

A SURVEY OF THE

BIBLE

Context • Content • Conviction



MENS MUSTER 2024

The Surrendered Life



April 19-21

Shepherd of the Ozarks

Fellowship Women's Ministry
invites you to celebrate the

GOODNESS OF GOD

at our

Spring Luncheon

Saturday, April 13th, 12-2

In the Fellowship Atrium

Text Shanna at 501-336-0332 for free childcare

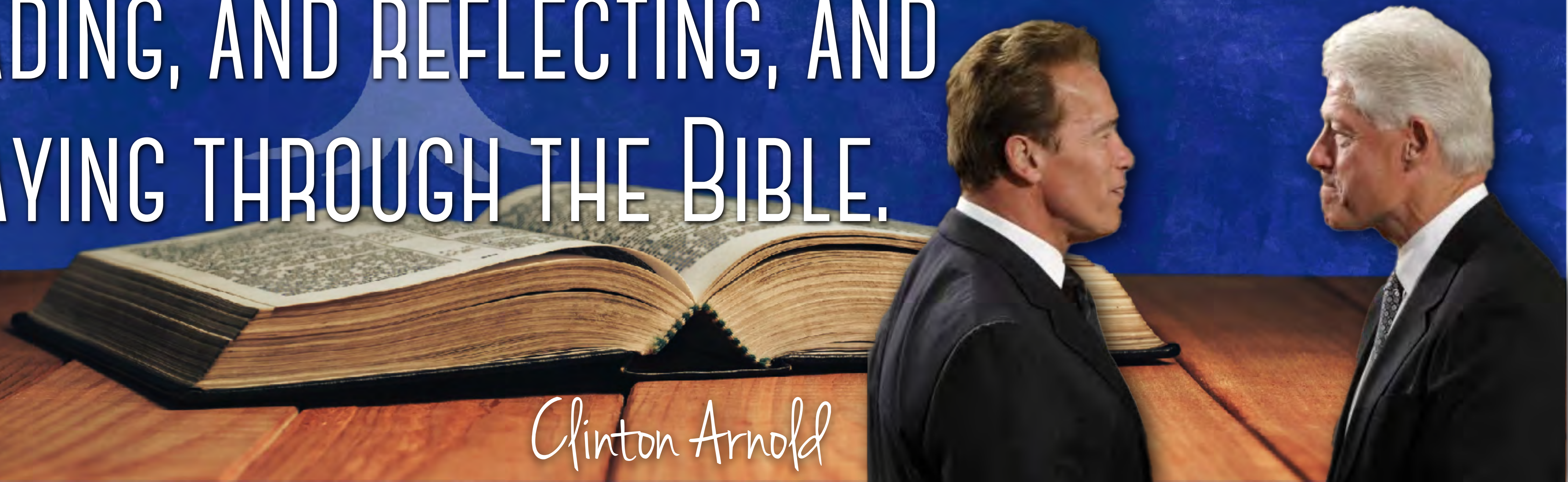


Prayer



I CAN'T THINK OF ANYTHING THAT HAS HAD A BIGGER AND MORE PROFOUND IMPACT ON MY PERSONAL LIFE THAN REGULAR TIMES OF READING, AND REFLECTING, AND PRAYING THROUGH THE BIBLE.

Clinton Arnold

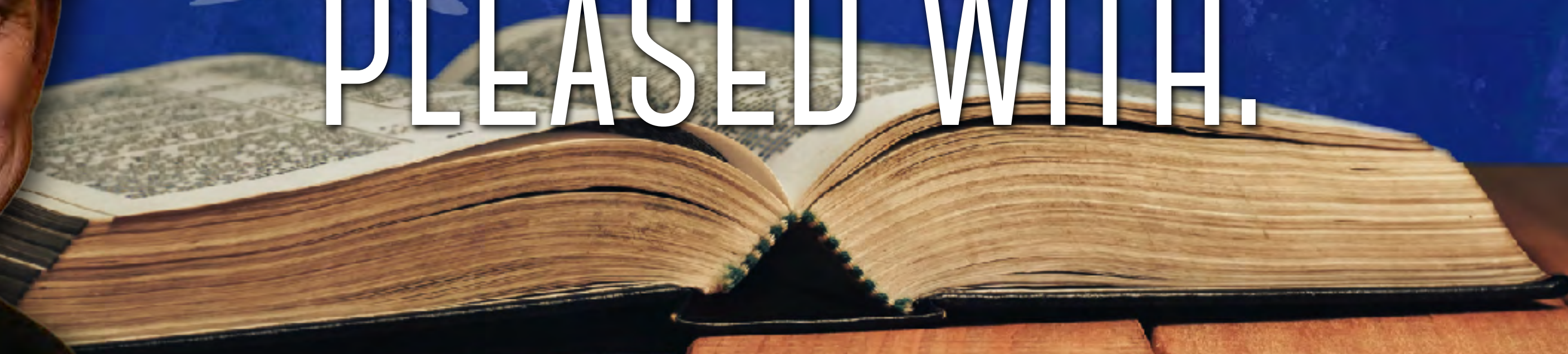


I CAN'T THINK OF ANYTHING THAT HAS HAD A BIGGER AND MORE PROFOUND IMPACT ON MY PERSONAL LIFE THAN REGULAR TIMES OF READING, AND REFLECTING, AND PRAYING THROUGH THE BIBLE.



Clinton Arnold

THE BIBLE HAS RESHAPED ME. IT WORKS.
IT WORKS IN A WAY THAT LEADS US INTO
A LIFE THAT IS JOYFUL WITH PEACE AND
INTO A LIFE GOD IS WELL
PLEASED WITH.



Clinton Arnold

THERE IS A LOT OF NOISE TODAY AND VOICES
COME AT US ALL THE TIME. WHO KNOWS WHAT
THIS NEW ERA OF AI AND DEEP FAKES IS GOING
TO BE. WE REALLY NEED A PLACE TO
STAND THAT IS A GROUNDING, A
SECURE FOUNDATION.



Stephen Nichols

GOD HAS REVEALED TO US HIS WORD. IT IS A GIFT TO US. WE ARE ENTERING INTO A TIME WHERE THAT URGENCY IS PALPABLE. WHERE WOULD WE BE WITHOUT GOD'S WORD IN OUR LIVES?



Stephen Nichols

2 CORINTHIANS

THE PURITY OF PAUL'S MISSION



2 CORINTHIANS RESOURCES

"THE MESSAGE AND INTENT OF 2 CORINTHIANS" (George Guthrie)

As described above, Paul's immediate relational network provides one framework for understanding the main message and ultimate intent of 2 Corinthians. In spite of the tensions in their relationship, the majority in the church at Corinth had responded well to the apostle's leadership—at least to a certain extent and in response specifically to the concerns in the painful letter of 2:3-7:8 (1:14; 2:6; 7:7). Now he wanted the church to move to complete obedience (10:6) and those who had yet to repent to do so (7:1; 12:20-21). He also wanted the church to follow through on their commitment to the collection for the saints in Jerusalem (chaps. 8-9) and to reject the so-called "ministry" of the interlopers. To these ends, Paul attempted to answer various charges leveled against him and, correspondingly, to commend his ministry to the Corinthians, drawing the church back into a healthy relationship with himself, his mission, and God. The book has been notorious for the circuitous development of its themes, prompting the many theories concerning patch-together fragments. Yet, from certain perspectives, there is a logic to its development.

In the overview that follows, notice two primary dynamics, the "context" and the "core content" of Paul's communication. First, the theme of "travel" provides one important structural framework for an analysis of Paul's discourse. Travel in this sense is the "geographical context" of the conversation which Paul is pursuing. Paul is traveling when he wrote the book. Paul begins the letter's main body by stating that he has decided to return to Corinth (2:11). The apostle brackets the great central section of the letter with the phrase "I have decided to return to you" (2:12-13; 7:5-7). That central section, the "core content" of the letter, is launched with an image of God as leading the apostle and his fellow ministers through the process of proclaiming the gospel (2:14-16). As Paul addresses the Corinthian church, he commends the collection Titus is accompanying them (8:16-24) in preparation for his return to Corinth (9:3-5). Finally, chapters 10-12 are bracketed by the twin themes of Paul's appeal to the Corinthians (10:1-11; 13:1-2, 10), for his commendation of the teachers who constitute a key part of his ministry (10:12-18).

Second, the theme of "ministry" provides another important structural framework for an analysis of Paul's communication. As described above, that is, with God, Paul's ministry to the Corinthians, the authenticity of his ministry is at stake in part by his suffering as he travels. Paul's ministry to the Corinthians should respect the suffering of the interlopers, who are always in the background. Paul does not become the "strong man" of the interlopers. Even then, he does not address them directly but addresses the Corinthians concerning the interlopers. You notice that Paul's commendation of his own ministry is woven throughout the book. Every time we are presented with the apostle's appropriate boasting in the Lord, which is a sign of suffering. Notice also that Paul constantly appeals to the Corinthians, through various means, to return to a healthy relationship with their apostle.

Following the letter opening, the apostle offers a benediction, praising God for encouragement and for God's work in the midst of suffering (1:3-7). The testimony of 1:8-11 offers a specific example of how God had redeemed suffering in the life of the apostle and his fellow ministers. The weakness of suffering in Asia, where Paul was confronted with his own limitations, manifested God's strength. Thus the prologue (1:3-11), with its emphasis on God's work through affliction, highlights a dominant theme for the book. Yet it also invites the Corinthians into the messy mix of Paul's ministry. Already Paul draws the wayward church close with his words, speaking of them as those who share in his sufferings (1:7) and offer prayer to God on his behalf (1:11). Thus the prologue begins with a positive focus on God, on God's work in and through affliction, and on the Corinthians' need to share in Paul's mission.

Yet this invitation to draw close brings to mind the jarring tension that has invaded the apostle's relationship with this church, and in the next movement the apostle confronts that tension head-on (1:12-2:11). Since concerns have been raised about his change in travel itinerary, Paul defends his recent decisions as being carried out with complete



"2 CORINTHIANS: AN HISTORICAL FICTION" (George Guthrie)

As he stepped onto the gravel of the Lechaem road, heading south from the Asclepion back to the forum, Stephanas was still a bit rattled by the meeting, not used to such a confrontational discussion with such a powerful man. "Why in the world does Lucius want to meet at the Asclepion?" his wife, Alba, had wondered that morning as they had breakfast in the garden. From the slight rise on which their Craneum neighborhood sat, the view of Corinth spread out before them in all its vastness like a giant patchwork quilt draping the landscape, flowing down to the Lechaem port.

Stephanas loved this city. It was flourishing, and his business had flourished along with it. The mix of travelers, tourists, merchants from all of the world, ports crammed with exotic goods, buildings going up as the great men tried to outdo each other, their wonderful, peaceful bays, springs, their enviable sewage system.... Horace had written, "It is not that the city of Corinth is Corinth." But here Stephanas lived. He perhaps was not one of the elite, but a successful merchant. Stephanas felt great pride in this wealthy city of thousands. He had a large staff, a large household, a number of them now associated with the church. The Corinthians' position generally were greater in Corinth than in most places. And since Paul had come with the gospel, Stephanas saw a place and his prosperity—his purpose in life—was in a very real light.

Of course Stephanas was a Jew, and he had chosen the Asclepion. It was a nice place, the complex dedicated to the healing god. Stephanas had attended the games there from time to time. Corinth was a city with a northern wall, the city center was carefully groomed, comfortable, and quiet. There was more. It was an obvious sign of progress, a sign of a city that was pushing back, not even a veiled attempt to push back. When Paul's letter had arrived last year, he had read it and then read it himself. The letter the apostle had written had raised pressing questions, including the question of eating meat from people who had sacrificed to idols. The Asclepion was a nice place, but it was not the best place in the city. But the temple meat roasting in that temple was not drawing a crowd. No, the Asclepion was a defiant retreat of sorts at which to talk about Lucius. The going "concerns" about Paul, concerns that had been building ever since the "undignified" work he had dirtied his hands with manual labor, had refused Lucius's patronage.

So as he kicked gravel along the Lechaem road, some 400 paces farther into the city's heart, he thought back through the day and how that difficult conversation had unfolded. That morning Stephanas had walked back from home to the city center to conduct business before the meeting. Having passed Maximos's tavern on his left, he had entered the Forum from the southwest end. He had greeted Erastus briefly. The city treasurer, walking briskly past the area in front of Apollo's and Aphrodite's temples, was on his way to an office in the South Stoa, weaving through a crowd of shoppers, priests, tourists, and merchants heading in all directions. The Forum, almost 200 paces long and some 125 paces deep on the west end, was massive by anyone's estimation, a wide-open space of buzz and bustle. As he continued, Stephanas made a quick stop at a banker in one of the Forum's center shops, and then on to a jeweler to pick up a gift for his daughter Theodora, whose twelfth birthday was coming up on Kalends Octobris (Oct. 1).

He had seen Achaicus and Chloe talking just across the



PAUL AND THE CORINTHIANS (Paul Barnett)

Paul's Visits and Letters to Corinth

Paul's relationships with the Corinthians span a seven-year period. In AD 50-52 he spent a year and a half in Corinth establishing the church. Some time in 55 or 56 he made a second visit (2 Cor. 13:2), what he calls a "painful visit" (2:1), to deal with an emergency disciplinary problem in the church. In 56 or 57 he came to Corinth for the third time (13:1) and stayed for three months before taking his leave of them.

Paul wrote 2 Corinthians from Macedonia in the north of Greece after his second visit to Corinth to prepare the church for his third, final visit. Paul had decided to phase himself out of his ministry to the provinces surrounding the Aegean Sea (Asia, Macedonia, Achaia) and to establish a new base in the western extremity of the Empire (Romans 15:23-29). This letter and Paul's first farewell visit, therefore, must be seen within the apostle's wider missionary strategy.

Differences in Style Between 1 and 2 Corinthians

Of the churches founded by Paul, the Corinthian church proved to be the most demanding. Problems, both among themselves and their relations with him, caused him to write not only the lengthy letters we have, but also others which have not survived—one written before he came to Corinth, our 1 Corinthians. There are major differences of emotional tone between the two letters. Paul's letters to the Corinthians indicate major problems of "behavior" (in violation of moral standards, law, and church discipline) and "faith" (in the mission, doctrinal standards, and the coming resurrection of believers). There is evidence that the believers' doubts about the coming resurrection, nevertheless, the apostle writes of himself as confident and with his emotions well controlled throughout.

The second letter, however, is more emotional than the first, and, moreover, reveals a range of emotional extremes. On the one hand he is overjoyed and has confidence and pride in the Corinthian church (7:1-12). On the other, he is deeply hurt that they are withholding their affection from him (12:14-18) and that they have "put up" with him (11:1). Moreover, they have been ready to believe a whole range of lies against him - of being worldly and irresolute (1:17), of moral cowardice in writing instead of speaking (7:12), of his lack of inner strength (4:16), of being demoralized and theologically deviant (4:2), of being an imposter (6:8), of being corrupt and exploitative (7:2), of not being a true minister of Christ (10:7), of being weak in speech when present and powerful only by letter, when absent (10:1, 10; 11:6, 21), of being a fool, even mad (11:1, 16, 23), of breaching convention or of craftiness in declining their financial support (11:7; 12:13-16), and of lacking mystical and miraculous credentials of ministry (12:1, 11-12). Throughout this letter Paul is forced to defend his doctrines, his ministry and his character. He expresses sorrow that the Corinthians do not reciprocate the love he had for them (6:11-13) and that they do not acknowledge the genuineness of his apostleship and what, under God, has been achieved by him among them (3:1-3; 12:11-13).

Nevertheless, despite the emotions he displays, the letter ends in a strong and confident way, evidence perhaps of Paul's God-given resilience.



THE IMPORTANCE OF 2 CORINTHIANS FOR CHRISTIAN BELIEF (Paul Barnett)

Despite the structural unevenness of the letter and its emotional extremes, 2 Corinthians makes a magnificent and abiding contribution to our understanding of Christianity, in the following teachings.

a. God has proved faithful in keeping his ancient promises by his recently inaugurated new covenant of Christ and the Spirit (1: 18-20; 3:3-6, 14-18). Moreover, God faithfully delivers and holds on to those who belong to Christ (1:3-11, 22; 4:7-9; 7:6).

b. The new covenant, based as it is on the graciousness of God (6:1), has now surpassed and replaced the old covenant (3:7-11). It powerfully meets man's needs at his points of greatest weakness—his aging and death (4:16 - 5:10) and in his alienation from God due to sin (5:14-21). The Lord of the world to himself through him (5:14-21). 2 Corinthians 5:14-21 is the most comprehensive statement about the death of Christ (5:14-21).

c. Christ is the pre-existent Son of God (1:19; 8:9), the image of the Father (3:18), the Lord of the world, the sinless one who died as substitute and representative for all people, God revealing the world to himself through him (5:14-21). 2 Corinthians 5:14-21 is the most comprehensive statement about the death of Christ (5:14-21).

d. Genuineness of New Testament ministry is established by "letters of recommendation" or by a would-be minister's mystical credentials. Paul's faithfulness in persuading and his effectiveness in convincing people of the Christian faith (5:11-12; 3:2-3; 10-7). The very existence of the Corinthian collection as Christ's living letter of recommendation of Paul's ministry (3:2-3). The pattern and the minister's lifestyle is the sacrifice of Christ (10:15; 6:1-10; 11:21-33). Establishing true ministry, the Christian ministry is one of the most important teachings of this letter.

e. The "word of God", the gospel, has a "stable" content which neither ministers nor people may add to or subtract from (4:2). The gospel is exceedingly powerful, bringing rebellious humans under the rule of God (4:6; 10:5).

f. Paul was, both in person and through his writings, the apostle sent to Corinth. The risen Lord gave Paul this 'authority' in his historic commissioning of him in the field to Damascus (10:8; 13:10), and it is still exercised to subsequent generations through his letters, which now form part of the canon of Scripture. This letter is very important because it is the only one which shows the apostle's response to his detractors - both ancient and modern. In it Paul answers the perennial question why he should be regarded as having authority over churches and individuals.

g. Christ's gift of grace and strength is not earned and are in response to the grace of God and directed towards and in us. Cheerful and generous giving in various forms, brings a harvest of great enrichment to the givers (chapters 8 - 9).

It is significant that Paul's expression of these teachings in this letter was inspired by the personal crisis he underwent during his rebuttal suffered on his second visit to Corinth (2:1-4, 9), his desperate escape from Ephesus (1:8-11) and his deep anxiety for the Corinthians experienced at Troas and Macedonia (2:13; 7:5-6). It is no exaggeration to say that the coming of these 'apostles' to Corinth with their 'different gospel' and their 'other Jesus', accompanied as it was by a massive assault on the integrity of Paul, could easily have spelled the end of Pauline Christianity there. That it survived and continued is probably due, in no small part, to this powerful letter.



1 CORINTHIANS SUMMARY

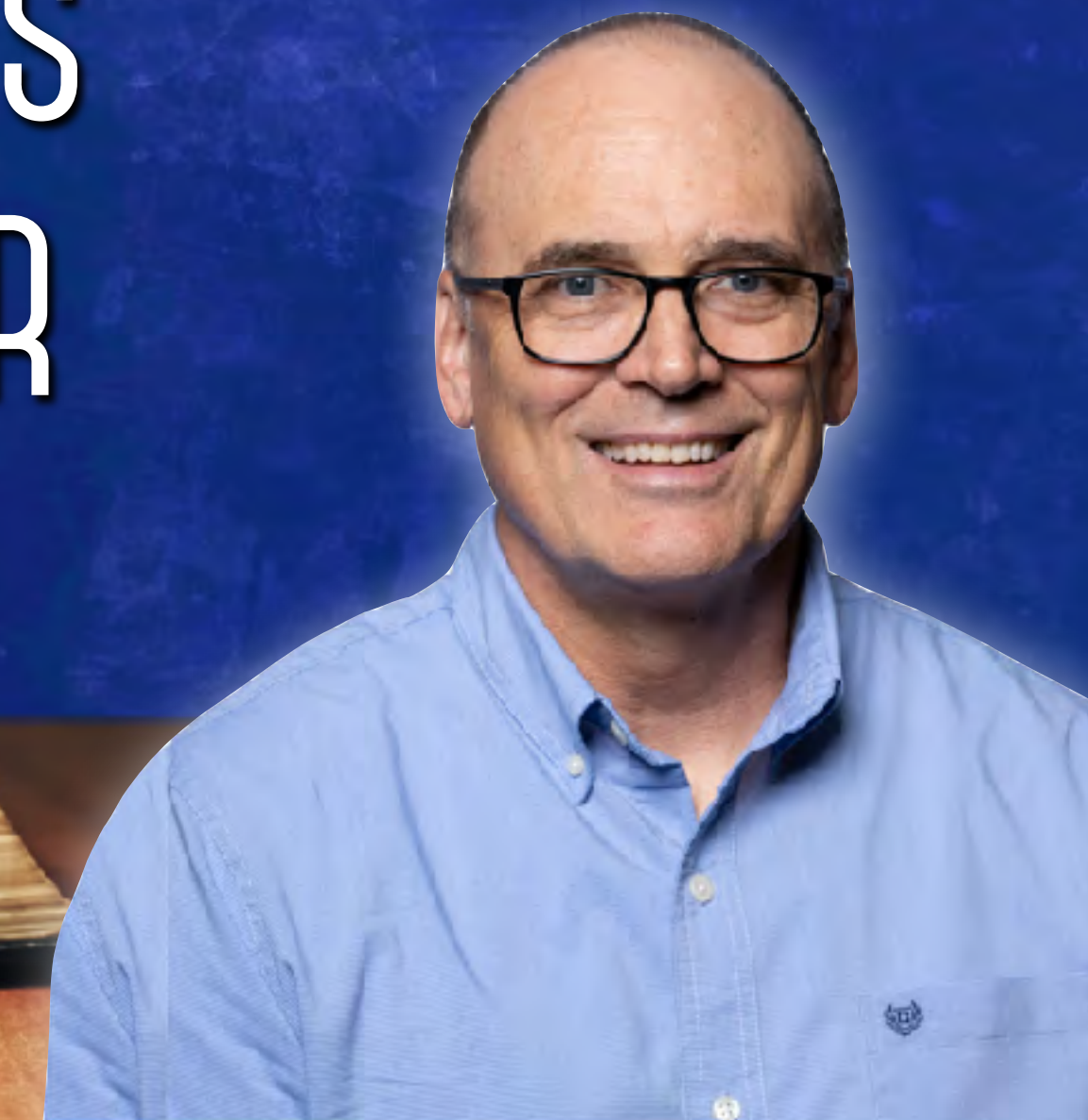
CORINTHIANS CREATIVE

PAUL AND THE CORINTHIANS

CONTRIBUTION OF 2 CORINTHIANS

AFTER PAUL WRITES 1 CORINTHIANS, HIS RELATIONSHIP WITH THE CHURCH DETERIORATES SIGNIFICANTLY, THANKS TO SOME STUBBORN OPPONENTS. PAUL PROBABLY MADE A SHORT VISIT TO CORINTH FROM EPHESUS (THE “PAINFUL” VISIT OF 2 COR. 2:1) AND FOLLOWED UP WITH ANOTHER LETTER (THE “TEARFUL” LETTER OF 2 COR. 2:4; 7:8—9; 12:14; 13:1). THIS MEANS 2 CORINTHIANS IS ACTUALLY PAUL’S FOURTH LETTER WRITTEN TO THIS DIFFICULT CHURCH.

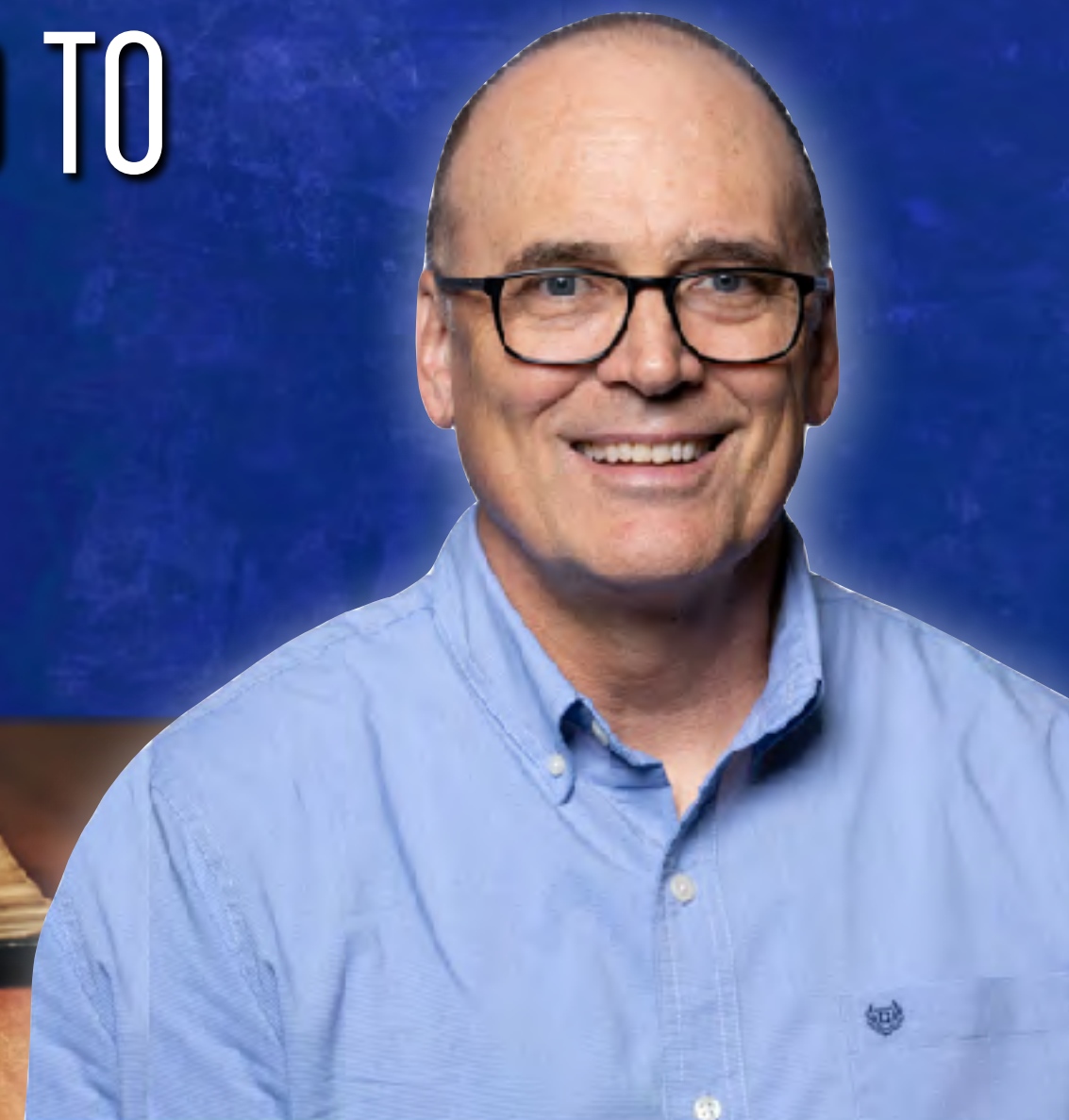
SCOTT DUVALL



AT THE TIME OF WRITING, SOME CORINTHIANS WHO HAD PREVIOUSLY QUESTIONED PAUL'S APOSTLESHIP APPEAR TO HAVE REPENTED AND NOW SUPPORT PAUL (2:5, 8-9; 5:12; 7:2-16). A MINORITY WITHIN THE CHURCH STILL QUESTION WHETHER PAUL IS A LEGITIMATE APOSTLE (PERHAPS ADDRESSED IN CHAPTERS 10-13). IN ADDITION, THERE ARE SOME FALSE APOSTLES WHO HAVE ARRIVED IN CORINTH WHO MUST BE COUNTERED (11:1-15). IN A DEEPLY PERSONAL AND EMOTIONAL LETTER, PAUL DEFENDS HIS AUTHORITY AS A GENUINE APOSTLE OF JESUS CHRIST AS WELL AS HIS WAY OF LIFE AND MINISTRY. HE IS FORCED TO DEFEND HIMSELF BECAUSE THE GOSPEL AND THE SPIRITUAL LIFE OF THE CORINTHIANS ARE AT STAKE.



SCOTT DUVALL



LIFE OF PAUL

FIRST JOURNEY

(ACTS 13-14)

APRIL 48
SEPTEMBER 49

GALATIANS

JERUSALEM
COUNCIL

SECOND JOURNEY

(ACTS 15:36-18:22)

APRIL 50
SEPTEMBER 52

1 THESSALONIANS

2 THESSALONIANS

THIRD JOURNEY

(ACTS 18:23-21:16)

SPRING 53
MAY 57

1 CORINTHIANS

2 CORINTHIANS

ROMANS

PRISON EPISTLES

(ACTS 28:30)

WINTER 60
SPRING 62

EPHESIANS

PHILIPPIANS

COLOSSIANS

PHILEMON

FINAL DAYS

(ACTS 13-14)

AUTUMN 67
SPRING 68

1 TIMOTHY

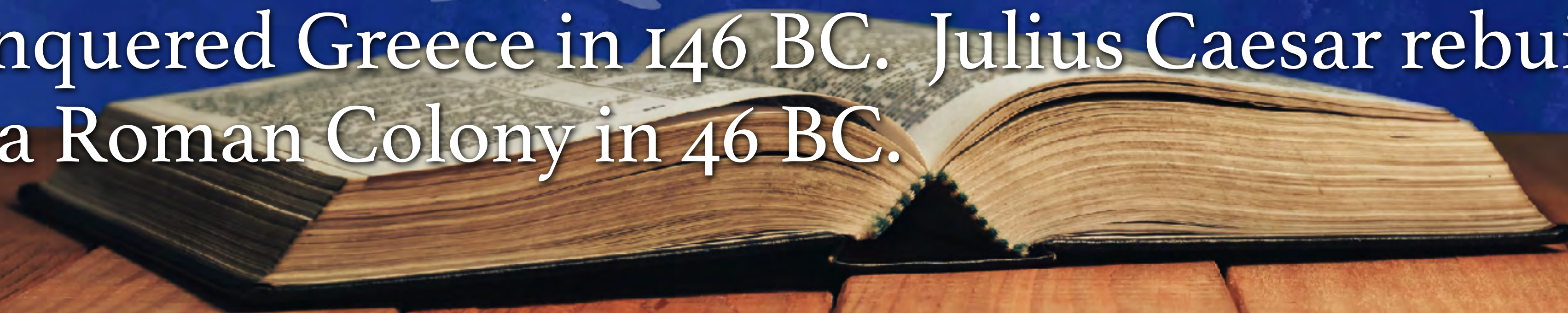
TITUS

2 TIMOTHY



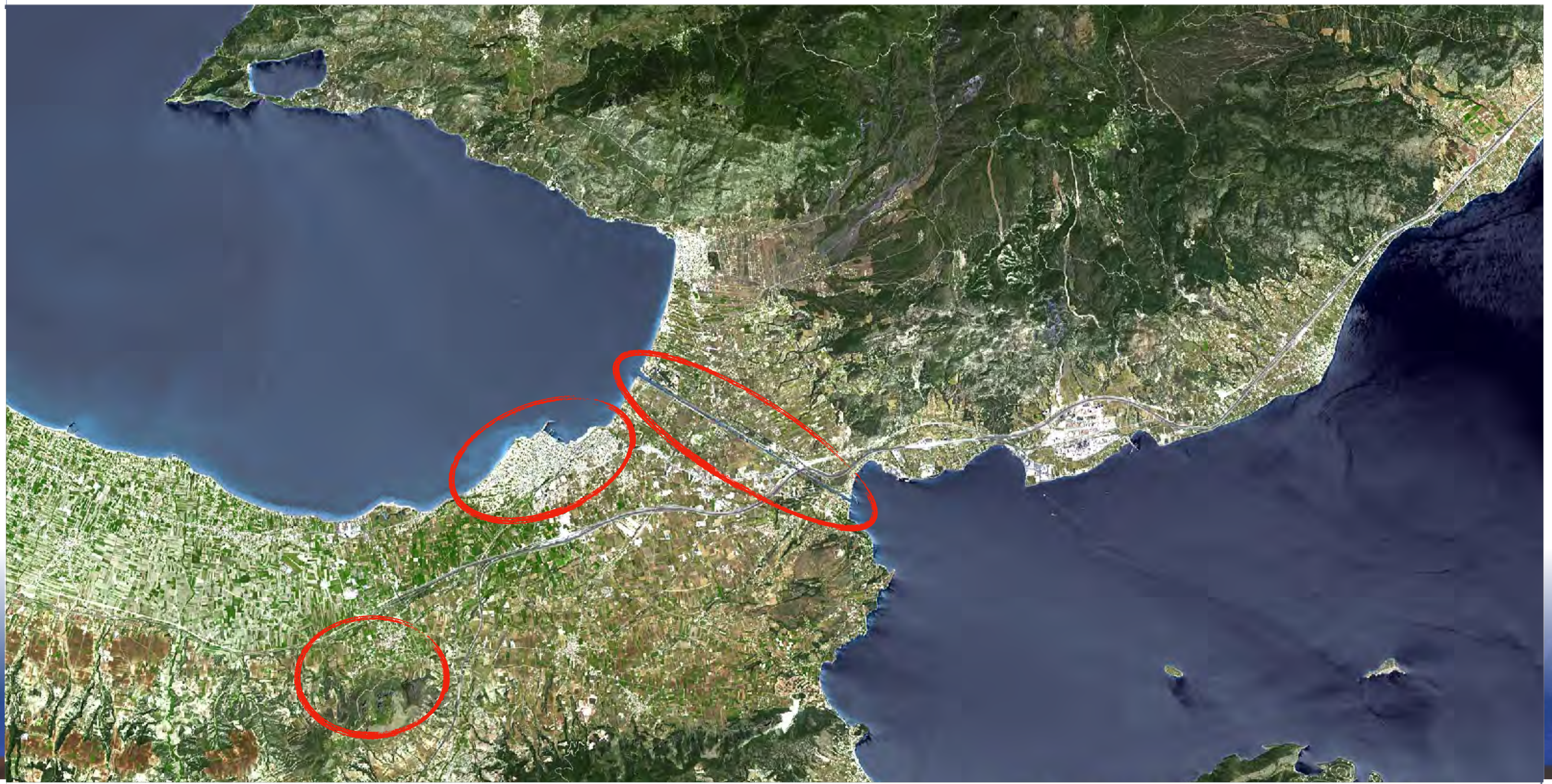
CORINTH

- It was an ancient city with a long history, strategic because of its location.
- The current city is a few miles from the ancient location, making archaeological work quite accessible.
- The Acrocorinth towered 1900 feet above the city with the Temple of Aphrodite (goddess of love) dominating it. Cult prostitutes roamed the city.
- The city was destroyed by the Romans when they conquered Greece in 146 BC. Julius Caesar rebuilt the city as a Roman Colony in 46 BC.



CORINTH

- It was at a crucial crossroads with ports to the east and west only two miles apart connecting the Saronic Gulf with the Corinthian Gulf.
- The narrow isthmus on which it is located connects the Peloponnesus to the Greek mainland and connects the Ionian Sea with the Aegean Sea.
- Corinth was famous as a center of commerce, idolatry, and pagan worship.
- The Isthmian Games were held here every two years.



CORINTH



CORINTH

CORINTH WORSHIPED THE EMPEROR, UPHELD
ROMAN LAW, PULSATED WITH INTERNATIONAL
TRADE, HOSTED ATHLETIC GAMES,
BECKONED PAGAN WORSHIPERS,
AND THRIVED ON SLAVERY.

Chuck Swindoll



PAUL AND THE CORINTHIANS

CHURCH PLANT

(ACTS 18)

SPRING 51

FALL 52

JEWISH START

FLOURISHING
WITH GENTILES

CORINTHIANS A

(1 CORINTHIANS 5:9)

?????

ADDRESSING
FELLOWSHIPING
WITH SEXUALLY
IMMORAL PEOPLE

1 CORINTHIANS

(CORRECTIVE LETTER)

SPRING 56

DIVISIONS (1-4)
DISORDERS (5-6)
DIFFICULTIES (7-16)

RESPONDING TO
REPORTS AND A
LETTER

CORINTHIANS B

(2 CORINTHIANS 2:4)

?????

A HARSH
"SORROWFUL"
LETTER THAT LED
TO REPENTANCE

2 CORINTHIANS

(REPARATIVE LETTER)

FALL 56

MINISTRY (1-7)
GENEROSITY (8-9)
AUTHORITY (10-13)

DEFENDING HIS
MINISTRY AND
AUTHORITY

PAUL'S VISIT
(2 COR. 1:15; 2:1)
PAINFUL VISIT





2 Corinthians: The Purity of Paul's Ministry

Paul's Apostolic Ministry Defended

Paul and the Corinthians

1. Paul started the church at Corinth on his Second Missionary Journey beginning in the Synagogue and then moving to a house next door (Acts 18:1-22). **AD 51-52**
2. Paul wrote a letter to the church, which we do not have, addressing, at least, the issue of sexually immoral people (5:9).
3. Paul writes 1 Corinthians to correct the church and answer questions but gets no response / repentance. **AD 56**
4. Paul visits the church (2 Cor. 1:15; 2:1) with no response.
5. Paul writes another letter we do not have (2 Cor. 2:4). They respond positively to this letter.
6. Paul writes 2 Corinthians to address criticism of his apostleship and reaffirm his concern for them.

Corinthian Culture

A city between the ports of Cencheria and Lechaion and only 45 miles from Athens, Corinth was a hub for shipping, trade and all sorts of entertainment.

The Temple of Aphrodite (Love Goddess) was a central feature of Corinth and had, at one time, more than 1000 female prostitutes leading to the characterization of a prostitute as a "Corinthian Woman."

The Isthmian Games, held every two years, were a huge attraction making the city an major athletic training center.

Paul's Ministry				Generosity	Paul's Authority				
Epistolary Prescript: Salutation and Greeting				Thanksgiving: The God of All Comfort		Apostolic Authority			
Historical Background				Generosity Encouraged by Examples		Apostolic Credentials			
Learning to Trust God in the Face of Hardship & Death (1:8-11)				The Example of the Macedonians (8:1-6)		Paul's True Ministry with the Corinthians (11:1-15)			
The Integrity of Paul's Plans (1:12-2:13)				The Challenge to the Corinthians (8:7)		Paul's Bragging Rights as an Apostle (11:16-12:13)			
Sincere Planning (1:12-22) • Good Motives (1:23-2:4)				The Example of Christ (8:8-9)		Paul's Plans for His Third Visit (12:14-13:4)			
Forgiveness Needed (2:5-11) • Practical Matters (2:12-13)				Generosity Encouraged by Practical Advice		Test Yourself:			
Main idea: "We Speak before God with Sincerity!"				Finish Your Pledge (8:10-12) • Pursue Equality in Giving (8:13-15)		Prove that Jesus is in You (13:5-8)			
The Nature of True Apostleship				The Ministry of Titus will Help You Finish Your Pledge (8:16-9:5)		Allow Me to Use My Authority to Build You Up (13:9-10)			
Confidence & Competence as Ministers of the New Covenant (3:1-18)				Generosity Encouraged by the Rewards of Giving		Epistolary Postscript: Personal Greetings and Benediction			
The Content of Ministry: Preaching Jesus Christ as Lord (4:1-6)				Sowing & Reaping (9:6-11) • Praising God (9:12-15)					
Endurance & Hope in the Midst of Ministry Hardship (4:7-5:10)				Manner: Boldness in Spiritual Warfare (10:1-6)					
The Motivation & Message for the Ministry of Reconciliation (5:11-6:10)				Purpose: Building Up not Pulling Down (10:7-11)					
An Appeal for Reconciliation with Paul & Separation from Sinners (6:11-7:4)				Basis: Commended by God not by Men (10:12-18)					
Titus & a Letter: Comfort and Godly Sorrow in God's Plan (7:5-16)				Paul's True Ministry with the Corinthians (11:1-15)					
Generosity Encouraged by Examples				The Example of Christ (8:8-9)					
The Example of the Macedonians (8:1-6)				The Example of Christ (8:8-9)					
The Challenge to the Corinthians (8:7)				The Example of Christ (8:8-9)					
The Example of Christ (8:8-9)				The Example of Christ (8:8-9)					
Generosity Encouraged by Practical Advice				The Example of Christ (8:8-9)					
Finish Your Pledge (8:10-12) • Pursue Equality in Giving (8:13-15)				The Example of Christ (8:8-9)					
The Ministry of Titus will Help You Finish Your Pledge (8:16-9:5)				The Example of Christ (8:8-9)					
Generosity Encouraged by the Rewards of Giving				The Example of Christ (8:8-9)					
Sowing & Reaping (9:6-11) • Praising God (9:12-15)				The Example of Christ (8:8-9)					
Apostolic Authority				The Example of Christ (8:8-9)					
Manner: Boldness in Spiritual Warfare (10:1-6)				The Example of Christ (8:8-9)					
Purpose: Building Up not Pulling Down (10:7-11)				The Example of Christ (8:8-9)					
Basis: Commended by God not by Men (10:12-18)				The Example of Christ (8:8-9)					
Apostolic Credentials				The Example of Christ (8:8-9)					
Paul's True Ministry with the Corinthians (11:1-15)				The Example of Christ (8:8-9)					
Paul's Bragging Rights as an Apostle (11:16-12:13)				The Example of Christ (8:8-9)					
Paul's Plans for His Third Visit (12:14-13:4)				The Example of Christ (8:8-9)					
Test Yourself:				The Example of Christ (8:8-9)					
Prove that Jesus is in You (13:5-8)				The Example of Christ (8:8-9)					
Allow Me to Use My Authority to Build You Up (13:9-10)				The Example of Christ (8:8-9)					
Epistolary Postscript: Personal Greetings and Benediction				The Example of Christ (8:8-9)					
Apologetic Explanation of Ministry				Challenge Exhortation to Give		Justification Defense of Authority			
Probatio & Refutatio (Development and Defense)				Challenge Exhortation to Give		Justification Defense of Authority			
Prescript	Exordium	Propositio	Narratio	Probatio & Refutatio (Development and Defense)		Peroration	Postscript		

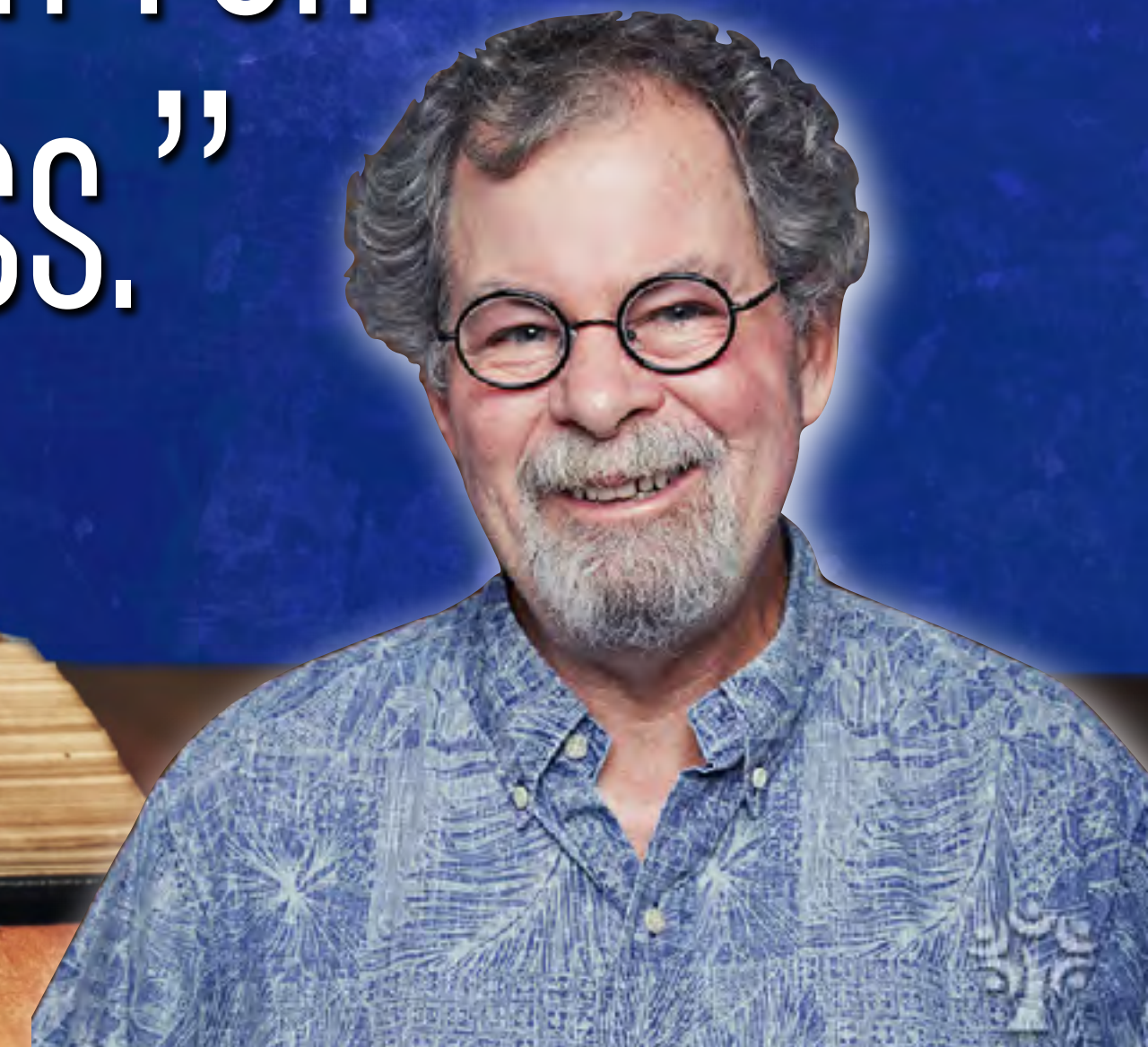
Paul, who had already written to the Corinthian church three times and visited them twice to straighten out significant problems, wrote to the church defending his conduct as an Apostle and his financial accountability in order to defend his integrity and affirm his concern for them and warn them to take positive action against the false teachers who were attacking his authority and doctrine.

WHAT IS THE MESSAGE?

PAUL, WHO HAD ALREADY WRITTEN TO THE CORINTHIAN CHURCH THREE TIMES AND VISITED THEM TWICE TO STRAIGHTEN OUT SIGNIFICANT PROBLEMS, WROTE TO THE CHURCH DEFENDING HIS CONDUCT AS AN APOSTLE AND HIS FINANCIAL ACCOUNTABILITY IN ORDER TO DEFEND HIS INTEGRITY AND AFFIRM HIS CONCERN FOR THEM AND WARN THEM TO TAKE POSITIVE ACTION AGAINST THE FALSE TEACHERS WHO WERE ATTACKING HIS AUTHORITY AND DOCTRINE.



IN CONTRAST WITH THE SELF-INTEREST OF THE FALSE APOSTLES IS THE SELF-EFFACEMENT OF PAUL. AS HE BOTH ANSWERS HIS CRITICS AND AFFIRMS HIS OWN APOSTLESHIP, WE SEE GOD'S GLORY SHINE THROUGH PAUL'S SUFFERINGS. IF THERE IS IN FACT A THEME VERSE IT IS 12:9: "MY GRACE IS SUFFICIENT FOR YOU, FOR MY POWER IS MADE PERFECT IN WEAKNESS."



DAN WALLACE

RHETORICAL CRITICISM

THESIS: THE EPISTLES ARE SERMONS TO BE READ IN PUBLIC

STRUCTURE: THE SHAPE OF ANCIENT RHETORIC

- EXORDIUM: ESTABLISHING CONNECTION - **SALUTATION**
- NARRATIO: BACKGROUND INFORMATION - **THANKSGIVING**
- PROPOSITIO: MAIN IDEA - **THEME [MAIN IDEA]**
- PROBATIO: PROOF ESTABLISHING MAIN IDEA - **BODY**
- PERORATION: SUMMARY AND APPLICATION - **EXHORTATION**



ESTABLISHING CONNECTION

PRAISE BE TO THE GOD AND FATHER OF OUR LORD JESUS CHRIST, THE FATHER OF COMPASSION AND THE GOD OF ALL COMFORT, WHO COMFORTS US IN ALL OUR TROUBLES, SO THAT WE CAN COMFORT THOSE IN ANY TROUBLE WITH THE COMFORT WE OURSELVES RECEIVE FROM GOD. FOR JUST AS WE SHARE ABUNDANTLY IN THE SUFFERINGS OF CHRIST, SO ALSO OUR COMFORT ABOUNDS THROUGH CHRIST.



2 Corinthians 1:3-7

ESTABLISHING CONNECTION

IF WE ARE DISTRESSED, IT IS FOR YOUR COMFORT AND SALVATION; IF WE ARE COMFORTED, IT IS FOR YOUR COMFORT, WHICH PRODUCES IN YOU PATIENT ENDURANCE OF THE SAME SUFFERINGS WE SUFFER. AND OUR HOPE FOR YOU IS FIRM, BECAUSE WE KNOW THAT JUST AS YOU SHARE IN OUR SUFFERINGS, SO ALSO YOU SHARE IN OUR COMFORT.



2 Corinthians 1:3-7

HISTORICAL SITUATION

WE DO NOT WANT YOU TO BE UNINFORMED, BROTHERS AND SISTERS,
ABOUT THE TROUBLES WE EXPERIENCED IN THE PROVINCE OF ASIA. WE
WERE UNDER GREAT PRESSURE, FAR BEYOND OUR ABILITY TO ENDURE,
SO THAT WE DESPAIRED OF LIFE ITSELF.

(GOD USED IT BUT THIS IS WHY I COULD NOT VISIT YOU.)



2 Corinthians 1:8

THEME OF SINCERITY

UNLIKE SO MANY, WE DO NOT PEDDLE THE WORD OF GOD FOR PROFIT. ON THE CONTRARY, IN CHRIST WE SPEAK BEFORE GOD WITH SINCERITY (ἐξ εὐλικρινείας), AS THOSE SENT FROM GOD.



2 Corinthians 2:17

WITH SINCERITY, OUT OF PURE MOTIVES (ἐξ εὐκρινείας)

THIS WORDS SPEAKS OF PURE MOTIVES AND SINCERITY OF HEART AND CHARACTER. LITERALLY IT MEANS “JUDGED BY SUNLIGHT” AND IMPLIES THAT WHEN MOTIVES ARE EXAMINED THEY CAN STAND UP TO THE TEST. LIKE POTTERY, HOLD IT UP TO THE LIGHT AND YOU WILL FIND NO CRACKS. LIKE WATER, HOLD IT UP TO THE SUNLIGHT AND YOU WILL SEE IT IS PURE.



NEW COVENANT MINISTRY

NOW IF THE MINISTRY THAT BROUGHT DEATH, WHICH WAS ENGRAVED IN LETTERS ON STONE, CAME WITH GLORY, SO THAT THE ISRAELITES COULD NOT LOOK STEADILY AT THE FACE OF MOSES BECAUSE OF ITS GLORY, TRANSITORY THOUGH IT WAS, WILL NOT THE MINISTRY OF THE SPIRIT BE EVEN MORE GLORIOUS?



2 Corinthians 3:7-11

NEW COVENANT MINISTRY

IF THE MINISTRY THAT BROUGHT CONDEMNATION WAS GLORIOUS, HOW MUCH MORE GLORIOUS IS THE MINISTRY THAT BRINGS RIGHTEOUSNESS! FOR WHAT WAS GLORIOUS HAS NO GLORY NOW IN COMPARISON WITH THE SURPASSING GLORY.



2 Corinthians 3:7-11

NEW COVENANT MINISTRY

AND WE ALL, WHO WITH UNVEILED FACES CONTEMPLATE THE LORD'S GLORY, ARE BEING TRANSFORMED INTO HIS IMAGE WITH EVER-INCREASING GLORY, WHICH COMES FROM THE LORD, WHO IS THE SPIRIT.



2 Corinthians 3:18

MINISTRY TREASURE IN TERRA COTTA POTS



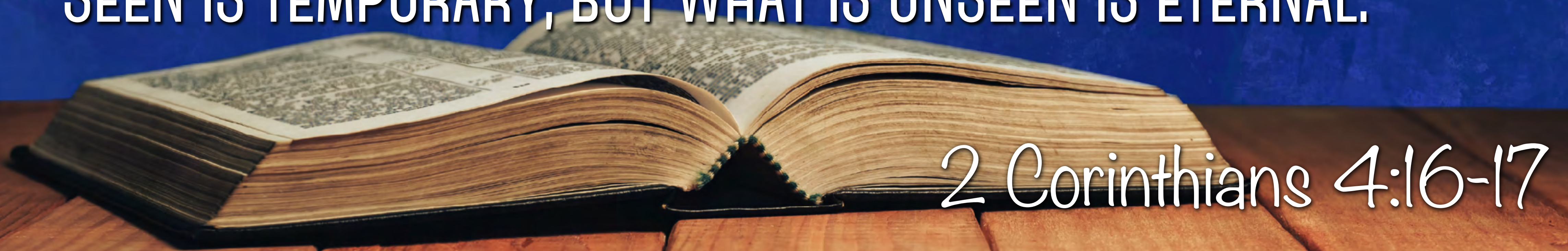
BUT WE HAVE THIS TREASURE IN JARS OF CLAY
TO SHOW THAT THIS ALL-SURPASSING POWER
IS FROM GOD AND NOT FROM US.



2 Corinthians 4:7

IN HOPE OF ETERNAL GLORY TO COME

THEREFORE WE DO NOT LOSE HEART. THOUGH OUTWARDLY WE ARE WASTING AWAY, YET INWARDLY WE ARE BEING RENEWED DAY BY DAY. FOR OUR LIGHT AND MOMENTARY TROUBLES ARE ACHIEVING FOR US AN ETERNAL GLORY THAT FAR OUTWEIGHS THEM ALL. SO WE FIX OUR EYES NOT ON WHAT IS SEEN, BUT ON WHAT IS UNSEEN, SINCE WHAT IS SEEN IS TEMPORARY, BUT WHAT IS UNSEEN IS ETERNAL.



2 Corinthians 4:16-17

THE MOTIVATION AND MESSAGE OF MINISTRY

FOR CHRIST'S LOVE COMPELS US, BECAUSE WE ARE CONVINCED THAT ONE DIED FOR ALL, AND THEREFORE ALL DIED. AND HE DIED FOR ALL, THAT THOSE WHO LIVE SHOULD NO LONGER LIVE FOR THEMSELVES BUT FOR HIM WHO DIED FOR THEM AND WAS RAISED AGAIN.

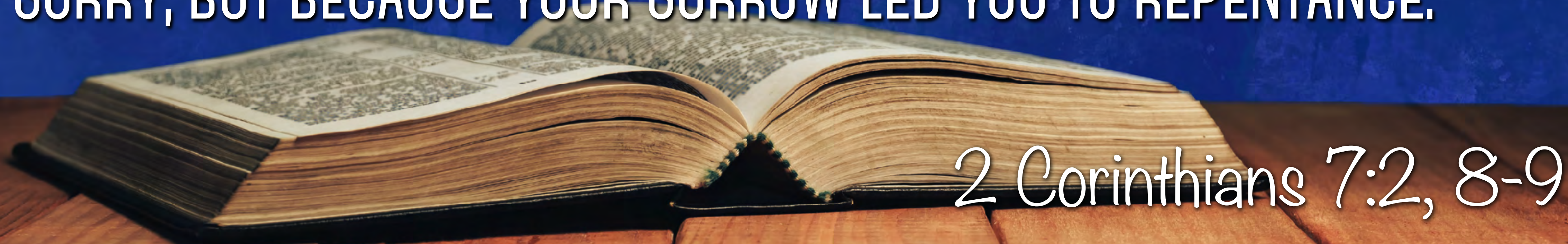


2 Corinthians 5:14-15

THE SORROWFUL LETTER

MAKE ROOM FOR US IN YOUR HEARTS. WE HAVE WRONGED NO ONE, WE HAVE CORRUPTED NO ONE, WE HAVE EXPLOITED NO ONE.

EVEN IF I CAUSED YOU SORROW BY MY LETTER, I DO NOT REGRET IT. THOUGH I DID REGRET IT-I SEE THAT MY LETTER HURT YOU, BUT ONLY FOR A LITTLE WHILE- YET NOW I AM HAPPY, NOT BECAUSE YOU WERE MADE SORRY, BUT BECAUSE YOUR SORROW LED YOU TO REPENTANCE.



2 Corinthians 7:2, 8-9

PRINCIPLES OF GIVING

EACH OF YOU SHOULD GIVE WHAT YOU HAVE DECIDED IN YOUR HEART TO GIVE, NOT RELUCTANTLY OR UNDER COMPULSION, FOR GOD LOVES A CHEERFUL GIVER. AND GOD IS ABLE TO BLESS YOU ABUNDANTLY, SO THAT IN ALL THINGS AT ALL TIMES, HAVING ALL THAT YOU NEED, YOU WILL ABOUND IN EVERY GOOD WORK.



2 Corinthians 9:7-8

Principles of Giving

- Giving is a personal decision emerging from your passion for God (or things).
- The amount of your giving is ultimately a spiritual matter of your heart, not a financial matter of your budget.
- Giving should be a response to your own gifts from God not the needs of the church.
- Givers who share their primary resources from a right response delight God in a special way.
- What else could you do?

PAUL'S MINISTRY STYLE AND AUTHORITY

BY THE HUMILITY AND GENTLENESS OF CHRIST, I APPEAL TO YOU-I, PAUL, WHO AM "TIMID" WHEN FACE TO FACE WITH YOU, BUT "BOLD" TOWARD YOU WHEN AWAY! I BEG YOU THAT WHEN I COME I MAY NOT HAVE TO BE AS BOLD AS I EXPECT TO BE TOWARD SOME PEOPLE WHO THINK THAT WE LIVE BY THE STANDARDS OF THIS WORLD. FOR THOUGH WE LIVE IN THE WORLD, WE DO NOT WAGE WAR AS THE WORLD DOES.



2 Corinthians 10:1-3

CORINTHIAN SLOGANS/QUOTES

WHILE THERE IS SIGNIFICANT DEBATE ABOUT HOW OFTEN PAUL QUOTES THE CORINTHIANS (OFTEN SARCASTICALLY) IT IS LIKELY THE PAUL IS QUOTING THEM IN THIS PASSAGE AS WELL AS IN 1 CORINTHIANS 6:12, 13, 18; 7:1, 8:1, 4, AND 10:23.



SUPER APOSTLES?

FOR IF SOMEONE COMES TO YOU AND PREACHES A JESUS OTHER THAN THE JESUS WE PREACHED, OR IF YOU RECEIVE A DIFFERENT SPIRIT FROM THE SPIRIT YOU RECEIVED, OR A DIFFERENT GOSPEL FROM THE ONE YOU ACCEPTED, YOU PUT UP WITH IT EASILY ENOUGH.

I DO NOT THINK I AM IN THE LEAST INFERIOR TO THOSE “SUPER-APOSTLES.”



2 Corinthians 11:4-5

FALSE APOSTLES!

FOR SUCH PEOPLE ARE FALSE APOSTLES, DECEITFUL WORKERS, MASQUERADING AS APOSTLES OF CHRIST. AND NO WONDER, FOR SATAN HIMSELF MASQUERADES AS AN ANGEL OF LIGHT. IT IS NOT SURPRISING, THEN, IF HIS SERVANTS ALSO MASQUERADE AS SERVANTS OF RIGHTEOUSNESS.

THEIR END WILL BE WHAT THEIR ACTIONS DESERVE.

2 Corinthians 11:13-15

CARE FOR THE CHURCHES

I HAVE BEEN CONSTANTLY ON THE MOVE. I HAVE BEEN IN DANGER FROM RIVERS, IN DANGER FROM BANDITS, IN DANGER FROM MY FELLOW JEWS, IN DANGER FROM GENTILES; IN DANGER IN THE CITY, IN DANGER IN THE COUNTRY, IN DANGER AT SEA; AND IN DANGER FROM FALSE BELIEVERS. I HAVE LABORED AND TOILED AND HAVE OFTEN GONE WITHOUT SLEEP; I HAVE KNOWN HUNGER AND THIRST AND HAVE OFTEN GONE WITHOUT FOOD; I HAVE BEEN COLD AND NAKED. BESIDES EVERYTHING ELSE, I FACE DAILY THE PRESSURE OF MY CONCERN FOR ALL THE CHURCHES.



2 Corinthians 11:26-28

SUFFICIENT GRACE FOR HUMBLE SERVICE

THEREFORE, IN ORDER TO KEEP ME FROM BECOMING CONCEITED, I WAS GIVEN A THORN IN MY FLESH, A MESSENGER OF SATAN, TO TORMENT ME. THREE TIMES I PLEADED WITH THE LORD TO TAKE IT AWAY FROM ME. BUT HE SAID TO ME, "MY GRACE IS SUFFICIENT FOR YOU, FOR MY POWER IS MADE PERFECT IN WEAKNESS."



2 Corinthians 12:7-9

EXAMINE YOURSELF

EXAMINE YOURSELVES TO SEE WHETHER YOU ARE IN THE FAITH; TEST YOURSELVES. DO YOU NOT REALIZE THAT CHRIST JESUS IS IN YOU-UNLESS, OF COURSE, YOU FAIL THE TEST? AND I TRUST THAT YOU WILL DISCOVER THAT WE HAVE NOT FAILED THE TEST.



2 Corinthians 13:5-6

WHERE DOES THIS FIT?

- 2 CORINTHIANS IS PAUL'S FIFTH COMMUNICATION WITH THIS TROUBLED CONGREGATION AFTER HE PLANTED THE CHURCH AND MINISTERED IN CORINTH FOR A YEAR AND A HALF (ACTS 18).
- THE BOOK IS FULL OF PERSONAL DETAIL AND PASTORAL CONCERN AS PAUL IS DEFENDING HIS MINISTRY FROM ATTACKS AFTER HE HAS BEEN STERN WITH THE CHURCH IN A LETTER (7:8-9).
- THE BOOK CONTINUES TO REPAIR THEIR RELATIONSHIP WHICH IS NOW MOVING IN THE RIGHT DIRECTION.



WHAT SHOULD WE BELIEVE?

- MINISTRY IS NOT ABOUT PRIVILEGE BUT ABOUT SERVICE.
- LIVING WITH GENEROSITY AND INTEGRITY IS CRITICAL TO SUCCESSFUL MINISTRY.
- EMBRACE THE PARADOX OF THE CROSS — SUFFERING LEADS TO GLORY (4-7) SEEN IN THE EXAMPLE OF JESUS (4:1-5:10) AND PAUL (5:11-7:16).



HOW SHOULD WE BEHAVE?

- SERVE WELL. LOVE OTHERS. MAKE SACRIFICES.
SUFFER WITH DIGNITY.
- BE A JOYFULLY GENEROUS GIVER.



NEXT STEPS

- OFFER THE COMFORT YOU HAVE RECEIVED FROM THE LORD TO SOMEONE ELSE.
- LIVE WITH HUMILITY AND INTEGRITY RECOGNIZING THAT “WE HAVE THIS TREASURE IN JARS OF CLAY TO SHOW THAT THIS ALL-SURPASSING POWER IS FROM GOD AND NOT FROM US.” (1 CORINTHIANS 4:7)
- WE ARE ALL BROKEN AND STRUGGLING. PRAY WITH SOMEONE TODAY OR THIS WEEK ABOUT A PERSONAL NEED.



Prayer



AND WHEN THE CENTURION, WHO STOOD THERE IN FRONT
OF JESUS, SAW HOW HE DIED, HE SAID,
“SURELY THIS MAN WAS THE SON OF GOD!”

Mark 15:39

FOR EVEN THE SON OF MAN DID NOT COME TO BE SERVED,
BUT TO SERVE, AND TO GIVE HIS LIFE AS A RANSOM FOR MANY!

Mark 10:45



Communion

He took some bread and gave thanks to God for it. Then he broke it in pieces and gave it to the disciples, saying, "This is my body, which is given for you. Do this in remembrance of me."

After supper he took another cup of wine and said, "This cup is the new covenant between God and his people— an agreement confirmed with my blood, which is poured out as a sacrifice for you.

Luke 22:19-20

Prayer

Rejoice always, pray continually,
give thanks in all circumstances;
for this is God's will for you in Christ Jesus.
1 Thessalonians 5:16-18

