

not refer to II Corinthians: the usual explanation is that the intensely personal nature of much of the material in II Corinthians prevented its early acceptance in the church. II Corinthians was also included by the heretic Marcion in his canon (c. AD 150).

II Corinthians is generally considered to have been written within one and one and a half years after I Corinthians. This allows time for the changes in situation implied by the letters. A comparison of II Corinthians 8:10 with I Corinthians 15:8 also seems to require the same time frame.

Paul wrote II Corinthians from Macedonia (2:13; 7:5-7; 8:1; 9:2-4). He had originally sent Titus to Corinth to bring a first-hand report to him at Troas (2:12, 13). When Titus failed to show up, Paul pressed on into Macedonia. Titus met Paul there with the positive report that strengthened Paul to write II Corinthians (7:5-7). He therefore wrote II Corinthians to rejoice in the Corinthian church's reconciliation to himself, to discuss the offering for Jerusalem, and to defend his apostolic authority against those who apparently sought to undermine it (10:1-12:21).

Although virtually all agree that Paul wrote this epistle, some scholars think that part of the "severe letter" (2:3) is now found in II Corinthians 10:1--13:14, and that these chapters were added to the original letter by a later editor. II Corinthians 2:3-4 does not seem to apply to these chapters, however, nor is this hypothesis supported by any manuscript evidence.

Outline:

- I. Introduction 1:1-7
- II. Paul's Reconciliation with Corinth 1:8-7:16
- III. Giving: 8:1-9:15
- IV. Defense of Paul's authority 10:1-13:4
- V. Conclusion: 13:5-14

History of Redemption:

In II Corinthians Paul concentrates on practical issues. Several doctrinal concerns, however, do surface.

Paul spends more time discussing his own view of the ministry of the gospel in II Corinthians than in any other epistle. The new covenant is the message of the ministry of reconciliation and of its glory and final hope (2:14-3:18). The gospel is power from God, not men (4:1-7), and should be the central focus of life (4:18)

Handwritten note:
 3) for Paul
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