	
Final Roman captivity: 2 Timothy letter	67
Martyrdom by beheading	67

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