

Dr. J. Ayodeji Adewuya, 2 Corinthians, Session 2, Chapter 1: Greeting, Prayer, Thanksgiving, Travel Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Adewuya, 2 Corinthians, Session 2, Chapter 1: Greeting, Prayer, Thanksgiving, Travel, Biblicalelearning.org, BeL

Dr. Ayo Adewuya's session on 2 Corinthians chapter 1 examines Paul's opening remarks in his letter. **Adewuya highlights Paul's defense of his apostleship** against those in Corinth questioning his authority. **The session explores Paul's discussion of suffering and comfort**, emphasizing their purpose in ministering to others. **Adewuya also analyzes Paul's explanation for his change in travel plans**, underscoring his desire to spare the Corinthians from harsh discipline and his commitment to godly sincerity. **Ultimately, the teaching emphasizes the importance of integrity, the communal nature of suffering and comfort, and living out one's calling as a saint.**

**2. 17 - minute Audio Podcast Created on the basis of
Dr. Adewuya, 2 Corinthians, Session 2 – Double click icon to
play in Windows media player or go to the
Biblicalelearning.org [BeL] Site and click the audio podcast link
there (New Testament → Pauline Epistles → 2 Corinthians).**



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3. Briefing Document: Adewuya, 2 Corinthians, Session 2, Chapter 1: Greeting, Prayer, Thanksgiving, Travel

Briefing Document: Analysis of Dr. Ayo Adewuya's Session on 2 Corinthians 1

This briefing document summarizes the main themes and important ideas discussed by Dr. Ayo Adewuya in his second session on the book of 2 Corinthians, focusing on chapter 1, which covers the greeting, prayer, thanksgiving, and Paul's travel plans.

Main Themes:

- **The Context of Misunderstanding and Distrust:** Dr. Adewuya establishes the backdrop of 2 Corinthians, highlighting a fractured relationship between Paul and the Corinthian church marked by "misunderstanding and distrust." He notes that this situation, characterized by impugned motives and a refusal to give the benefit of the doubt, is common in various spheres of life. Paul's primary aim in writing is to "explain himself to the Corinthians as best as he could and appeal to them for understanding and for love."
- **The Significance of Paul's Apostolic Authority:** A central issue addressed early in the letter is the questioning of Paul's apostleship by some within the Corinthian church. Adewuya emphasizes Paul's assertion that he is "an apostle of Christ Jesus, by the will of God," not by human selection, promotion, or denominational rule. He draws an analogy to African proverbs and the story of Moses to illustrate that Paul's authority comes directly from God, and therefore, questioning Paul undermines the very foundation of the Corinthians' Christian faith.
- **Quote:** "One of the problems between Paul and the Corinthians is that his apostleship has come under question by some in Corinth. So, he begins by stating that he was not an apostle by the decision or desire of an apostle... I'm an apostle by the will of God. In other words, he was not an intruder into the Corinthian church."
- **The Nature and Importance of "Saints":** Adewuya delves into Paul's address to the Corinthians as "saints" (hoi agioi). He clarifies that in the New Testament, this term is always plural and refers to "all believers in Christ rather than a select few," set apart by their relationship of trust in Jesus. Sainthood is not a posthumous status based on special works but an inherent characteristic of believers that implies an "ethical manner of life" reflecting God's holiness. He uses examples like

the often-complaining Israelites being called holy and Mahatma Gandhi's critique of Christians to underscore the expected alignment of belief and behavior.

- **Quote:** "We're called saints because of our relationship with Christ... As such, sainthood is not a status to be conferred on individuals due to some special work after death... the word saint, although primarily denoting relationships, implies the ethical manner of life that is expected of those who are so designated."
- **God's Comfort in Affliction and its Purpose:** Adewuya highlights Paul's shift in his typical opening to praise God as "the Father of mercies and the God of all consolation." He emphasizes that God consoles believers in affliction "so that we may be able to console those who are in any affliction and with the consolation with which ourselves are being consoled by God." Suffering for Christ equips believers to comfort others, and for every instance of suffering, there is a double measure of comfort. Paul views his own suffering as sacrificial and redemptive in its purpose of bringing others to Christ.
- **Quote:** "So that we may be able to comfort those who are in affliction with the comfort with which we ourselves are comforted by God... Paul sees himself as a sacrifice... He said I suffered for your sake. If we are afflicted, it is for your consolation and salvation."
- **The Communal Aspect of Suffering and Comfort:** Adewuya stresses that suffering and comfort in the Christian life are not solely individual experiences. "God's comfort can be given and received through others." Ministers' trials and comforts serve the benefit of the church. He cautions against pride that prevents believers from revealing their needs and receiving comfort from others, noting that preachers who lack experiential understanding of suffering are "miserable."
- **Quote:** "Evil spiritual comforts are not given to us for our use alone. They are like the gifts of God. They are given the opportunity to be distributed or become instruments of help to others... When we suffer, we suffer for others. And when we are comforted, we are comforted not just to keep the comfort for ourselves but to bless others."
- **Shared Suffering and Empathy:** While the Corinthians' suffering may not have been identical to Paul's, he recognizes it as "the same afflictions," emphasizing the importance of not minimizing others' hardships. He points to Paul's vulnerability in sharing his own intense suffering in Asia, where he "despaired of life itself," not as clinical depression but as an experience of being "utterly, unbearably crushed." This vulnerability demonstrates good leadership.

- **Quote:** "Paul says, yeah, you are not going through the same thing I'm going through, but your affliction is as important to God as mine is important to God. Your experience is as valid before God as my experience is valid."
- **Reliance on God and the Prayers of Others:** Paul's experience of near-death led him to "rely not on ourselves but on God, who raises the dead." Adewuya highlights that Paul's confidence in God's deliverance was also "linked to the intercessory prayers of others." He notes Paul's request for prayer and laments the modern tendency for such requests to become objects of gossip, preventing pastors from being vulnerable. Paul recognized the crucial role of the Corinthian Christians' prayers in his ministry.
- **Quote:** "He who rescued us from so deadly a peril will continue to rescue us. We have set our hope on him that he will rescue us again. You also join in helping us through our prayers so that many will give thanks on our behalf for the blessing granted to us through the prayers of many... Paul was not a pastor do-it-alone."
- **Paul's Defense of His Integrity and Sincerity:** Paul addresses accusations of acting "shamelessly without integrity" and being "insincere" with letters that were evasive. Adewuya explains that Paul defends himself by appealing to his conscience and the Corinthians' knowledge of his conduct, asserting that his behavior in both church and the world has been characterized by "frankness and godly sincerity, not by earthly wisdom, but by the grace of God." He emphasizes that Paul's communication is clear and doesn't require "reading between the lines."
- **Quote:** "Indeed, this is our boast, the testimony of our conscience. We have behaved in the world with frankness and godly sincerity, not by earthly wisdom, but by the grace of God and all the more towards you. For we write to you nothing other than what you can read and understand."
- **The Issue of Changed Travel Plans:** Adewuya discusses the Corinthians' criticism of Paul for not following through with his planned visits. They interpreted this change as fickleness, unreliability, and a sign of diminishing affection. Adewuya points out that while their disappointment was understandable, they were wrong to impugn Paul's motives without knowing his heart and circumstances. He uses the analogy of a pastor judging a latecomer to illustrate the danger of making assumptions.
- **Quote:** "Was I vacillating when I wanted to do this? Do I make my plans according to ordinary human standards, ready to say yes and no, no at the same time?... We

should be very slow in impugning motives to what people do. Usually, we impugn motives very well."

- **Paul's Reasons for the Change and His Apostolic Approach:** Paul defends his reliability by linking his integrity to God's faithfulness. He argues that his ministry of Christ demands reliability and that his message is not a contradictory "yes and no." He invokes God as a witness, stating that he delayed his visit "to spare you" apostolic discipline, wanting them to resolve their issues themselves. He emphasizes that neither he nor his associates are "lords over the Corinthians faith" but rather "promoters of your joy," respecting their autonomy in faith.
- **Quote:** "As surely as God is faithful, I want to you has not been yes and no... It was to spare you that I did not come again to Corinth... Rather, we are promoters of your joy."

Most Important Ideas and Facts:

- 2 Corinthians is written in the context of a strained relationship between Paul and the Corinthian church, characterized by misunderstanding and questions about Paul's authority.
- Paul's apostleship is divinely ordained ("by the will of God"), giving him a foundational authority that the Corinthians should respect.
- "Saints" in the New Testament refers to all believers, set apart by their relationship with Christ, and implies a call to ethical living.
- God provides comfort in suffering, and this comfort empowers believers to comfort others in their afflictions.
- Suffering in the Christian life can have a redemptive purpose, as seen in Paul's willingness to endure hardship for the sake of the Corinthians' salvation.
- Believers are encouraged to rely on God in times of trouble and to support one another through prayer.
- Integrity and sincerity are non-negotiable for Christian leaders, and Paul defends his own against accusations of deceitfulness.
- Changes in plans should not be immediately interpreted negatively; it's crucial to understand the motives and circumstances behind them.
- Christian leaders are called to serve with humility, promoting the joy of believers without lording over their faith, as ultimate authority belongs to God.

- Paul's past, present, and future reliance on God for deliverance highlights the ongoing nature of God's saving work.
- The Holy Spirit plays a crucial role in establishing, anointing, sealing, and guaranteeing the future blessings of believers.

This session provides valuable insights into the complex dynamics between Paul and the Corinthian church, offering timeless lessons on leadership, integrity, the purpose of suffering, the nature of Christian community, and the ultimate authority of God.

4. Study Guide: Adewuya, 2 Corinthians, Session 2, Chapter 1: Greeting, Prayer, Thanksgiving, Travel

2 Corinthians 1 Study Guide

Quiz

1. According to Paul's introduction, what was the primary issue straining his relationship with the Corinthians, and what was his intended approach to resolve it?
2. Explain the significance of Paul identifying himself as an apostle "by the will of God." What implications did this have for the Corinthians' questioning of his authority?
3. How does Paul redefine the term "saints" in his greeting to the Corinthians and the believers in Achaia? What is the basis for this designation?
4. In what way does Paul's thanksgiving in 2 Corinthians 1 differ from his usual practice in other letters? What does he emphasize instead?
5. What is the meaning of "consolation" (paraklēsis) as discussed in the context of Paul's suffering? How does Paul connect his suffering and consolation to the Corinthians?
6. Explain Paul's understanding of his suffering as being "redemptive" or "sacrificial." What is the purpose he attributes to it?
7. How does Paul respond to the accusations regarding his change in travel plans? What reasons does he give for not visiting Corinth as initially planned?
8. What were the two main accusations leveled against Paul by his detractors in Corinth? How does Paul defend his integrity against these charges?
9. How does Paul link his own trustworthiness and integrity to the faithfulness of God? What does he say about the nature of the message he and his companions preached?
10. What two reasons does Paul give for delaying his return to Corinth in verse 23? What does this reveal about his approach to leadership and his relationship with the Corinthians?

Quiz Answer Key

1. The primary issue was a relationship of misunderstanding and distrust, where his apostleship was being questioned. Paul's intended approach was to explain himself, appeal for their understanding, and reaffirm his love for them.
2. Identifying himself as an apostle "by the will of God" emphasizes that his authority came directly from divine appointment, not from human selection or ambition. This implied that by questioning Paul's apostleship, the Corinthians were undermining the very foundation of their own Christian faith, as he was the one who brought them to Christ.
3. Paul defines "saints" (hoi hagioi) as all believers in Christ, those who are set apart by their relationship of trust in Jesus. Sainthood is not a status earned after death but a designation for living believers due to their belonging to God through Christ.
4. Unlike his usual practice of thanking God for the believers, Paul begins 2 Corinthians by praising God for the mercy and comfort shown to him in his afflictions. He emphasizes God's role in providing consolation and strength in the midst of suffering.
5. "Consolation" (paraklēsis) in this context involves more than sympathy; it signifies strengthening and helping. Paul states that his own affliction and the resulting consolation from God serve to equip him to comfort others facing similar trials, demonstrating a communal aspect of suffering and encouragement.
6. Paul views his suffering as having value in bringing others to Christ, making it "redemptive" or "sacrificial" in a missiological sense. While not equating his suffering with Christ's, he sees it as purposeful for the consolation and salvation of the Corinthians.
7. Paul explains that his change in travel plans was not due to fickleness but for their benefit, to spare them from apostolic discipline. He had intended to visit them twice but delayed his return to give them time to address their issues.
8. The two main accusations were that he acted shamelessly without integrity and that his letters were insincere and shrewd, saying one thing but meaning another. Paul defends himself by appealing to the testimony of his conscience, his godly sincerity, and the clarity of his correspondence, stating he wrote nothing they could not read and understand.
9. Paul links his integrity to God's faithfulness by asserting that his message, like God's promises in Christ, was an emphatic "yes" and not a contradictory "yes and no." He argues that the transformative work of God in their lives confirms the

reliable and consistent nature of his ministry, mirroring God's unwavering character.

10. Paul gives two reasons for delaying his return: to spare them apostolic discipline and because he and his associates were not lords over their faith but promoters of their joy. This highlights his loving concern for their spiritual well-being and his respect for their autonomy in their faith.

Essay Format Questions

1. Analyze the significance of Paul's opening remarks in 2 Corinthians 1:1-11. How do these verses establish the themes and tone for the rest of the letter, particularly concerning suffering, consolation, and Paul's apostolic authority?
2. Discuss Paul's understanding of suffering as presented in 2 Corinthians 1. How does he interpret his own afflictions, and what purpose does he attribute to suffering in the lives of believers and in the context of ministry?
3. Examine Paul's defense of his integrity in 2 Corinthians 1:12-14. What accusations did he face, and what arguments does he use to counter these charges and re-establish trust with the Corinthian church?
4. Evaluate Paul's explanation for his change in travel plans in 2 Corinthians 1:15-24. How does he justify his actions, and what does this reveal about his pastoral sensitivity and his understanding of his role as an apostle?
5. Explore the concept of "saints" as Paul uses it in 2 Corinthians 1:1-2. How does his definition differ from common understandings, and what are the implications of this designation for the lives and relationships of believers?

Glossary of Key Terms

- **Apostle:** In the New Testament, generally refers to someone personally chosen and sent by Jesus Christ to proclaim the gospel and establish churches. Paul claimed this authority through a direct encounter with Christ.
- **Grace (charis):** God's unmerited favor, love, and kindness extended to humanity, particularly through salvation in Jesus Christ. It is the basis for forgiveness and spiritual growth.
- **Peace (eirēnē):** A state of wholeness, well-being, and reconciliation, particularly the peace established between God and humanity through Jesus Christ.
- **Saints (hoi hagioi):** Literally "holy ones" or "set apart ones." In the New Testament, it refers to all believers in Christ who are sanctified (made holy) through their relationship with Him.
- **Consolation (paraklēsis):** Comfort, encouragement, and strengthening, often provided by God in times of difficulty or suffering. It also implies the ability to comfort others based on one's own experience of God's comfort.
- **Affliction (thlipsis):** Hardship, distress, or suffering. Paul frequently discusses the afflictions he faced as part of his ministry.
- **Integrity:** Moral soundness and consistency of character. Paul emphasizes his integrity in his dealings with the Corinthians.
- **Godly Sincerity (hagiōtēs):** Holiness or purity of intention and behavior, motivated by a desire to please God.
- **Earthly Wisdom:** Human understanding and strategies, often contrasted with the wisdom that comes from God.
- **Double Favor (di' diplēs charitos):** Paul's intention for his second visit to bring further grace or blessing to the Corinthians.

5. FAQs on Adewuya, 2 Corinthians, Session 2, Chapter 1: Greeting, Prayer, Thanksgiving, Travel, Biblicalelearning.org (BeL)

Frequently Asked Questions on 2 Corinthians 1

1. What was the primary issue Paul was addressing with the Corinthian church in 2 Corinthians, particularly as highlighted in the opening chapter?

Paul was dealing with a breakdown of trust and understanding between himself and the Corinthian church. Some members were questioning his motives and his apostolic authority. He wrote this letter to explain himself, appeal for their understanding and love, and rectify the strained relationship.

2. Why does Paul emphasize that he is an apostle "by the will of God" in his greeting?

Paul highlights that his apostleship is by divine appointment, not by human selection, election, or promotion. This was crucial because his authority as an apostle was being questioned in Corinth. By stating his divine calling, he underscores that rejecting his authority is akin to questioning God's will and the very foundation of their faith, as he was the one who brought them to Christ.

3. What does Paul mean by referring to the believers in Corinth as "saints"?

Paul uses the term "saints" (hoi agioi) to refer to all believers in Christ collectively, not just a select few who have attained a super-spiritual status or who are recognized after death. Sainthood is based on their relationship with Christ, signifying that they are set apart and belong to God. This designation also implies an expectation of an ethical manner of life that reflects God's holiness.

4. How does Paul's discussion of his afflictions and God's consolation relate to the Corinthian believers?

Paul shares his experiences of intense suffering and the profound comfort he received from God not for his own sake alone, but so that he could, in turn, comfort those in affliction within the Corinthian church. He views his suffering as potentially benefiting their consolation and salvation, emphasizing that God's comfort is often experienced and shared communally among believers.

5. What does Paul mean when he says that the Corinthians share in the "same sufferings"?

While the exact circumstances of Paul's suffering were likely different from those of the Corinthian believers, Paul asserts that they share in the "same sufferings" in a broader sense. He does not minimize their hardships but rather emphasizes that all believers face afflictions that are significant to God. He avoids comparing the severity of their individual struggles, recognizing the commonality of experiencing trials in the Christian life.

6. Why did Paul bring up his change in travel plans to the Corinthians, and what accusations did he address in doing so?

Paul addressed his change in travel plans because his detractors in Corinth had used it to accuse him of being fickle, unreliable, and insincere, suggesting that he made plans according to worldly standards and could not be trusted to keep his word. They also interpreted his change in plans as a sign of diminishing affection for them.

7. How does Paul defend his integrity and the trustworthiness of his message in response to the accusations against him?

Paul defends his integrity by appealing to his conscience and the Corinthians' own knowledge of his conduct, asserting that he has always acted with frankness and godly sincerity, guided by God's grace rather than earthly wisdom. He also emphasizes that his message, centered on Jesus Christ, is a clear and emphatic "yes" and not a contradictory "yes and no," linking his own reliability to God's faithfulness.

8. What were Paul's reasons for changing his travel plans, as explained in this chapter?

Paul gives two main reasons for his change in travel plans. First, he wanted to spare the Corinthians from a potentially severe apostolic discipline if he had visited them while they were still facing issues. He aimed to give them an opportunity to resolve their problems themselves. Second, he clarifies that he and his associates do not seek to be lords over their faith but rather promoters of their joy and spiritual well-being, respecting their autonomy in their faith journey.