

Chapter Two

THE PROBLEM OF LONELINESS (2:1-17)

IDEAS TO INVESTIGATE:

1. What "pain" was Paul reluctant to cause the Corinthians?
2. Who is the "one" who had caused pain both to Paul and the church?
3. What are the "designs" of Satan about which we should not be ignorant?
4. What "aroma" do christians become to God?
5. Who are "peddlers of God's word"? What's wrong with "peddling" it?

SECTION 1

Discord (2:1-11)

2 For I made up my mind not to make you another painful visit. ²For if I cause you pain, who is there to make me glad but the one whom I have pained? ³And I wrote as I did, so that when I came I might not suffer pain from those who should have made me rejoice, for I felt sure of all of you, that my joy would be the joy of you all. ⁴For I wrote you out of much affliction 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.

⁵ But if any one has caused pain, he has caused it not to me, but in some measure—not to put it too severely—to you all. ⁶For such a one this punishment by the majority is enough; ⁷so you should rather turn to forgive and comfort him, or he may be overwhelmed by excessive sorrow. ⁸So I beg you to reaffirm your love for him. ⁹For this is why I wrote, that I might test you and know whether you are obedient in everything. ¹⁰Any one whom you forgive, I also forgive. What I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ, ¹¹to keep Satan from gaining the advantage over us; for

SECOND CORINTHIANS

we are not ignorant of his designs.

2:1-4 Pain: The pain of discord among christian brethren is severe, This is especially true when a preacher (like Paul) suffers the alienation of any part of his congregation. A person (or persons) in the church at Corinth had been attacking Paul's integrity. They had also been causing divisions in the church (see *Background* notes in this commentary). Paul had made a visit to Corinth (see chart, *Corinthian Correspondence and Visits*, pp. 57-61) to resolve this estrangement and it was "painful." The Greek word translated *painful* is *lupo* and means "grieve." It was a grief-filled experience. Paul knew the pain and loneliness of having brethren alienate themselves against their "father in the faith." Apparently the "visit" did not produce the harmony Paul desired — especially with one person. So he sat down and wrote a "severe" letter (II Cor. 2:3-9; 7:8-12) directing the church to discipline the troublemaker.

The apostle did all he felt the Lord would want him to do to resolve the situation. He determined he would not make another painful visit. If he goes on inflicting pain and causing the christians there to grieve, who will be there to make him glad? He does intend to make another visit to Corinth but he wants it to be a happy occasion. Paul was tender-hearted and would acknowledge that when he "pained" the Corinthians, he would hurt too. All he would get back from pain-ing them was pain. And his desire to keep from causing them sorrow was because he loved them so dearly.

What a lovely picture he humbly paints of himself in 2:4. The "severe" letter he wrote after returning from his "painful visit" was written with "much affliction and anguish of heart" and through tear-dimmed eyes. What an example for preachers today who may suffer without warrant the alienation and "trouble-making" of certain members of the flock! With Paul there is no defensiveness, no resentment, no desire to retaliate. There is much distress, much anxiety and much crying. Everything done (visits and letters) was done out of abundant love.

From the very beginning of the "trouble" in Corinth, Paul felt the loneliness and pain of their alienation. He wanted it resolved. He got no thrill or satisfaction out of stirring up the situation or prolonging it or intensifying it. Anxiety for *all* the churches was a constant thing

THE PROBLEM OF LONELINESS

with Paul (see II Cor. 11:28-29). The "pain" any of the brethren suffered hurt Paul. The Corinthian brethren are not the only ones over whom Paul shed tears (see Acts 20:18-19). Some preachers are not able to endure the affliction, anguish, anxiety and tears of loneliness in the ministry. They quit the ministry. There is failure on the part of both congregation and preacher when "preacher burn-out" occurs. But if both congregation and preacher were willing to pattern their faith and obedience more on the examples of the New Testament, there would be less failure.

2:5-11 Powerlessness: Before Paul wrote II Corinthians, he had found Titus in Macedonia (II Cor. 7:6-16) and Titus had reported encouraging news from the church in Corinth. The worst between the church and Paul was over. Titus reported that the Corinthian brethren were "longing, mourning and zealous" for Paul. Nevertheless, he wrote the words of this text to caution the brethren about prolonging the discord and alienation lest it sap them of their spiritual power.

Who is the "one" who has caused pain? Many commentators think this "one" is the incestuous man mentioned in I Corinthians 5:1-8. Look at this characterization of the "one" who has caused pain:

- a. The Corinthians felt the person had caused pain only to Paul, but the apostle corrected them and said he had caused pain to the Corinthians as well, v. 5.
- b. The majority of the congregation had exercised some form of severe discipline upon the person, v. 6.
- c. Some of the congregation did not think the discipline was adequate, and were planning to extend it, thus prolonging the alienation, v. 6.
- d. The person was in danger of being overwhelmed by excessive sorrow, v. 7.
- e. So Paul strongly urged the congregation to not prolong the punishment, but forgive, comfort and reaffirm their love for him, v. 7-8.
- f. He had written his former "severe" letter to them about this offender in order to test their obedience to apostolic authority, v. 9.
- g. Paul states he is willing to forgive the offender and that he forgives the man for the sake of the whole congregation in order

SECOND CORINTHIANS

to keep Satan from gaining an advantage over either Paul or the congregation at Corinth.

In light of the fact that the Corinthians believed the pain caused by this offender was all Paul's fault (which they surely would not have believed in the case of the incestuous man of I Cor. 5:1-8), and in view of fact that the Corinthian congregation had *not* joined in the inflicting of punishment on the incestuous man but were indeed boasting of their liberality toward him, we believe the offending brother of this text (II Cor. 2:5-11) is *not* the incestuous man of I Corinthians 5:1-8.

The context within which Paul discusses this "one who has caused pain" clearly indicates (II Cor. 1:15 — 2:17) the offender to be a ringleader of the bitter opposition against Paul's integrity and apostolic authority.

The following is probably the sequence of events which led to Paul's admonition here:

- a. The schismatism and challenge to Paul's apostolic authority mentioned in I Corinthians evidently intensified under the leadership of a ringleader who had singled out Paul for his verbal attacks.
- b. Paul made a quick, "painful" visit to the church but failed to resolve the alienation.
- c. Returning to Ephesus, Paul wrote a "painful" letter (not extant) directing the church to inflict some severe punishment (probably excommunication) upon the rebellious member, and thus reaffirm their obedience to apostolic authority.
- d. He then sent Titus to Corinth to discover and report back the condition of the church and the state of this problem.
- e. Titus did not return when Paul expected, so Paul went to Troas and Macedonia in search of Titus.
- f. Finding Titus in Macedonia, Paul received the report that the Corinthian congregation had severely disciplined the offender and reaffirmed their obedience to apostolic direction.
- g. Titus also reported that the offender was so contrite and penitent that he was in danger of being overwhelmed with excessive sorrow. He wanted to be reinstated to fellowship.
- h. The church, Titus reported, had refused to forgive the offender, probably thinking that to do so would be a sign of disloyalty to

THE PROBLEM OF LONELINESS

Paul.

- i. Paul now sits down in Macedonia and writes to the Corinthians (II Cor. 2:5-11) begging them to forgive the man because to intensify and prolong the punishment will be to prolong the alienation, drive the offender to despair, and push both the offender and the congregation into the camp of Satan.

There are a number of lessons to be learned and practiced from this apostolic pronouncement:

- a. When christians rebel against godly spiritual leaders and verbally attack them, their attacks bring grief upon the whole church of God as well as their leaders.
- b. It is the responsibility of the whole church to bring such rebellion to a resolution, even if severe discipline is necessary.
- c. If the offender repents and expresses desire to be reinstated in fellowship with the congregation, the congregation must forgive, comfort (strengthen) and love him.
- d. For there is a clear danger that severe spiritual discipline could cause a christian to be overwhelmed (Gr. *katapothē*, “swallowed up”) with grief.
- e. The apostles expect the church to obey *in everything* taught by them.
- f. Not forgiving a penitent brother makes any christian vulnerable to Satan’s designs.

The words “gaining the advantage” are a translation of one Greek word, *pleonektethomen*. The Greek word is also translated, *defrauded*, or *wronged*, or *taken advantage of* (see I Thess. 4:6; II Cor. 7:2). It is the Greek word from which the word *covetousness* is derived. Literally, it means, “to get more of.” Paul’s warning is that the attitude of unforgiveness makes christians vulnerable to being defrauded by Satan. The devil can steal their soul just as surely for an unmerciful attitude as he can for impenitent adultery. This verse tells us that a church or an individual christian may be overcome by the evil one simply by failing to do right! We are easily deceived into believing that evil only has power over us when we do something wrong. But according to Paul (and Jesus in Luke 12:47-48; and James 4:17)

SECOND CORINTHIANS

righteousness is a positive way of life, not a negative one. Failure to do right is in itself the most common sin of christians.

Paul states that christians are not ignorant of Satan's "designs." The Greek word *noemata* is from *noema* which means, "mind, thought, purpose." Paul believed in the existence of a real, personal devil whose purpose is to defraud and take advantage of God's people as well as prevent the salvation of the lost. But, the apostle declares, christians do not need to be defrauded — they may protect themselves against it — because they are not ignorant of the devil's thoughts and schemes. How may the christian know what the devil thinks and how he operates? By reading and believing the Bible, of course. Jesus exposed the devil's thinking and working in his confrontation with the him in the Judean wilderness (Matt. 4:1-11); in casting out demons (Matt. 12:22-37); in exposing the hatred of the Jewish rulers (John 8:34-47). In the Acts, in the Epistles, in Revelation we are informed about how the devil thinks and acts. In the history of man's creation we are clearly instructed about Satan's purposes and practices (Gen. 3:1-24). The apostle John tells us that only by listening to (heeding) the words of the apostles will we be able to know the difference between the spirit of truth and the spirit of error (I John 4:1-6). There is only one way we may be certain that we are not ignorant of the devil's devices and that is to *trust only what the Bible says about the devil*. All other information purporting to be about the devil is suspect — whether from movies, religious crusaders against the occult, or teachers of Satanism.

One of the primary schemes of the devil is to enlist church members in causing division and perpetuating alienation between brethren. In doing so he creates disorder, discouragement, excessive sorrow, *loneliness*, and eventually, destruction. Many a preacher has been destroyed through this Satanic assault from within the church itself! The devil uses "false brethren" who are brought in "secretly" to "spy out our freedom." They are legalists who want to enslave us again to the elemental things of the world (see Gal. 2:4; 4:8-10; Col. 2:8-23, etc.). Satan will even misquote the Scripture to gain advantage over us (see Matt. 4:6). He will use everything God created for good (man's appetites, the law of God, human governments) in subtle, perverted ways to take advantage of us. The only way a human being can have the *advantage* over Satan is to dispel all ignorance of the

devil's designs by accepting only divinely revealed knowledge about him.

SECTION 2

Distance (2:12-13)

12 When I came to Troas to preach the gospel of Christ, a door was opened for me in the Lord; ¹³but my mind could not rest because I did not find my brother Titus there. So I took leave of them and went on to Macedonia.

2:12 No Communication: The record in Acts shows that Paul was in Troas on two different occasions, neither of which corresponds to the one he mentions here:

- a. His first visit to Troas as a christian was on his second missionary journey (Acts 16:6-10) where he had the vision of the man of Macedonia who said, "Come over into Macedonia and help us."
- b. On his third missionary journey he arrived in Ephesus (Acts 19:1ff) wrote the epistle we know as I Corinthians; left Ephesus at the time of the riot (Acts 20:1) and evidently went first to *Troas* (II Cor. 2:12) *in search of Titus*, and *thence to Macedonia* where he sat down and wrote the epistle we know as II Corinthians.
- c. Then, still on his third missionary journey, he came to Troas from Philippi (Acts 20:1-12) where the disciples were gathered on the first day of the week to break bread and Paul preached to them until midnight, (see Chronology of the Apostolic Age, page 57-61.

Troas was earlier named Alexandria Troas. It was located ten miles from the ruins of ancient Troy and founded by Lysimachus (one of Alexander the Great's generals) in 300 B.C. Troas was a Roman colony in the days of Caesar Augustus, and one of the most important cities of NW Asia. It was a port of call on the trade-route between Macedonia and Asia (Acts 16:8; 20:5; II Cor. 2:12). Titus would probably disembark there on his way back to report to Paul from his mission to Corinth. Paul was so eager to hear about the situation at Cor-

inth he could not stay in Ephesus so he went to Troas hoping to meet Titus there.

Paul had received no communication from Corinth. He really *cared* about the spiritual condition of the brethren there (II Cor. 11:28). He was feeling the anxiety of not knowing. There is a feeling of great loneliness and deep depression which accompanies such isolation. Even though "a door was opened" for Paul to preach the gospel in Troas he could not take advantage of it because he could not set his mind to rest due to his anxiety. It is interesting, if not rather consoling, to note that even the greatest of the apostles had his moments of depression and was unable to function properly at times. He had to leave the "open door" in Troas behind and go to Macedonia until he could find Titus and set his mind at rest about the situation in Corinth. Many a preacher has felt the same loneliness because the congregation to which he ministers has made it a point to keep from him information necessary to building the kingdom of God and making it grow in spirituality. Too often the preacher is flooded with negative communications and destructive criticisms and deprived of encouragement and enlightenments which would assist him in his work.

2:13 No Comrade: Titus was Paul's "true child in the faith" (Titus 1:4), a convert, friend, and cherished co-laborer in the gospel. If our own christian experience is any gauge, Paul was more nearly kindred to Titus than to some of his own flesh-and-blood. After he had converted Titus (a Greek), Paul took him to Jerusalem and defended him against the Judaizers (Gal. 2:3). During Paul's third missionary journey Titus was assigned missions to Corinth (I Cor. 1-6; II Cor. 2:13; 7:5-16; II Cor. 8). Much later Titus was in Crete and left behind there by Paul to organize its churches (Titus 1:4, 5). And then Paul requested Titus to meet him at Nicopolis (Titus 3:12). Titus was consecrated, courageous, and resourceful. He knew how to handle the quarrelsome Corinthians, the mendacious Cretans, and the pugnacious Dalmatians (II Tim. 4:10).

Titus was undoubtedly one of Paul's favorite companions. He is one of three individuals to whom Paul wrote Holy-Spirit-inspired letters (Timothy and Philemon being the others). Paul loved him as if he were his own son! When Paul was in prison the second time and facing certain death, Titus was one of those upon Paul's heart and lips (II Tim. 4:10) and one of those he longed to see.

THE PROBLEM OF LONELINESS

Every preacher knows the heartache of being separated from those he loves most. Usually it is his own family. Often, however, he also feels the loneliness of being separated from "comrades-in-arms" — his fellow ministers of the gospel. There is a definite camaraderie in the ministry experienced only by those who have met the same struggles, overcome the same difficulties, suffered the same setbacks. And when these "soldiers of the faith" have to serve in places where they are isolated from one another for long periods of time, there surrounds them a deep sense of loneliness. This is one of the problems that plague preachers. It plagued the apostle Paul. But heaven will solve that problem!

SECTION 3

Destiny (2:14-17)

14 But thanks be to God, who in Christ always leads us in triumph, and through us spreads the fragrance of the knowledge of him everywhere. ¹⁵ For we are the aroma of Christ to God among those who are being saved and among those who are perishing, ¹⁶to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things? ¹⁷For 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.

2:14-16 Earnest: The vocation of a minister of God's word is conducive to loneliness. Because they preached the truth, the ancient Hebrew prophets were men who had to suffer loneliness. Jeremiah is the classic, of course, but even Elijah thought that he was the only one who stood for truth in all Israel in his day (I Kgs. 19:14-18). Jesus had to suffer the loneliness of being misunderstood and disbelieved by his own family!

Paul's words here are well paraphrased by J. B. Phillips:

"Thanks be to God who leads us, wherever we are, on Christ's triumphant way and makes our knowledge of him spread throughout the

SECOND CORINTHIANS

world like a lovely perfume! We Christians have the unmistakable 'scent' of Christ, discernible alike to those who are being saved and to those who are heading for death. To the latter it seems like the deathly smell of doom, to the former it has the refreshing fragrance of life itself."

Paul is portraying the earnestness of the ministry of the gospel here. It is a "life and death" ministry. Some (a minority) will welcome the man preaching the truth of God as a "refreshing fragrance of life itself." Others (the majority) will be offended at the minister of the gospel because he discerns in his message the unmistakable smell of doom!

The imagery used by the apostle to portray the awesomeness of a gospel preacher's task is taken from the Roman triumphal ceremony. We here quote from William Barclay, *The Letters to the Corinthians*, Daily Study Bible Series, pgs. 183-184.

In his mind is the picture of a Roman *Triumph* and of Christ as a universal conqueror. The highest honour which could be given to a victorious Roman general was a Triumph. To attain it he must satisfy certain conditions. He must have been the actual commander-in-chief in the field. The campaign must have been completely finished, the region pacified and the victorious troops brought home. Five thousand of the enemy at least must have fallen in one engagement. A positive extension of territory must have been gained, and not merely a disaster retrieved or an attack repelled. And the victory must have been won over a foreign foe and not in a civil war.

In a Triumph the procession of the victorious general marched through the streets of Rome to the Capital in the following order. First came the state officials and the senate. Then came the trumpeters. Then were carried the spoils taken from the conquered land. For instance, when Titus conquered Jerusalem, the seven-branched candlestick, the golden table of the shew-bread and the golden trumpets were carried through the streets of Rome. Then came pictures of the conquered land and models of conquered citadels and ships. There followed the white bull for the sacrifice which would be made. Then there walked the captive princes, leaders and generals in chains, shortly to be flung into prison and in all probability almost immediately to be executed. Then came the lictors bearing their rods, followed by the musicians with their lyres; then the priests swinging their censers with the sweet-smelling incense burning in them. After that came the general himself. He stood in a chariot drawn by four horses. He was clad in a purple tunic embroidered with golden palm leaves, and over it a purple toga marked out

THE PROBLEM OF LONELINESS

with golden stars. In his hand he held an ivory sceptre with the Roman eagle at its top, and over his head a slave held the crown of Jupiter. After him rode his family; and finally came the army wearing all their decorations and shouting *Io triumphe!* their cry of triumph. As the procession moved through the streets, all decorated and garlanded, amid the cheering crowds, it made a tremendous day which might happen only once in a lifetime.

The risen King Jesus leads his preachers of the gospel in an awesome triumph through the streets of this world. To the victors comes the perfume of joy and triumph. But they are few and far separated from one another. To the wretched "prisoners," the condemned, the gospel is the scent of death, impending their doom. This makes the pilgrimage of the preacher of the word of God on earth a lonely journey. Preacher's have little time for frivolity, for foolishness. They have no time to waste on inanities. They walk in a procession of life and death. To most of those walking with them, their message smells of doom, and they are not appreciated or welcomed.

Those dead in sin are *surprised* that there are men of God who take their work with such seriousness. Those who spend their leisure hours in reveling wonder why preachers choose to miss out on the "good life" of living in licentiousness, passions, carousing and the like (see I Pet. 4:1-6).

Noah condemned the world by his preaching (Heb. 11:7) and wound up practically alone (he saved only his own family). Jeremiah was *alone* in his preaching (see Jer. 5:1; 11:18-20; 15:10; 18:18-20; 20:7-18). The truth preached exposes sin for what it *really* is, and the world hates (John 3:19-21; 15:18-25) anyone who does that! All who propose to follow Jesus in the ministry of God's word must *count the cost*. Part of that cost is loneliness.

Some in the Corinthian church had evidently wandered from the faith far enough that to them the preaching of Paul had become "a fragrance from death to death." And Paul was feeling the depressing loneliness of their antagonism toward him.

2:17 Exacting: The "fish bowl" kind of life preachers must lead only intensifies the loneliness they must suffer. Congregations expect of their spiritual leaders, rigid standards of personal integrity and conduct. And that is rightly so — so long as those expectations square

SECOND CORINTHIANS

with scripture. Paul wrote to both Timothy and Titus about the godly behavior they were required to exhibit in their ministries. But sometimes, as in the case with the apostle Paul here, congregations demand and accuse on false bases.

Paul firmly contradicts the false claims some in Corinth were making that he preached the gospel as a “peddler.” The Greek word is *kapeleuontes* which signifies someone who is a small-time retailer, actually, a huckster, in contrast to the Greek word *emporos* which means to be a merchant. The idea of the word *kapeleuontes* is marketing something dishonestly in order to line one’s own pockets. Some in Corinth were accusing Paul of using the gospel, exploiting the gospel, as an excuse to line his own pockets.

Evidently, in Paul’s day some were exploiting the gospel for personal gain. But Paul certainly was not doing so — especially with Corinth, for from them he received no financial remuneration or assistance (see I Cor. 9:12, 18; II Cor. 11:7-9; 12:13, 16).

Needless to say, there are many self-appointed religious “giants” today “peddling” the gospel for their own financial gain. And so many of them are plainly dishonest in their huckstering. This in turn, makes a cynical world think all preachers “have a racket.” And many a struggling, suffering messenger of God has served out his life on earth hurting and lonely because the world categorizes all preachers as “hucksters.” It wasn’t true of the apostle Paul and it isn’t true of a host of faithful spokesmen for God today! But the world’s cynicism makes for an exacting and isolated life for the true preacher of God’s word.

But Paul was sure of his own integrity. He knew he preached the gospel as a man of sincerity. The Greek word translated *sincerity* is *eilikrineias* and is sometimes translated *purity*. Some scholars think the word *eilikrineias* is etymologically related to the Greek word *helios* (“sun”) and therefore means, “pure as tested by the sunlight.” If this is so, Paul means his ministry will be able to stand the penetrating rays of the sun — his ministry is open to the light and may be seen by all to be pure. He knew his ministry would stand the very scrutiny of God himself. The preacher who is true to God will be true to men. If he knows his ministry will stand the scrutiny of God himself, he need not be anxious about the false exactions and hurtful isolations of cynical men.

APPREHENSION:

1. Why is the writing of this "second" epistle causing Paul "pain"?
2. Why was Paul so intent on resolving the alienation he was getting from the Corinthian church?
3. Who was causing "pain" in Corinth?
4. Can you recount in your own words the scenario of Paul's dealings with the Corinthian church which led to all this "pain"?
5. How will Satan "gain advantage" over these Corinthian christians according to Paul?
6. Why should christians want to know the devil's designs?
7. What very evident design did the devil have for the Corinthian church?
8. Why did Paul turn aside from the "door opened to him" in Troas?
9. What event of the first century is Paul using to portray the christian ministry in 2:14-16?
10. What is a "peddler" of the word of God?

APPLICATION:

1. Why are preacher's "pained" when there is division in the church?
2. Does causing grief to one of the leaders of the church hurt the rest of the church? How?
3. How far should church discipline go? When is it too much? What is the church to do about a member who repents after discipline?
4. How does being unforgiving make us vulnerable to Satan's designs?
5. How do we keep ourselves from being ignorant of Satan's designs?
6. Should preachers be allowed to have "special friends" in a congregation?
7. Should preachers ever get depressed and so lonely they can't go through "opened doors"? Do they? What can a congregation do to help them?
8. How does the earnestness of the ministry of the gospel contribute

SECOND CORINTHIANS

to making some preacher's lonely?

9. Is preaching the gospel "a racket"? For whom?
0. How may a preacher handle the problem of loneliness?

THE PROBLEM OF LONELINESS

CORINTHIAN CORRESPONDENCE AND VISITS

Taken from the book *Chronological and Background Charts of the New Testament*, by H. Wayne House, pub. 1981 by Zondervan Publishing House.

Event	Scripture Reference
Founding of church on second missionary journey	Acts 18:1-17
Leaving Corinth, arriving at Ephesus	Acts 18:18-19
Writing a letter now lost ¹	I Cor. 5:9-13
Receiving a bad report from "some from Chloe's household" and a letter from Corinth	I Cor. 1:11; 7:1
Writing of I Corinthians	I Corinthians
Sending of Timothy and Erastus to Corinth	Acts 19:22; I Cor. 4:17; 16:10
Hearing of serious crisis in Corinth caused by Jewish emissaries in which Paul's authority is questioned	II Cor. 10:10; 11:23; 12:6-7
Making a hasty trip to Corinth ("painful visit")	II Cor. 2:1; 12:14; 13:1
Writing of "severe letter" to Corinth	II Cor. 2:3-9; 7:8-12
Searching for Titus in Troas and Macedonia	II Cor. 2:12-13
Finding of Titus, who reports worst at Corinth is over	II Cor. 7:6-16
Writing of II Corinthians	II Corinthians
Making third visit to Corinth	Acts 19:21; 20:3; II Cor. 13:1

A CHRONOLOGY OF THE APOSTOLIC AGE

Crucifixion	Friday, April 3, 33
Pentecost (Acts 2)	Sunday, May 25, 33
Peter's second sermon; Peter brought before Sanhedrin (Acts 3:1-4:31)	summer 33
Death of Ananias and Sapphira (Acts 4:32-5:11)	33-34

1. Some believe II Cor. 6:14-7:1 is a fragment of this letter.

SECOND CORINTHIANS

Peter brought before Sanhedrin (Acts 5:12-42)	34-35
Deacons selected (Acts 6:1-7)	late 34-early 35
Stephen martyred (Acts 6:8-7:60)	April 35
Paul's conversion (Acts 9:1-7)	summer 35
Paul in Damascus and Arabia (Acts 9:8-25; Gal. 1:16-17)	summer 35-early summer 37
Paul in Jerusalem, first visit (Acts 9:26-29; Gal. 1:18-20)	summer 37
Paul to Tarsus and Syria-Cilicia area (Acts 9:30; Gal. 1:21)	autumn 37
Peter's ministry to Gentiles (Acts 10:1-11:18)	40-41
Barnabas to Antioch (Acts 11:19-24)	41
Paul to Antioch (Acts 11:25-26)	spring 43
Agabus's prediction of famine (Acts 11:27-28)	spring 44
Agrippa's persecution, James martyred (Acts 12:1-23)	spring 44
Relief visit, Paul's second visit to Jerusalem (Acts 11:30; Gal. 2:1-10)	autumn 47
Paul in Antioch (Acts 12:24-13:1)	autumn 47-spring 48
First missionary journey (Acts 13-14)	
Departure from Antioch	April 48-Sept. 49
Cyprus	April 48
Pamphylia	April-June 48
Pisidian Antioch	first of July-middle of July 48
Iconium	Oct. 48-last of Feb. 49
Lystra-Derbe	March-middle of June 49
Return visit to churches	middle of June-Aug. 49
Return to Antioch of Syria	Sept. 49
Peter in Antioch (Gal. 2:11-16)	autumn 49
Galatians written from Antioch	autumn 49
Jerusalem council, Paul's third visit (Acts 15)	autumn 49
Paul in Antioch (Acts 12:25-13:1)	winter 49/50
Second missionary journey (Acts 15:25-18:22)	April 50-Sept. 52
Departure from Antioch	April 50
Syria and Cilicia	April 50
Lystra-Derbe	May 50
Iconium	last of May-middle of June 50
Pisidian Antioch	middle of June-first of July 50
Antioch to Troas	July 50
Philippi	Aug.-Oct. 50
Thessalonica	Nov. 50-Jan. 51

THE PROBLEM OF LONELINESS

Berea	Feb. 51
Athens	last of Feb.-middle of March 51
Arrival at Corinth	middle of March 51
Silas and Timothy arrive from Berea	April/May 51
I Thessalonians written	early summer 51
II Thessalonians written	summer 51
Departure from Corinth	first of Sept. 52
Ephesus	middle of Sept. 52
Jerusalem, Paul's fourth visit	last of Sept. 52
Return to Antioch	first/middle of Nov. 52
Paul's stay at Antioch	winter 52/53
Third missionary journey (Acts 18:23-21:16)	spring 53-May 57
Departure from Antioch	spring 53
Visiting Galatian churches	spring-summer 53
Arrival at Ephesus	Sept. 53
I Corinthians written	early spring 56
Departure from Ephesus (riot)	first of May 56
Troas	May 56
Arrival in Macedonia	first of June 56
II Corinthians written	Sept. Oct. 56
Departure from Macedonia	middle of Nov. 56
Arrival in Corinth	last of Nov. 56
Romans written	winter 56/57
Departure from Corinth	last of Feb. 57
Philippi	April 6-14, 57
Troas	April 19-25, 57
Troas to Assos	Monday, April 25, 57
Assos to Mitylene	April 26, 57
Mitylene to Chios	April 27, 57
Chios to Trogyllium	April 28, 57
Trogyllium to Miletus	April 29, 57
Ephesian elders' visit with Paul	April 30-May 2
Miletus to Patara	May 2-4, 57
Patara to Tyre	May 5-9, 57
Stay at Tyre	May 10-16, 57
Tyre to Caesarea	May 17-19, 57
Stay at Caesarea	May 19-25, 57
Caesarea to Jerusalem	May 25-27, 57

SECOND CORINTHIANS

Jerusalem, Paul's fifth visit	eve of Pentecost, May 27, 57
Meeting with James (Acts 21:13-23)	May 28, 57
Paul's arrest and trial before Felix (Acts 21:26-24:22)	May 29-June 9, 57
First day of purification	Sunday, May 29, 57
Second day of purification	May 30, 57
Third day of purification	May 31, 57
Fourth day of purification	June 1, 57
Fifth day of purification, riot, Paul's speech	June 2, 57
Paul before the Sanhedrin	June 3, 57
Appearance of the Lord (night)	
Conspiracy (day)	June 4, 57
Journey to Antipatris (night)	
Journey to Caesarea (day)	June 5, 57
Waiting in Caesarea for trial	June 5-9, 57
Trial before Felix	Thursday, June 9, 57
Paul before Felix and Drusilla (Acts 24:24-26)	June 57
Caesarean imprisonment (Acts 24:27)	June 57-Aug. 59
Trial before Festus (Acts 25:7-12)	July 59
Trial before Agrippa (Acts 26)	first of Aug. 59
Voyage to Rome (Acts 27:1-28:29)	Aug. 59-Feb. 60
Departure from Caesarea	middle of Aug. 59
Myra	first of Sept. 59
Fair Havens	Oct. 5-10, 59
Shipwreck at Malta	last of Oct. 59
Departure from Malta	first of Feb. 60
Arrival in Rome	last of Feb. 60
First Roman imprisonment (Acts 28:30)	Feb. 60-March 62
Ephesians written	autumn 60
Colossians and Philemon written	autumn 61
Philippians written	early spring 62
James, the Lord's brother, martyred	spring 62
Paul in Ephesus and Colosse	spring-autumn 62
Peter went to Rome	62
Paul in Macedonia	late summer 62-winter 62/63
I Timothy written	autumn 62
Paul in Asia Minor	spring 63-spring 64
Paul in Spain	spring 64-spring 66

THE PROBLEM OF LONELINESS

Christians persecuted, Peter martyred	summer 64
Paul in Crete	early summer 66
Paul in Asia Minor	summer-autumn 66
Titus written	summer 66
Paul in Nicopolis	winter 66/67
Paul in Macedonia and Greece	spring-autumn 67
Paul arrested and brought to Rome	autumn 67
II Timothy written	autumn 67
Paul's death	spring 68
Destruction of Jerusalem	Sept. 2, 70