

Dr. J. Ayodeji Adewuya, 2 Corinthians, Session 3, Chapter 2: Paul's Defense Resources from NotebookLM

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

1. Abstract of Adewuya, 2 Corinthians, Session 3, Chapter 2: Paul's Defense, Biblicalelearning.org, BeL

Dr. Ayo Adewuya's session on 2 Corinthians 2 examines Paul's defense of his actions and his pastoral approach to a situation of discipline within the Corinthian church. The session highlights the necessity of **church discipline** for spiritual health, emphasizing that it should be **remedial** and followed by **forgiveness and restoration** for repentant individuals. Paul's deep **love and concern** for the Corinthians are evident in his decision to postpone a visit to avoid causing them further pain, and he advocates for **compassionate confrontation**. The lecture further explores Paul's analogy of Christians as the **aroma of Christ**, impacting both those being saved and those perishing, and concludes by contrasting his sincere ministry with those who peddle the word of God for personal gain.

**2. 19 - minute Audio Podcast Created on the basis of
Dr. Adewuya, 2 Corinthians, Session 3 – 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).**



**Adewuya_2Cor_Sessi
on03.mp3**

3. Briefing Document: Adewuya, 2 Corinthians, Session 3, Chapter 2: Paul's Defense

Briefing Document: Dr. Ayo Adewuya on 2 Corinthians 2 - Paul's Defense

Overview: This briefing document summarizes the main themes and important ideas presented by Dr. Ayo Adewuya in his session on 2 Corinthians chapter 2, titled "Paul's Defense." Adewuya focuses on Paul's explanation for his change in travel plans, his discussion of church discipline and forgiveness, and his reflections on the nature and impact of the Christian ministry.

Main Themes and Important Ideas:

1. Paul's Defense for Not Visiting Corinth (2 Cor 2:1-4):

- **Avoiding Painful Visits:** Paul explains his decision not to return to Corinth immediately was to spare both himself and the Corinthians further pain after a previous difficult visit. He states, **"So, I made up my mind not to make you another painful visit."**
- **Joy Interdependence:** Paul highlights the close relationship he shared with the Corinthians, stating that their joy was his joy and their pain his pain: **"For if I cause you pain, who is there to make me glad but the one whom I have pained? ... for I am confident about all of you that my joy will be the joy of all of you."**
- **Letter of Tears:** Paul refers to a previous "sorrowful letter with much sorrow and anguish of heart and with many tears" written out of love for them, not to cause pain but to express his deep affection: **"For I wrote to you out of much distress and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you."** Adewuya clarifies this was not 1 Corinthians nor the letter mentioned in 1 Corinthians 5-9.

2. The Issue of an Offender and the Importance of Forgiveness and Restoration (2 Cor 2:5-11):

- **Discipline as Remedial, Not Retributive:** Adewuya emphasizes Paul's understanding of Christian discipline as a means of restoration, contrasting it with punishment: **"Christian discipline is not simply retributive but also remedial. Christian discipline is not retributive but is remedial. And here, we need to quickly make a distinction between discipline and punishment. Punishment is**

not redemptive. Discipline is redemptive." He connects "discipline" to the Latin "discipulus," meaning "learner" or "student."

- **Pastoral Sensitivity:** Paul's approach to the offender demonstrates pastoral sensitivity. He doesn't name the individual, prioritizing their eventual restoration over public shaming. Adewuya notes, **"Paul had a loftier goal in mind. It is the restoration of that offender."**
- **Forgiveness and Consolation:** Paul urges the Corinthians to forgive and console the repentant offender who had received "punishment by the majority": **"This punishment by the majority is enough for such a person. So now, instead, you shall forgive and console him so that he may not be overwhelmed by excessive sorrow."**
- **Reaffirming Love:** Paul encourages the Corinthians to reaffirm their love for the offender: **"So, I urge you to reaffirm your love for him."**
- **Ministry of Restoration Missing in Churches:** Adewuya critiques the modern church for often failing in the area of restoration after discipline: **"Most churches, or if I may put it that way, discipline people, and we just throw them away. We don't care whether they come back to Christ or not. We just throw them away."**
- **Avoiding Satan's Exploitation:** Paul's call for forgiveness is also rooted in a desire to prevent Satan from taking advantage of the situation: **"And we do this so that we may not be outwitted by Satan, for we are not ignorant of his designs."** Adewuya explains this could happen if the unrepentant refusal to forgive leads to the offender's further despair and abandonment of faith.
- **Nature of the Offense:** Adewuya notes that the exact nature of the offense is uncertain, though he leans towards it being a personal offense against Paul or his representative, possibly a challenge to his apostolic authority, rather than the incestuous relationship mentioned in 1 Corinthians 5. He states, **"Evidently, after Paul's painful visit, an insult of some description has been held against Paul or one of his representatives."**
- **Holiness as Restoration:** Adewuya introduces the concept of "holiness as restoration," emphasizing that Christianity is fundamentally about "restored relationships" – with God and with one another. **"If you ask me to give a two-word definition of Christianity, this is just me, I will tell you that Christianity is basically restored relationships."**

3. Lessons on Church Discipline:

- **Necessity for Church Health:** Discipline is crucial for the well-being of the church, preventing corruption and the loss of God's blessing: **"Discipline is necessary for the health of the church."**
- **Forgiveness and Restoration for the Repentant:** Churches must be willing and quick to forgive and restore those who genuinely repent: **"Forgiveness and restoration must be extended to a repentant brother or sister."**
- **Avoiding Perpetual Condemnation:** It is un-Christian to constantly remind people of past sins and treat them as second-class members: **"It is not an expression of Christian love to remind people of their past sins and to treat them as second-class members of the church."**
- **Paul's Humble Authority:** Paul's statement, **"Whosoever you forgive, I forgive,"** demonstrates his exercise of authority with humility, intertwining his forgiveness with that of the congregation. Adewuya highlights that humility was not a virtue in Greek culture but was adopted by Christians.

4. Paul's Journey and Anxiety for the Corinthians (2 Cor 2:12-13):

- **Ministry Opportunity in Troas:** Paul traveled to Troas to preach the gospel, finding an open door for ministry: **"When I came to Troas to preach the gospel of Christ, a door was opened for me in the Lord..."**
- **Anxiety over Titus's Return:** Paul's inability to find rest in his spirit was due to his concern for Titus and the news he would bring from Corinth: **"...but my mind could not rest because I did not find my brother Titus there."** This illustrates Paul's deep care and love for the Corinthians, a key aspect of his humanity revealed in 2 Corinthians. Adewuya uses an African proverb to illustrate this pastoral concern.

5. The Aroma of Christ and the Nature of Christian Ministry (2 Cor 2:14-17):

- **Triumphant Procession:** Paul thanks God for always leading them in a "triumphant procession" in Christ, spreading the "fragrance that comes from knowing him in every place." He likens his ministry to a soldier sharing in the triumph of a victorious general (God).

- **The Aroma of Life and Death:** The gospel is an aroma with different effects depending on the recipient: "For we are the aroma of Christ to God among those who are being saved and among those who are perishing. The good news that Titus brought to him evoked an outburst of praise." It is "a fragrance from death to death" for those perishing and "a fragrance from life to life" for those being saved. This highlights the importance of the individual's reaction to the gospel.
- **The Christian's Fragrance:** Every Christian should exude the "fragrance of Christ," which comes from an "intimate relationship with Christ," not from superficial means. Adewuya shares anecdotes about individuals whose presence had a positive and noticeable impact.
- **Sufficiency for Ministry:** Paul's question, "**Who is sufficient for these things?**" acknowledges the immense responsibility and difficulty of Christian ministry. Adewuya suggests the answer lies in God's grace.
- **Sincere and Commissioned Ministers:** Paul contrasts himself and his co-workers with "peddlers of God's word," emphasizing their sincerity, divine commission, and speaking "in the sight of God... in Christ": "**For we are not many. We are not like so many peddlers of God's word, but as men of sincerity as commissioned by God in the sight of God, we speak in Christ.**" This highlights the importance of pure motives and an unadulterated message in ministry.

Conclusion:

Dr. Adewuya's session on 2 Corinthians 2 provides valuable insights into Paul's pastoral heart, his defense for his actions, and crucial principles regarding church discipline, forgiveness, and the essence of Christian ministry. He underscores the importance of restoration, sincere love, and reliance on God's grace in all aspects of Christian life and leadership.

4. Study Guide: Adewuya, 2 Corinthians, Session 3, Chapter 2: Paul's Defense

2 Corinthians 2 Study Guide: Paul's Defense

Quiz

1. According to Adewuya, why did Paul decide not to make another painful visit to the Corinthians?
2. Adewuya highlights several lessons from Paul's sorrowful letter. Name two of these lessons regarding confrontation.
3. What distinction does Adewuya draw between discipline and punishment, and what is the primary purpose of Christian discipline?
4. Why does Paul choose not to name the specific offender in 2 Corinthians 2, according to Adewuya's interpretation?
5. What does Adewuya say is a significant problem in the church today regarding those who have been disciplined?
6. According to Adewuya, what does Paul emphasize about the church when he says they should forgive the offender?
7. What were some of the prevailing arguments about the identity of the offender mentioned in 2 Corinthians 2, and what does Adewuya suggest about the nature of the offense?
8. In 2 Corinthians 2:12-13, why was Paul unable to rest in Troas despite an open door for ministry?
9. Explain the analogy Paul uses in 2 Corinthians 2:14-16 regarding a triumphant procession and the aroma of Christ, according to Adewuya.
10. According to Adewuya, what does Paul mean when he states that he and his co-workers are "not like so many peddlers of God's word" (2 Corinthians 2:17)?

Answer Key

1. Paul decided not to make another painful visit to the Corinthians to spare them and himself further pain. He understood that a visit while they were still rebellious would necessitate strong disciplinary action, which would aggravate the situation rather than resolve it.

2. Two lessons from Paul's sorrowful letter regarding confrontation are that it should not come easily or with pleasure. Instead, it should be approached with the right mindset and motivated by love, recognizing the potential pain it might cause.
3. Adewuya distinguishes discipline as redemptive, aiming to teach and restore, while punishment is retributive, focusing on inflicting pain without necessarily leading to change. The primary purpose of Christian discipline is the learning and restoration of the offender.
4. Paul chooses not to name the offender because his loftier goal was the restoration of that person. Naming the offender could lead to suspicion and hinder their reintegration into the congregation, demonstrating Paul's pastoral sensitivity.
5. A significant problem in the church today, according to Adewuya, is the lack of a ministry of restoration. Often, individuals who are disciplined are cast out without a focus on their repentance, forgiveness, and eventual return to the Christian community.
6. When Paul says the church should forgive the offender, Adewuya emphasizes that the church must be a place of forgiveness, mirroring the forgiveness of Christ. Extending forgiveness to repentant offenders is crucial for the church's moral and scriptural authority.
7. Older commentators often argued the offender was the man guilty of incest in 1 Corinthians 5. However, Adewuya suggests it was more likely a personal offense against Paul or one of his representatives, possibly involving a challenge to Paul's apostolic authority.
8. Paul was unable to rest in Troas because his brother Titus had not yet arrived with news of how the Corinthians had responded to his previous letter. Paul was deeply concerned for their spiritual well-being and anxious about their acceptance of his authority.
9. Paul likens his ministry to a captive led in the triumphant procession of a victorious Roman general, with God as the general. The gospel, spread through their ministry, is like an aroma: a fragrance of life to those being saved and a fragrance of death to those who are perishing, reflecting their different reactions to the message.

10. When Paul says they are not like peddlers of God's word, Adewuya explains that he is contrasting himself with wandering teachers and philosophers of the time who often sought payment for their teachings and may have adulterated the message. Paul emphasizes his sincerity, divine commission, and speaking truthfully in Christ.

Essay Format Questions

1. Discuss the importance of discipline and restoration within the church, drawing on the principles outlined in 2 Corinthians 2 as interpreted by Adewuya. How can churches today better balance the need for discipline with the call for forgiveness and restoration?
2. Analyze Paul's motivations and pastoral sensitivity as revealed in 2 Corinthians 2, according to Adewuya. How do Paul's actions and concerns serve as a model for Christian leaders and believers in their interactions with others?
3. Explore the significance of forgiveness in the Christian community as presented in Adewuya's analysis of 2 Corinthians 2. What are the implications of withholding forgiveness, and how does extending it reflect the character of Christ?
4. Examine the analogy of the "aroma of Christ" in 2 Corinthians 2:14-16, as explained by Adewuya. How does this metaphor illustrate the impact of a Christian's life and the varying responses to the gospel message? What does it mean to diffuse the "fragrance of Christ" in daily life?
5. Contrast Paul's approach to ministry with those he labels as "peddlers of God's word" in 2 Corinthians 2:17, based on Adewuya's teaching. What are the key characteristics of an authentic ministry, and how can believers discern between genuine and insincere messengers?

Glossary of Key Terms

- **Discipline:** In a pastoral context, a process of guidance, correction, and instruction aimed at learning, growth, and restoration, often stemming from the Latin "discipulus" meaning learner or student.
- **Abuse:** Harmful treatment, often involving the misuse of power or authority, that inflicts physical, emotional, or spiritual damage. Adewuya distinguishes it from healthy discipline.
- **Redemptive:** Having the power to save, rescue, or restore something or someone. Adewuya emphasizes that Christian discipline should be redemptive in nature.
- **Retributive:** Characterized by or aiming at inflicting punishment in return for wrongdoing. Adewuya contrasts this with the remedial nature of Christian discipline.
- **Remedial:** Intended to correct or improve something that is wrong or deficient; having a healing or restorative effect. Adewuya argues Christian discipline should be primarily remedial.
- **Penitent:** Feeling or expressing remorse for one's sins or misdeeds; repentant. Paul shows sensitivity towards the psychological needs of a penitent wrongdoer.
- **Apostolic Authority:** The authority and power believed to have been given to the apostles by Jesus Christ, which Paul claimed and exercised in his ministry.
- **Restoration:** The act of returning something or someone to a former condition, place, or position, often involving healing or reconciliation. Adewuya highlights the ministry of restoration in 2 Corinthians.
- **Triumphant Procession:** A formal parade celebrating a military victory, common in Roman culture. Paul uses this imagery to describe God's leading of believers through Christ.
- **Peddlers of God's Word:** Those who, according to Paul and Adewuya's interpretation, handle or sell the gospel message insincerely, often for personal gain or with impure motives, contrasted with those who speak truthfully and with divine commission.

5. FAQs on Adewuya, 2 Corinthians, Session 3, Chapter 2: Paul's Defense, Biblicalelearning.org (BeL)

Frequently Asked Questions on 2 Corinthians 2

1. Why did Paul decide not to make another visit to the Corinthians after his "painful visit"?

Paul refrained from visiting Corinth again immediately because his previous visit had been painful for both him and the Corinthians. He knew that the underlying issues, including rebellion and opposition to his authority, were still present. Another visit would have likely necessitated strong disciplinary action, which he believed would aggravate the situation and cause further sorrow for those who brought him joy. His decision was motivated by a desire to spare them and himself more pain and to wait until their attitude had changed.

2. What was the purpose of the "sorrowful letter" Paul wrote to the Corinthians?

The "sorrowful letter," written with much distress, anguish, and tears, was not intended to simply cause pain to the Corinthians. Instead, Paul's primary aim was to make them aware of the abundant love he had for them. He hoped that the letter would lead to their repentance and a change in attitude, thus paving the way for a more joyful reconciliation in the future.

3. What lessons does Paul teach about confronting others, particularly within a Christian context?

Paul emphasizes that confrontation should not be approached lightly or with pleasure. When confronting friends or fellow believers, one should first examine their own attitude and ensure it is rooted in love. The goal should not be to prove oneself right but to address necessary issues for the well-being of the relationship and the community. Furthermore, Paul's tears of empathy demonstrate that when addressing wrongdoing, one should feel the pain of the situation and be motivated by a desire for restoration, not retribution.

4. What was the nature of the offense committed by the individual mentioned in 2 Corinthians 2:5-11?

The exact nature of the offense is not explicitly stated and remains uncertain. While some older interpretations suggest it was the case of incest mentioned in 1 Corinthians 5, the speaker argues against this, suggesting it was more likely a personal offense or insult directed at Paul or one of his representatives. This act of defiance seems to have garnered some support within the Corinthian church, leading to a division. Regardless of the specifics, the focus of Paul's discussion is on the proper response to a repentant offender.

5. What does Paul emphasize about the purpose of church discipline in this passage?

Paul distinguishes between discipline and punishment. He asserts that Christian discipline is not merely retributive (punishing for the sake of punishment) but fundamentally remedial and redemptive. Drawing from the Latin root of "discipline" (discipulus, meaning learner or student), he highlights that its purpose is to help the offender learn, repent, and be restored to the community. This contrasts with punishment, which is often an end in itself and not necessarily aimed at transformation.

6. What does Paul instruct the Corinthians to do regarding the repentant offender, and why?

Paul instructs the Corinthians to forgive and console the repentant offender so that he would not be overwhelmed by excessive sorrow. He urges them to reaffirm their love for him. This directive serves several purposes: to test their obedience, to demonstrate the church as a place of forgiveness mirroring Christ's, and to prevent Satan from taking advantage of the situation by driving the individual to despair and further away from God. Paul's own willingness to forgive is intertwined with their forgiveness, highlighting the communal aspect of reconciliation.

7. What are some key lessons regarding church life and ministry that can be drawn from 2 Corinthians 2?

Several important lessons emerge: discipline is necessary for the health of the church, but it must be followed by forgiveness and restoration for repentant individuals. The church should be a living demonstration of forgiveness and avoid holding past sins against those who have repented. Ministers should exercise authority with humility and be motivated by genuine love and concern for their congregations, mirroring Paul's deep care for the Corinthians. Furthermore, believers should be mindful of Satan's schemes to create division and despair.

8. How does Paul describe the ministry of the gospel in 2 Corinthians 2:14-17?

Paul uses the analogy of a triumphant procession to describe his ministry. He sees God as the victorious general, and he and his fellow laborers as sharing in that triumph, spreading the "fragrance" of the gospel everywhere they go. This gospel message is an aroma of life to those being saved and an aroma of death to those who are perishing, highlighting the critical importance of people's response to it. Paul emphasizes that true ministers are not "peddlers" of God's word motivated by personal gain, but rather speak with sincerity, commissioned by God, and in His sight, driven by pure motives and a genuine message.