

## SECOND CORINTHIANS

**1. Opening Greeting.** The content of the divinely appointed apostle Paul and Timothy his assistant's greeting to the church at Corinth as well as the other believers in the province of Achaia is a commendation of grace and peace from God and Jesus Christ. (1:1-2)

**2. The Ministry of Sharing in Suffering and Salvation.** The reasons that Paul and Timothy are able to comfort the Corinthians in their suffering is because they themselves have been comforted, because of the Holy Spirit's ministry with its attendant blessings, because both of them are experiencing the same trials as the Corinthians which enables them to encourage the Corinthians to endure suffering and thus attain to a share in Messianic salvation and results in increased confidence in God who has continually delivered Paul and Timothy from dangers of death.(1:3-11)

1B. The reason that Paul and Timothy are able to comfort the Corinthians in their suffering is because they themselves have been comforted, because of the Holy Spirit's ministry with its attendant blessings, because both of them are experiencing the same trials as the Corinthians which enables them to encourage the Corinthians to endure suffering and thus attain to a share in Messianic salvation(1:3-6)

1C. The reason that God is to be praised is because God comforts Paul and Timothy in every dangerous trial. (1:3)

2C. The purpose of God comforting Paul and Timothy was so that they might comfort the Corinthians in similar trials. (1:4a)

3C. The reasons why Paul and Timothy are able to comfort the Corinthians is because they themselves have been comforted by God with the message of comfort, because the present ministry of the resurrected Christ through His Spirit is just as abundant in blessing as the benefits of His death on the Cross, and because Paul and Timothy are presently going through the same sufferings as the Corinthians. (1:4b-6)

1D. The reason why Paul and Timothy are able to comfort the Corinthians is because they

themselves have been comforted by God with the message of consolation. (1:4b)

2D. The reason why Paul and Timothy are able to comfort the Corinthian in every dangerous trial is because the message of present consolation in suffering because of the resurrected Christ's ministry through His indwelling Spirit is just as abundant in blessing as the benefits of Christ's death on the cross were for them. (1:5)

3D. The reason why Paul and Timothy can comfort the Corinthians is because they are experiencing the same trials as the Corinthians and can encourage the Corinthians to persevere in suffering so that they can attain to future Messianic salvation. (1:6)

1E. Paul and Timothy experience trials. (1:6a)

2E. The reason why Paul and Timothy experience trials is so that the Corinthians can receive present encouragement and attain future Messianic salvation. (1:6b)

3E. The reason why the Corinthians can receive present encouragement from the apostolic team and attain future Messianic salvation is because future Messianic salvation is produced by enduring present trials similar to what the apostles endure. (1:6c)

2B. [In contrast to trials...] The reason why Paul and Timothy experience present encouragement in trials is so that the Corinthians may also experience encouragement and share in future Messianic salvation which is based on present endurance of suffering as both Paul and Timothy know and teach. (1:7)

1C. The reason why Paul and Timothy experience present comfort is so that the Corinthians may also experience present encouragement and future Messianic salvation. (1:7a-b)

1D. Paul and Timothy also experience present comfort. (1:7a)

2D. The reason why Paul and Timothy experience present comfort is so that the Corinthians may also experience present comfort and future Messianic salvation. (1:7b)

2C. The result of being able to aid the Corinthians to experience present comfort and future salvation regardless of their circumstances is that Paul and Timothy's expectation of the Corinthians' fully sharing in future Messianic salvation is certain. (1:7c)

3C. The reason why Paul and Timothy's expectation that the Corinthians will fully share in future Messianic salvation is certain is because Paul and Timothy know and teach that a present sharing in suffering leads to a future sharing in salvation. (1:7d)

**3. Paul and Timothy's Confidence in God.** [As a result of teaching that present sharing in suffering leads to a future sharing of salvation...] The reasons that Paul and Timothy can put their confidence in God in the face of death is because God had rescued them in Asia, because God continues to rescue them from Satanically inspired persecution, and because they have set their hope on Him that He will also rescue them in the future. (1:8-11)

1C. [The content of Paul's recollection is that ...] Paul and Timothy had previously endured a great trial in Asia which was far beyond human ability to endure. (1:8)

1D. [The content of Paul's recollection is that...] Paul and Timothy had previously endured a great persecution in Asia which was far beyond their human ability to endure. (1:8a)

2D. The result of having to endure so great a persecution was that Paul and Timothy had given up the possibility of continued life and ministry. (1:8b)

2C. The purpose of God allowing Paul and Timothy to be sentenced to death was so that they might learn to

put more confidence in God and His ability to deliver. (1:9)

1D. Paul reemphasizes that he and Timothy had been officially sentenced to death. (1:9a)

2D. The purpose of God allowing them to be sentenced to death was so that they might learn to put more confidence in God. (1:9b)

3C. The reasons why Paul and Timothy can put their confidence in God (1:10)

1D. The reason why Paul and Timothy can put their confidence in God in the face of death is because God has already rescued them out of the death sentence in Asia. (1:10a)

2D. The reason why Paul and Timothy can put their confidence in God is because God continues to rescue them from Satanically inspired persecution during their present earthly experience. (1:10b)

3D. The reason why Paul and Timothy can put their confidence in God is because they have set their hope that God will again deliver them in the future to continue ministry. (1:10c)

4C. The manner in which God will continue to rescue Paul and Timothy from present Satanic attack during their present experience is by means of the unified prayers of the Corinthians. (1:11a)

5C. The result of the Corinthians cooperating in prayer for future deliverance and protection in ministry is that thanksgiving may be given by many people for the ministry given to Paul and Timothy along with many prayers made for your sake. (1:11b)

**3. Paul's Boast to the Corinthians.** The content of Paul's boast to the Corinthians which is confirmed by his conscience is that both Paul and Timothy lived and ministered in an open and sincere manner to the Corinthians since they proclaimed a message based on grace and not human philosophy and they

never wrote letters that required the readers to search between the lines or look for double meanings (as the philosophers do). (1:12-13a)

- 1A. [The content of Paul's boasting to the Corinthians which is confirmed by the witness of his conscience is that...] Both Paul and Timothy lived and ministered in an open and sincere manner to the Corinthians. (1:12a)
- 2A. The reason that Paul can claim that both he and Timothy lived and ministered in an open and sincere manner was because they proclaimed a message based on God's grace and not autonomous human philosophy when they were among the Corinthians. (1:12b)
- 3B. The reason that Paul can claim that both he and Timothy lived and ministered in an open and sincere manner was because they never wrote letters to the Corinthians requiring the readers to read between the lines or search for double meanings. (1:13a)

2A. The content of Paul's hope is that the Corinthians will understand completely what they now only understand partially in Paul's writing that Paul and Timothy and the Corinthians have a reciprocal relationship that will be used to determine their reward at the judgment seat of Christ which is why he had planned an earlier visit to Corinth..(1:13b-16)

- 1B. The content of Paul's hope is that the Corinthians will understand completely what they now only understand partially in Paul's writing that Paul and Timothy and the Corinthians have a reciprocal relationship that will be used to determine their reward at the judgment seat of Christ. (1:13b-14)
- 2B. The result of Paul and Timothy and the Corinthians having a reciprocal eschatological relationship is that Paul had decided to visit them on a previous occasion. (1:15a)
- 3B. The purpose for which Paul wanted to visit the Corinthians was so that the Corinthians would have a double eschatological reward. (1:15b)
- 4B. The manner in which the Corinthians would be able to obtain a double eschatological reward was by helping Paul materially as he passed through Macedonia (and receive a reward) and by helping Paul materially as he returned on his way to Judea (and thus gain another reward). (1:16)

3A. [In view of the fact that Paul wanted to provide them with an opportunity for a double eschatological reward...] The Corinthians should not incorrectly conclude that Paul either acted irresponsibly or made plans based on insincere or impure motives (when he changed his travel plans. (1:17-22)

1B. [In view of the fact that Paul wanted to provide them with an opportunity for a double eschatological reward...] The Corinthians should not incorrectly conclude that Paul either acted irresponsibly or made plans based on insincere or impure motives (when he changed his travel plans). (1:17)

2B. The reason why the Corinthians should not conclude that Paul acted irresponsibly or made plans based on insincere or impure motives was because of the certainty contained in the Gospel message that the apostle Paul brought to Corinth. (1:18)

3B. The reason why the Gospel message Paul brought to Corinth was certain was because it was based on the integrity of Jesus Christ, the Son of God. (1:19)

4B. The reasons why Paul can claim that the Gospel message was one of certainty was because all the covenant promises of God are fulfilled "in Him", because when the believer said "Amen" to God they ratified a covenant relationship, because of God's anointing, and because of the seal and indwelling of the Holy Spirit.(1:20-21a)

1C. The reason why Paul can claim that the Gospel message was one of certainty was because all the covenant promises made by God are fulfilled "in Him." (1:20a)

2C. The reason why Paul can claim that the Gospel message was one of certainty was because the believers had ratified the New Covenant by saying "Amen" which destines them for future glory. (1:20b)

3C. The reason why Paul can claim that the Gospel message was one of certainty was because God is the One who is continually validating a legally binding relationship between believers (both the apostles and the Corinthians) and Christ. by anointing them with the Holy Spirit.(1:21)

4C. The manner in which God continually validates a legally binding relationship between believers and Christ is by granting the Holy Spirit to believers as a permanent indwelling guarantee. (1:22)

**4. The Purpose of this Letter.** The purposes for which Paul changed his travel plans and was writing this letter were to spare the Corinthians discipline, to insure that his next trip would be joyful, to encourage them to receive back an offending church member after discipline, and to see whether the congregation had the character qualities to receive a reward at the judgment seat of Christ. (1:23-2:11)

1A. The content of Paul's oath bound affirmation is that the reason why he did not come to Corinth as previously planned was because he wanted to spare the Corinthians further discipline at his hands. (1:23-24)

1B. [The content of Paul's oath bound affirmation is that...] the reason why he did not come to Corinth as previously planned was because he wanted to spare the Corinthians further discipline at his hands. (1:23)

2B. [In view of the fact that Paul changed his travel plans so that he would not have to discipline the Corinthian church...] the Corinthians should not incorrectly infer that Paul and Timothy wanted to rule over their faith but rather they should infer that Paul and Timothy's purpose was to insure their future eschatological joy. (1:24)

1C. [In view of the fact that Paul changed his travel plans so that he would not have to discipline the Corinthian church...] the Corinthians should not incorrectly infer that Paul and Timothy wanted to rule over their faith but rather they should infer that Paul and Timothy's purpose was to insure their future eschatological joy. (1:24a)

2C. The reason why Paul and Timothy did not want to rule over their faith was because the Corinthians had a standing before the Lord based on their own exercise of faith. (1:24b)

- 2A. The purpose of Paul changing his travel plans and writing this present letter was to insure that his next trip would be one of joy and not sorrow. (2:1-4)
  - 1B. Paul had decided not to come to the Corinthians again and bring them pain. (2:1)
  - 2B. The reason why Paul had decided not to come again to Corinth bringing pain to the Corinthians was because that would also bring great personal sorrow. (2:2)
  - 3B. The purpose of Paul writing this present letter was so that his next visit would be one of joy and not sorrow. (2:3)
    - 1C. [As a result of not wanting to come to Corinth bringing pain and thus sorrow to himself...] Paul had decided to write this present letter. (2:3a)
    - 2C. The purpose for Paul writing this present letter was so that his next visit would be one of joy not sorrow. (2:3b)
    - 3C. The reason why Paul had confidence that the situation in Corinth could be corrected by a letter was because he was confident that all the Corinthians understood that Paul and the Corinthians' future joy was based on the same thing, i.e. godly behavior. (2:3c)
  - 4B. [As a result of having the same basis for future joy...] The purpose for which Paul wrote the former severe letter with feelings of great emotion was not to grieve the Corinthians but to show his special love for them. (2:4)
- 3A. The purposes of Paul writing to the Corinthians now was to encourage them to receive back into fellowship an offending brother and to see whether the congregation was obedient to apostolic doctrine which requires church discipline. (2:5-11)
  - 1B. The man in Corinth that had caused Paul pain had not only caused Paul pain but he had also caused pain to the whole church at Corinth to some degree. (2:5)
  - 2B. [As a result of the whole church being affected by one man's behavior...] the discipline (which was directed by the apostle) and carried out by the church should be sufficient. (2:6)

- 1C. [As a result of the whole church being affected by one man's behavior...] the discipline (which was directed by the apostle) and carried out by the church should be sufficient. (2:6a)
- 2C. The purpose of having a limit on the punishment is so as not to be too severe with him. (2:6b)
- 3B. [As a result of the sufficiency of the punishment...] the content of Paul's exhortation is that the church ought to pardon him and encourage him. (2:7)
  - 1C. [As a result of the sufficiency of the punishment...] the content of Paul's exhortation is that the church ought to pardon him and encourage him. (2:7a)
  - 2C. The purpose of pardoning and encouraging the "offender" was so that he would not be devoured by excessive sorrow. (2:7b)
- 4B. [As a result of Paul's desire to protect the "offender" from excessive sorrow...] the content of Paul's appeal is that the Corinthians should revalidate their covenant love for him. (2:8)
- 5B. [In addition to the purpose of encouraging the church to receive back into fellowship a disciplined brother...] The purpose for which Paul was writing was to see whether the Corinthians had the character qualities that would result in approval for reward at the judgment seat of Christ. (2:9)
  - 1C. Paul had an additional purpose in writing. (2:9a)
  - 2C. The additional purpose for which Paul was writing was to see whether the Corinthians had the character qualities that would result in approval for reward at the judgment seat of Christ. (2:9b)
  - 3C. The content of that character quality that results in reward at the judgment seat of Christ is obedience to all things that they know and have been taught. i.e. apostolic doctrine. (2:9c)

- 6B. The Apostle Paul with the power to forgive or retain sins announces his forgiveness of the "offender". (2:10-11)
  - 1C. The apostle Paul forgives whomever the Corinthians forgive. (2:10a)
  - 2C. The reason why Paul forgave the "offender" as a representative of Christ was to spare the church as a whole disciplinary action. (2:10b)
  - 3C. The purpose for which Paul forgave the "offender" was so that Satan could not obtain an advantage (which he does when believers have an unforgiving spirit).(2:10c)
- 7B. The reason why Paul forgave the "offender" and thus frustrated Satan was because Paul was aware of Satan's desire to rob the church of a member and ultimately disrupt the unity of the body of Christ. (2:11)

**5. The Sending of Titus with the Letter of Reprimand.** [As a result of his concern for the state of the Corinthian church and in view of the fact that Titus had carried Paul's severe letter of reprimand that he had sent rather than personally visiting them...] Paul left a successful evangelistic field in Troas and entered Macedonia in hopes of meeting Titus returning with news of the Corinthian response to his letter of reprimand. (2:12-13)

**Section I: (2:14-7:16)**

**1. The Ministry of Life and Death.** [As a result of having a New Covenant ministry of reconciliation whereby the indwelling Spirit continually works transforming the believer...] the reasons why Paul and Timothy not need letters of authentication is because the Corinthian church is a product of the Holy Spirit's activity and why they do not become discouraged with this type of ministry is because it is effective, it contains no hidden motives or agenda, it is clear rather than obscure, and it emphasizes the Lordship of Christ and not the importance of the apostles which allows them to behave with great boldness and are not like OT teachers of the Law who are veiled from seeing the liberty that is available to New Covenant believers that sets them free from the Law and guarantees the believers' future glory because of the transforming power of the Holy Spirit (2:14-4:6)

- 1A. [In view of the fact that Paul received good news from Titus of the Corinthians repentant response to his letter of reprimand...] The reason why Paul gives thanks to God is because He always

causes the Paul and Timothy to triumph (over enemies) along with the Messiah (who has already triumphed over His enemies and because the results of Paul and his evangelistic team proclaiming Christ's sacrificial death to all men is that for those who respond in faith and are saved from both the penalty and power of sin is that the message produces divine life, but those who do not respond in faith and continue their destructive lifestyle is that the message produces death, and that he alone (not his opponents in Corinth) is uniquely qualified to conduct this ministry of life and death.(2:14-17)

1B. [In view of the fact that Paul received good news from Titus of the Corinthians repentant response to his letter of reprimand...] The reason why Paul gives thanks to God is because He always causes the apostle to triumph (over obstacles) along with the Messiah (who has already triumphed over His enemies) (2:14)

1C. [In view of the fact that Paul received good news from Titus of the Corinthians repentant response to his letter of reprimand...] Paul gives thanks to God. (2:14a)

2C. The reason why Paul gives thanks to God is because God always causes the apostles to triumph (over obstacles) along with the Messiah (who has already triumphed over His enemies). (2:14b)

3C. The reason why Paul gives thanks to God is because God reveals the Gospel message about Christ through the apostles wherever they minister. (2:14c)

2B. The results of Paul and his evangelistic team proclaiming Christ's sacrificial death to all men is that for those who respond in faith and are saved from both the penalty and power of sin is that the message produces divine life, for those who do not respond in faith and continue their destructive lifestyle is that the message produces death, and that he alone (not his opponents in Corinth) is uniquely qualified to conduct this ministry of life and death. (2:15-17)

1C. Paul and his evangelistic team are messengers for God who proclaim the sacrificial death of Christ to all men. (2:15)

- 2C. The result of Paul and his evangelistic team proclaiming Christ's sacrificial death to all men is that for those who respond in faith and are saved from both the penalty and power of sin is that the message produces divine life. (2:16a)
- 3C. The result of Paul and his evangelistic team proclaiming Christ's sacrificial death to all men is that those who do not respond in faith and continue their destructive lifestyle is that the message produces death. (2:16b)
- 4C. The result of Paul proclaiming the sacrificial death of Christ to all is that he (rather than his opponents at Corinth) alone is qualified for this ministry of life and death. (2:16c)
- 3B. The reason why Paul alone (rather than his opponents at Corinth) is qualified for this ministry of life and death is because only he preaches with transparent motives in comparison to his opponents who mix the Gospel with other systems of belief for mercenary and selfish motives.(2:17a)
- 2A.. [In contrast to his opponents at Corinth and as a result of being a true apostle sent from God..] The reasons why Paul does not need letters of certification authenticating his apostleship is because the existence of the Corinthian church is evidence of his apostleship, because the Corinthian church was really founded by Christ, because the Corinthian church was founded by the Apostle Paul in his role as a servant, and because the Corinthian church was founded by the ministry of the Holy Spirit and was therefore a New Covenant church and not under the Old Covenant as were his opponents.(2:17b-3:3)
- 1B. [In contrast to his opponents at Corinth...] Paul is a true apostle sent from God. (2:17a-b)
- 2B. The result of being a true apostle sent from God is that Paul conducts his ministry in the present the same way he would in the day of judgment in the presence of God. (2:17c)
- 3B. [As a result of being a true apostle sent from God...] The reasons why Paul does not need letters of certification is because the existence of the Corinthian church is evidence of his apostleship, because the Corinthian church was really

founded by Christ, because the Corinthian church was founded by the Apostle Paul in his role as a servant, and because the Corinthian church was founded by the ministry of the Holy Spirit and was therefore a New Covenant church and not under the Old Covenant as were his opponents. (3:1-3)

- 1C. The Corinthians should not incorrectly infer that Paul is commending himself again [when he claims that only he is qualified to conduct the apostolic ministry...] unless they think that he needs letters of certification as an apostle. (3:1)
  - 2C. The reason why Paul does not need letters of certification is because the existence of the Corinthian church is proof that he is a genuine apostle validating his ministry and available for all to examine. (3:2)
  - 3C. The reason why Paul does not need letter of certification is because Christ was the founder of the Corinthian church. (3:3a)
  - 4C. The reason why Paul doesn't need letters of certification was because his role in the founding of the Corinthian church was one of a servant. (3:3b)
  - 5C. The reason why Paul doesn't need letter of certification was because the Corinthian church was founded by the ministry of the Holy Spirit, not by any human instrument. (3:3c)
  - 6C. The result of the Corinthian church being founded by the Holy Spirit was that it was established under the New Covenant not the Old Covenant (of which Paul's opponents in Corinth are representatives). (3:3d)
- 3B. [As a result...] the apostles have confidence that their motives for ministry are pure in the sight of God because of Christ's sacrificial death and His high priestly ministry, because of their dependence on God's enablement, and because they are minister of the Spirit under the New Covenant since the Law of Moses only condemns whereas the Spirit produces the life of God in the Corinthians. (3:4-6)

- 1C. The apostles have confidence that their motives for ministry are pure in the sight of God because of Christ's sacrificial death and His high priestly ministry. (3:4)
  - 2C. The reason why the apostles have this confidence that their motives are pure in the sight of God is because they do not depend upon their own ability or qualifications (as do the opponents) rather they depend upon God's enablement. (3:5)
  - 3C. The reason why the apostles depend upon God for enablement is because it was God who appointed them as ministers of the New Covenant. (3:6a)
  - 4C. The result of being a New Covenant minister appointed by God is that Paul is a minister of the Spirit rather than a teacher of the Law of Moses. (3:6b)
  - 5C. The reason why God made Paul a minister of the New Covenant is because the Law of Moses can only condemn whereas the gift of the Holy Spirit enables believers to live the divine ethical life of God Himself. (3:6c)
- 4B. [In view of the fact that Paul has been given a New Covenant ministry...] Paul can claim that the New Covenant ministry is much more certain of having each believer attain to a restoration of "glory" than the Old Covenant ministry because of the superiority of the imparted righteousness produced by the Holy Spirit in comparison to only the external righteousness produced by the Mosaic Law, because of the surpassing greatness of the New Covenant ministry, and because of the continuing ministry of the Holy Spirit in every believer rather than the temporary nature of the Old Covenant which was abolished by the visible appearance of the Holy Spirit at Pentecost.(3:7-11)
- 1C. [In view of the fact that Paul has been given a New Covenant ministry...] Paul can claim that the New Covenant ministry is much more certain of having each believer attain to a restoration of "glory" than the Old Covenant ministry even though the glory of the Old Covenant was so overpowering that the sons of Israel could not look directly at Moses' face. (3:7-8)

- 2C. The reason Paul can claim that the New Covenant ministry is much more certain of having each individual believer achieve an abundance of "glory" is because of the superiority of the imparted righteousness produced by the Holy Spirit in comparison to only the external righteousness produced by the Mosaic Law which was seen in the temporary transformation of Moses' face. (3:9)
- 3C. The reason that Paul can claim the New Covenant ministry is glorious is not because the Old Covenant ministry had no glory but because of the surpassing greatness of the New Covenant ministry. (3:10)
- 4C. The reason why the ministry of the New Covenant is much more certain of future eschatological glory is because of the continuing ministry of the Holy Spirit in every believer rather than the temporary nature of the Old Covenant which was abolished by the visible appearance of the Holy Spirit at Pentecost. (3:11)
- 5B. [As a result of the great certainty of the New Covenant ministry Paul and Timothy behave with great boldness and are not like OT teachers of the Law who are veiled from seeing the liberty that is available to New Covenant believers that sets them free from the Law and guarantees the believers' future glory because of the transforming power of the Holy Spirit.(3:12-18)
- 1C. The reason that Paul and the other apostles behave with great boldness is because of the certainty that they have that each believer will share in God's glory. (3:12-13)
- 1D. [As a result of having a New Covenant ministry...] Paul and the other apostles behave with great boldness. (3:12a)
- 2D. The reason why Paul and the other apostles behave with great boldness is because they have a certain hope that each believer will share in God's glory. (3:12b)

2C. [In contrast] Paul and the other apostles do not behave with any hidden motives like Moses used to when he put a veil over his face so that the sons of Israel could not see that the glory of the Old Covenant was only temporary resulting in their hardening until the present day.. (3:13-14)

1D.[In contrast] Paul and the other apostles do not behave with any hidden motives like Moses used to when he put a veil over his face so that the sons of Israel could not see that the glory of the Old Covenant was only temporary.  
(3:13)

2D. [As a result of not being able to see the fading glory of the Old Covenant...] the minds of the children of Israel were hardened by disobedience and unbelief. (3:14a)

3D. The result of the minds of the children of Israel being hardened by disobedience and unbelief is that the same veil [which hid the temporary nature of the Old Covenant] remains until Paul's day at the reading of the Old Covenant.  
(3:14b)

3C. The reason why the veil remains over their minds [so that they don't understand the temporary nature of the Old Covenant is because the temporary nature of the Old Covenant is revealed only when an individual Israelite exercises faith in Christ. (3:14c)

4C. The results of the veil that hides the temporary nature of the Old Covenant being removed when an Israelite becomes a believer in Christ is the realization that the Lord of the New Covenant is the Holy Spirit, that wherever the Spirit dwells, as in the heart of the believer, freedom from the OT Law and indwelling sin exists, and that all Christians are being transformed from their present ethical glory into their future eschatological glory. (3:15-18)

1D. A veil that hides the temporary nature of the Old Covenant remains over the heart of the Jews in the synagogue in Paul's day. (3:15)

- 2D. [In contrast] the veil that hides the temporary nature of the Old Covenant is removed when the individual Israelite exercises faith in Christ [as was seen in the practice of Moses]. [3:16]
- 3D. The result of the veil being lifted that hides the temporary nature of the Old Covenant when an individual Israelite turns to the Lord [as was seen in the practice of Moses] is that the Corinthians should realize that under the New Covenant the Covenant Lord is the Spirit. (3:17a)
- 4D. The result of realizing the Lord of the New Covenant is the Spirit is that wherever the Spirit of the Lord is [i.e. in the heart of the individual believer] there is freedom [from the Mosaic Law and indwelling sin]. (3:17b)
- 5D. The result of the Spirit indwelling the heart of the New Covenant believer is that all Christians are being transformed into the same image of Christ from their present ethical glory to their future eschatological glory. (3:18a)
- 6D. The means by which the New Covenant believers [both apostles and Corinthians] are being transformed into the image of Christ is by beholding the ethical requirements of the Lord (as contained in Scripture i.e. the mirror). (3:18b)
- 7D. The degree to which New Covenant believers are being transformed into the same image is the degree to which believers depend upon the Spirit of the Lord. (3:18c)
- 6B. [As a result of having a New Covenant ministry whereby the indwelling Spirit continually works transforming the believer...] the reasons why Paul does not become discouraged this type of ministry is because it is effective, it contains no hidden motives or agenda, because it is clear rather than obscure, and because it emphasizes the

Lordship of Christ and not the importance of the apostles.  
(4:1-6)

1C The reasons why Paul does not become discouraged in his ministry is because he has a more effective ministry than the ministers of the Old Covenant of which Moses was a representative and because God had shown him mercy. (4:1)

1D. Paul does not become discouraged in his ministry. (4:1a)

2D. The reason why Paul does not become discouraged in his ministry is because he has a superior (more effective) ministry than the ministers of the Old Covenant of which Moses was a representative (a reference to Paul's opponents at Corinth). (4:1b)

3D. The reason why Paul does not become discouraged in his ministry as a New Covenant minister was because God had shown him mercy. (4:1c)

2C. [In view of his opponents claim that Paul had hidden motives in preaching...] The content of Paul's refutation is that he has renounced any hidden motives or means that would produce loss of his future eschatological reward so that he refuses to use any means to achieve selfish ends, so that he refuses to water down the message of grace, so that he displays himself to every individual believers conscience by open declaration of the Gospel message. (4:2)

1D. [In view of his opponents claim that Paul had hidden motives in preaching...] Paul claims that he has also renounced any hidden motives or means that would produce loss of his future eschatological reward. (4:2a)

2D. The result of Paul having renounced any hidden motives or means is that Paul refuses to live in such a way that uses any means to accomplish selfish ends. (4:2b)

- 3D. The result of renouncing any hidden motives or means is that Paul refuses to adulterate the message he had received from God. (4:2c)
- 4D. The result of renouncing any hidden motives and means is that Paul displays himself to every individual believer's conscience by open declaration of the truth of the Gospel in the sight of God. (4:2d)
- 3C. [In view of his opponents claim that Paul preaches an obscure Gospel message...] the content of Paul's refutation is that he did not preach an obscure Gospel message to the Corinthians (as his opponents charge) since the Gospel is only obscure to unbelievers since Satan has blinded their mind so that they don't understand the message. (4:3-4)
  - 1D. [In view of his opponents claim that Paul preaches an obscure Gospel message...] the content of Paul's refutation is that he did not preach an obscure Gospel message to the Corinthians (as his opponents charge). (4:3a)
  - 2D. The reason Paul can claim that he did not preach an obscure Gospel to the Corinthians is because the Gospel is only obscure to unbelievers not to believers. (4:3b)
  - 3D. The reason why the Gospel is veiled to unbelievers is because Satan has blinded their minds. (4:4a)
  - 4D. The purpose for which Satan has blinded the minds of the unbelievers was so that the illumination emanating from the Gospel message which reveals the ethical perfection of Christ who represents the invisible God should not illuminate them. (4:4b)
- 4C. [In view of his opponents claim that Paul preaches a message that is self-serving...] the content of Paul's refutation is that he does not preach a message that emphasizes the messenger but the Lordship of Christ

which reveals the true role of the apostles to be bond-servants of Christ. (4:5-6)

1D. [In view of his opponents claim that Paul preaches a message that is self-serving...] the content of Paul's refutation is that he does not preach a message that emphasizes the messenger. (4:5a)

2D. [In contrast...] Paul asserts that he preaches a message that emphasizes the Lordship of Christ. (4:5b)

3D. [In addition...] Paul also preaches a message that emphasizes the true role of the apostles as bond-servants of Christ. (4:5c)

4D. The reason why Paul preaches a Gospel that emphasizes the Lordship of Christ is because the Creator God of the universe took the initiative in saving him. (4:6a)

5D. The purpose for which God saved Paul was so that he could illuminate others with the knowledge of the Gospel that contains the ethical glory of God revealed in the person of Christ. (4:6b)

**2. Veiled Glory in the Messenger.** The reasons why the apostles continue to preach the gospel of Christ (in spite of danger of death and in bodies subject to death) and do not become discouraged in their New Covenant ministry is because they are convinced that God is going to resurrect them because of the resurrection of Jesus, they are convinced that God is going to present them in their resurrected bodies along with the Corinthian believers to Christ for judgment, because they want to benefit believers, because their spirit is being renewed day by day even in a body that is destined to die and because their temporary light affliction for the sake of Christ is producing for the apostles a future reward beyond all comparison. (4:7-5:10)

1A. [In spite of the superiority of Paul's New Covenant ministry it is true what his opponents claim that Paul carries around the Gospel message in a physical body subject to death...] the results of which is that the extraordinary effects produced by the Gospel message are seen to originate with God and not men, that the apostles are always provided with necessities, that God has never left them or

forsaken them, and that God has rescued them from death many times. (4:7-12)

1B. [In spite of the superiority of Paul's New Covenant ministry it is true what his opponents claim that...] Paul carries around the Gospel message in a physical body subject to death. (4:7a)

2B. The reason why Paul carries around the message in a physical body that is subject to death was so that the extraordinary effects produced by the Gospel Message might be seen to originate from God not men. (4:7b)

3B. The result of the message being carried about in a physical body that is subject to death is that the apostles are continually lacking in means and resources but are not without the necessities. (4:8)

4B. The result of the message being carried about in a physical body subject to death is that the apostles are continually pursued and persecuted by enemies of the Gospel but they have not been abandoned by God. (4:9a)

5B. The result of the message being in a physical body subject to death is that the apostles are physically attacked by enemies but God has delivered them from death. (4:9b)

6B. [As a result of God having delivered them from the danger of death...] The result of Paul and the others experiencing death to self-interest and being handed over to death by their enemies is that death is working in Paul and the other messengers and the divine life available by faith is working in the Corinthians (4:10-12)

1C. Paul claims that the apostles are daily experiencing the process of dying to self-interest as seen in the earthly life of the Lord Jesus Christ. (4:10a)

2C. The purpose of Paul and the apostles experiencing the daily process of dying to self-interest is so that the ethical humble lifestyle of a servant might be clearly revealed in their physical bodies. (4:10b)

- 3C. [In addition...] Paul and the others who are messengers of life are constantly being handed over to the danger of death for the sake of Jesus. (4:11a)
  - 4C. The purpose of Paul and the others being handed over to the danger of death was so that the ethical life of Jesus which was seen in his earthly life might be revealed in their physical bodies which are going to die. (4:11b)
  - 5C. The result of Paul and the others experiencing death to self-interest and being handed over to death by their enemies is that death is working in Paul and the other messengers and the divine life available by faith is working in the Corinthians. (4:12)
- 2A. The reasons why the apostles continue to preach the gospel of Christ (in spite of danger of death) and do not become discouraged in their New Covenant ministry is because they are convinced that God is going to resurrect them because of the resurrection of Jesus, they are convinced that God is going to present them in their resurrected bodies along with the Corinthian believers to Christ for judgment, and because they want to benefit believers, because their spirit is being renewed day by day even in a body that is destined to die and because their temporary light affliction for the sake of Christ is producing for the apostles a future reward beyond all comparison (4:13-5:10)
- 1B. The reasons why the apostles continue to preach the gospel of Christ (in spite of danger of death) is because they are convinced that God is going to resurrect them because of the resurrection of Jesus, they are convinced that God is going to present them in their resurrected bodies along with the Corinthian believers to Christ for judgment, and because they want to benefit believers. (4:13-15)
- 1C. [In spite of bodily weakness and the "working of death" in the apostles...] The apostles are continuing to trust in the Lord [that He will deliver them from death]. (4:13a)
- 2C. The reason why the apostles are continuing to trust in the Lord is because they have the same spirit of faith to believe in a future bodily resurrection that animated the Psalmist in Psalm 116. (4:13b)

3C. The result of the apostles continuing to trust in the Lord is that they continue to preach the Gospel of Christ. (4:14a)

4C. The reason why the apostles continue to preach the gospel of Christ (in spite of danger of death) is because they are convinced that God is going to resurrect them because of the resurrection of Jesus, they are convinced that God is going to present them in their resurrected bodies along with the Corinthian believers to Christ for judgment, and because they want to benefit believers. (4:14b-15a)

1D. The reason why the apostles continue to preach the gospel of Christ (in spite of the danger of death) is because they are convinced that God is going to resurrect them because of the resurrection of Jesus. (4:14b)

2D. The reason why the apostles continue to preach the Gospel of Christ (in spite of the danger of death) is because they are convinced that God is going to present them in their resurrected bodies along with the Corinthian believers to Christ for judgment. (4:14c)

3D. The reason why God will resurrect the apostles and in fact all believers and present them for judgment is because the inheritance of rulership of the new creation is for the believers./ The reason why the apostles continue to preach the Gospel of Christ is because they want to benefit believers. (4:15a)

4D. The purpose for all apostolic preaching is so that the apostolic ministry which is advanced by the prayers and the gifts of the believers might increase the number of converts who will give thanks to God during future millennial worship resulting in greater glory for God. (4:15b)

2C. [As a result of the future resurrection and reward of all believers...] the reasons why the apostles do not become discouraged in their New Covenant ministry

is because their spirit is being renewed day by day even in a body that is destined to die and because their temporary light affliction for the sake of Christ is producing for the apostles a future reward beyond all comparison.(4:16-18)

1D. The apostles do not become discouraged in their New Covenant ministry. (4:16a)

2D. The reason why the apostles do not become discouraged is because even though their physical body is wasting away their spiritual being is continually being renewed for ministry and enduring suffering. (4:16b)

3D. The reason why the apostles do not become discouraged is because their temporary light affliction for the sake of Christ is producing for the apostles a future reward beyond all comparison. (4:17)

4D. The reason why the apostles will receive a future reward beyond comparison for their present affliction is because they are continually keeping their attention fixed on "heavenly invisible things" rather than "earthly visible things." (4:18a)

5D. The reason why the apostles are keeping their attention fixed on "invisible things" is because the "invisible things" are permanent rather than temporary. (4:18b)

3B. [In view of the fact that the afflictions of the ministry are producing for the apostles a future reward...] The apostles as well as all believer groan in their present bodies because of the physical distresses of life and because they are longing to put on their resurrection body with the result that believers are always relying upon the Lord even though physically separated and as a result lead a life of inward faith and not outward form and make it their ambition to be pleasing to the Lord in this life is since all believers will be revealed for what they are at the judgment seat of Christ and receive a reward based on the character of their deeds done on earth during this life. (5:1-10)

1C. The apostles know that even if they die they already have a resurrection body waiting for them in heaven which results in their groaning in their present physical bodies since they would rather not die but be raptured provided that they don't lose their reward. (5:1-5:3)

1D. [In view of the fact that the afflictions of the ministry are producing for the apostles a future reward...] the apostles know that even if they die they already have a resurrection body waiting for them in heaven. (5:1)

2D. The result of having a resurrection body waiting for them in heaven is that they groan in their present physical bodies. (5:2a)

3D. The reason why the apostles groan in their present physical bodies is because they want to put on their resurrection bodies over their physical bodies[i.e. they want to be raptured without dying.] (5:2b)

4D. [The apostles want to put on their resurrection bodies...] provided that they do not lose their reward of glory at the judgment seat of Christ after they have been raptured. (5:3)

5D. [In addition to the apostles...] all believers groan because of the physical distresses of life and because they are longing to put on their resurrection body and thus become immortal. (5:4)

1E. All believers as well as the apostles groan. (5:4a)

2E. The reason why all believers as well as the apostles groan is because they are burdened with afflictions of both body and soul. (5:4b)

3E. The reason why all believers groan is not because they want to have the soul

escape the body [a Gnostic idea] but because they want to put on a resurrection body. (5:4c)

4E. The purpose of believers putting on a resurrection body is so that they might become immortal. (5:4d)

3D. The result of God preparing believers for endowment with their resurrection bodies by granting them the Holy Spirit as a pledge is that believers are always relying upon the Lord even though physically separated and as a result lead a life of inward faith and not outward form. (5:5-7)

1E. God is the One who prepared believers for endowment with resurrection bodies. (5:5a)

2E. The means by which God prepared believers for endowment with resurrection bodies was by granting them the indwelling Holy Spirit. (5:5b)

3E. The result of having the indwelling Holy Spirit as a pledge is that believers are always relying upon the Lord in spite of the fact they are presently physically separated from the Lord. (5:6)

4E. The result of always relying on the Lord is that believers lead a life of inward faith not outward form. (5:7)

4D. [As a result of having a resurrection body already prepared and presently living a life of faith...] The reason why believers make it their ambition to be pleasing to the Lord in this life is because all believers will be revealed for what they are at the judgment seat of Christ and receive a reward based on the character of their deeds done on earth during this life. (5:8-10)

- 1E. Believers are always relying on the Lord while physically alive although they would rather die and be physically present with the Lord. (5:8)
- 2E. The result of preferring to be physically present with the Lord is that believers have as their ambition to be pleasing to Him. (5:9)
- 3E. The reason why believers make it their ambition to be pleasing to the Lord is because all believers will be revealed for what they are at the judgment seat of Christ. (5:10a)
- 4E. The purpose of God revealing all believers for what they are is so that each believer may receive a reward corresponding to the deeds done for the Lord while here on earth, depending upon the character of those deeds. (5:10b)

**4. Living Letters versus Dead Letters.** [As a result of having to be judged by Christ and evaluated as to how he conducted his stewardship consisting in the ministry of the gospel...] the apostles persuade men of their sincere message and motives and write letters that only sound self-serving since Paul wanted to provide them some ammunition to defend the apostles against their Judaizing opponents in Corinth, and never do anything out of self-interest since they are constrained by the love of Christ and the fact that all believers are identified with Christ death which destroys self-interest.(5:11-21)

- 1A. The reasons why the apostles persuade men is because they have come to know the reverential respect which the Lord inspires, because they have already been revealed for what they are in the sight of God, and because they are revealed for what they are also in the sight of men. (5:11)
- 1B. The apostles persuade men of their message and motives. (5:11a)
- 2B. The reason why the apostles persuade men is because they have come to know the reverential respect which the Lord inspires. (5:11b)

- 3B. The reason why the apostles persuade men is because they have already been revealed for what they are in the sight of God. (5:11c)
- 4B. The reason why the apostles persuade men is because they are revealed for what they are also in the sight of men. (5:11d)
- 2A. [As a result of transparent in their ministry to the Corinthians...] the apostles write letters that only sound self-serving since Paul wanted to provide them some ammunition to defend the apostles against their Judaizing opponents in Corinth, and the apostles never do anything out of self-interest since they are constrained by the love of Christ and the fact that all believers are identified with Christ death which destroys self-interest. (5:12-14)
  - 1B. The apostles do not commend themselves again to the Corinthians rather they write letters that only sound self-serving. (5:12a)
  - 2B. The purpose of writing letters that sound self-serving is so that the Corinthians might have some ammunition to defend the apostles against their Judaizing opponents in Corinth. (5:12b)
  - 3B. The reason why the Corinthian believers can boast about the apostles is because whether they are ecstatic or sober-minded it because of God or for the benefit of the Corinthians, never because of self-interest. (5:13)
  - 4B. The reason why the apostles either act either because of God or for the benefit of the Corinthians is because the self-sacrificial love of Christ restrains them [from acting from a motive of self-interest]. (5:14a)
  - 5B. The reason why the love of Christ restrains Paul and the others from acting out of a motive of self-interest is because of each believer's identification with Christ death. (5:14b)

**5. New Internals(the Spirit) versus Old Externals(the Law).**The results of no longer knowing Christ based on externals (but by means of the indwelling Spirit) is that union with Christ produces a new spiritual identity, it eliminates Old Covenant externals, and that in the future all things will become new. (5:15-18)

1A. The purpose of the death of Christ was so that all Christians should no longer live for themselves which resulted in the apostles no longer emphasizing externals in ministry. (5:15-16a)

1B. Christ died for all Christians. (5:15a)

2B. The purpose of Christ's death for all Christians was so that all Christians should no longer live for themselves but for Christ. (5:15b)

3B. The result of the conviction that Christians should live for Christ and not for themselves is that the apostles no longer emphasize externals. (5:16a)

2A. The results of no longer knowing Christ based on externals (but by means of the indwelling Spirit) is that union with Christ produces a new spiritual identity, it eliminates Old Covenant externals, and that in the future all things will become new. (5:16b-18)

1B. The result of the conviction that Christians should live for Christ and not for themselves is that the apostles no longer know Christ based on externals even though there was a time when that was true. (5:16b)

2B. The result of no longer knowing Christ based on externals (but by means of the indwelling Spirit) is that when anyone is in union with Christ, he is a new spiritual being. (5:17a)

3B. The result of anyone being in union with Christ is that the "old things" (i.e. Old Covenant externals) have passed away. (5:17b)

4B. The result of being in union with Christ is that all things have become new. (5:17c-18b)

5B. The manner in which God brought the new creation into existence was by first reconciling the apostles to Himself by means of the death of Christ. (5:18c)

**6. The Call to Repentance and Reconciliation.** [In view of the fact that Christ's death had eliminated self-interest and in view of the fact that everyone in Christ was a new creation...] the apostles as legitimate ambassadors for Christ plead with the Corinthians to repent and to be reconciled to God. (5:19-21)

- 1A. God was presently engaged in the work of reconciling the world to Himself in Christ by not accounting their trespasses against Him and by committing the message of reconciliation to the apostles. (5:19)
  - 1B. The content of the ministry of reconciliation is that God was reconciling the world to Himself in Christ. (5:19a)
  - 2B. The reason that Paul can claim that God was reconciling the world to Himself is seen by the fact that God was not accounting their trespasses against them. (5:19b)
  - 3B. The manner in which God was reconciling the world to Himself was by committing to the apostles the ministry of reconciliation. (5:19c)
- 2A. [As a result of having received the ministry of reconciliation...] the apostles as legitimate ambassadors for Christ plead with the Corinthians to repent and to be reconciled to God. (5:20-21)
  - 1B. The apostles serve as ambassadors of behalf of Christ. (5:20a)
    - 2B. The reason that Paul can claim that the apostles serve as ambassadors for Christ is because God implores men through the apostles to be reconciled to Himself. (5:20b)
    - 3B. The result of God using the apostles as ambassadors is that they now plead with the Corinthians to repent and be reconciled to God. (5:20c)
    - 4B. The reason why the Corinthians should repent and be reconciled to God is because God had provided Christ as a substitutionary sacrifice for the Corinthians. (5:21a)
    - 5B. The purpose of God sacrificing His Son, Jesus Christ, is so that believers might become righteous in Him. (5:21b)

**7. The New Temple For the New Creation.** The manner in which the Corinthians should live to insure that they have not received the message of the grace of God in vain was in a manner that would not do anything that would harm either believers or unbelievers and as servants of God by patient endurance of all sorts of external trials and internal disciplines that come from advancing the faith, by manifesting the character qualities and attitudes produced by the indwelling Holy Spirit, by remaining faithful to the apostolic

doctrine that was authenticated by signs, wonders and by conducting spiritual warfare with righteous conduct by maintaining a tension between man's present disapproval and God's future approval.(6:1-10)

1A. The content of Paul's exhortation is that the Corinthians should not receive the grace of God [benefits of Christ's death] in vain [which would happen if they retained a rebellious attitude toward apostolic authority]. (6:1-2)

1B. The content of Paul's exhortation is that the Corinthians should not receive the grace of God [benefits of Christ's death] in vain [which would happen if they retained a rebellious attitude toward apostolic authority]. (6:1a)

2B. The reasons why the Corinthians should not receive the grace of God in vain is because the apostles and the Corinthians are co-workers not adversaries in the ministry of reconciliation, because of God's availability to respond to their prayers, and because of the urgency of the time. (6:1-2)

1C. The reason why the Corinthians should not receive the grace of God in vain because the apostles and the Corinthians are co-workers not adversaries in the ministry of reconciliation. (6:1b)

2C. The reason why the Corinthians should not receive the grace of God in vain is because of God's availability to respond to their prayers. (6:2a)

3C. The reason why the Corinthians should not receive the grace of God in vain is because of the urgency of the time. (6:2b)

2A. [In view of Paul's command not to receive the grace of God in vain...] The manner in which the Corinthians should live was in a manner that would not do anything that would harm either believers or unbelievers and as servants of God by patient endurance of all sorts of external trials and internal disciplines that come from advancing the faith, by manifesting the character qualities and attitudes produced by the indwelling Holy Spirit, by remaining faithful to the apostolic doctrine that was authenticated by signs and wonders and by conducting spiritual warfare with righteous conduct by maintaining a tension between man's present disapproval and God's future approval.. (6:3-10)

- 1B. The content of Paul's exhortation is that the Corinthians should not do anything that would harm either believers or unbelievers. (6:3)
  - 1C. The content of Paul's exhortation is that the Corinthians should not do anything that would harm either believers or unbelievers. (6:3a)
  - 2C. The purpose for not doing anything to harm the faith of believers or turning aside the faith's attractiveness to unbelievers was so that the New Covenant ministry would not be damaged in any way. (6:3b)
  
- 2B. The manner in which the Corinthians should reveal themselves as servants of God was by patient endurance of all sorts of external trials and internal disciplines that come from advancing the faith, by manifesting the character qualities and attitudes produced by the indwelling Holy Spirit, by remaining faithful to the apostolic doctrine that was authenticated by signs and wonders and by conducting spiritual warfare with righteous conduct by maintaining a tension between man's present disapproval and God's future approval. (6:4-8a)
  - 1C. [In contrast to harming or hindering the faith of believers or unbelievers...] the content of Paul's exhortation is that the Corinthians should reveal themselves in every way as servants of God. (6:4a)
  - 2C. The manner in which the Corinthians should reveal themselves as servants of God was by patient endurance of all sorts of external trials and internal disciplines that come from advancing the faith, by manifesting the character qualities and attitudes produced by the indwelling Holy Spirit, by remaining faithful to the apostolic doctrine that was authenticated by signs, wonders and by conducting spiritual warfare with righteous conduct by maintaining a tension between man's present disapproval and God's future approval.(6:4b-8a)
    - 1D. The manner in which the Corinthians should reveal themselves as servants of God was by patient endurance of all sorts of external trials

and internal disciplines that come from advancing the faith. (6:4b-5)

2D. The manner in which the Corinthians should reveal themselves as servants of God was by manifesting the character qualities and attitudes produced by the indwelling Holy Spirit. (6:6)

3D. The manner in which the Corinthians should reveal themselves as servants of God is by remaining faithful to the apostolic doctrine that was authenticated by signs, wonders and by conducting spiritual warfare with righteous conduct. (6:7)

4D. The manner in which the Corinthians should reveal themselves as servants of God was by maintaining a tension between man's present disapproval and God's future approval. (6:8a)

3C. The manner in which the Corinthians should live in accordance with God's truth was by shunning man's recognition and yet being content with the future recognition by God, by dying to their self-interest yet living by Christ's indwelling resurrection power, by being disciplined by God yet not put to death, by being sorrowful in this world yet rejoicing in anticipation of the world to come, by being materially poor yet enriching many by their financial support of the Gospel ministry by living as if they had no permanent possessions in this life yet holding fast to their inheritance of all things in the future (6:8b-10)

1D. The content of Paul's exhortation is that the Corinthians should tolerate being accused of being deceivers by men yet live according to God's truth. (6:8b)

2D. The manner in which the Corinthians should live in accordance with God's truth was by shunning man's recognition and yet being content with the future recognition by God, by dying to their self-interest yet living by Christ's indwelling resurrection power, by being

disciplined by God yet not put to death, by being sorrowful in this world yet rejoicing in anticipation of the world to come, by being materially poor yet enriching many by their financial support of the Gospel ministry by living as if they had no permanent possessions in this life yet holding fast to their inheritance of all things in the future. (6:9a-10)

- 1E. The manner in which the Corinthians should live was by shunning man's recognition and yet being content with the future recognition by God. (6:9a)
- 2E. The manner in which the Corinthians should live was by dying to their self-interest yet living by Christ's indwelling resurrection power. (6:9b)
- 3E. The manner in which the Corinthians should live was by being disciplined by God yet not put to death by men. (6:9c)
- 4E. The manner in which the Corinthians should live was by being sorrowful in this world yet rejoicing in anticipation of the age to come. (6:10a)
- 5E. The manner in which the Corinthians should live was by being materially poor yet enriching many by their financial support of the Gospel ministry. (6:10b)
- 6E. The manner in which the Corinthians should live was by living as if they had no permanent possessions in this life yet holding fast to their inheritance of all things in the future. (6:10c)

**8. The Old Temples for the Old Creation.** The reasons why the Corinthians should be open to Paul's teaching ministry and stop getting involved in pagan religious activity is because the two groups have different motivations for living, the two groups differences in ethical standards, because of Christ's exclusive Lordship over the Corinthians and because the two groups have different destinies because God wants to receive them back into fellowship in the present

and reward them in the future, because Paul has broken no divine or human law by exercising apostolic authority over the congregation. because Paul has not corrupted anyone by false teaching or by permissiveness that leads to immorality, because Paul's purpose is to edify the Corinthians not destroy them , and because of their identification with each other based on the death of Christ and His future reign (6:11-7:3)

1A. The content of Paul's exhortation is that the Corinthians should be as open and affectionate toward him and the other apostles as he is toward the Corinthians. (6:11-13)

2A. The reasons why the Corinthians should stop becoming involved in pagan activities and worship is because the two groups have different motivations for living, the two groups differences in ethical standards, because of Christ's exclusive Lordship and because the two groups have different destinies so that God can receive them back into fellowship in the present and reward them in the future. (6:14-7:1)

1B. The reasons why the Corinthians should stop becoming involved in pagan activities and worship is because the two groups have different motivations for living, the two groups differences in ethical standards, because of Christ's exclusive Lordship and because the two groups have different destinies(6:14-15)

1C. The content of Paul's exhortation is that the Corinthians should stop becoming involved in pagan activities and worship. (6:14a)

2C. The reason why the Corinthians should stop becoming involved in pagan activities and worship is because the two groups have different motivations for living. (6:14b)

3C. The reason why the Corinthians should stop becoming involved in pagan activities and worship is because of the two groups differences in ethical standards. (6:14c)

4C. The reason why the Corinthians should stop becoming involved in pagan activities and worship is because of Christ's exclusive Lordship. (6:15a)

5C. The reason why the Corinthians should stop becoming involved in pagan activities and worship is because the two groups have different destinies. (6:15b)

2B. [In view of the fact that the Corinthians are the temple of the living God..] The content of Paul's exhortation is that they should separate themselves from all pagan religious activities so that God can receive them back into fellowship in the present and reward them in the future. (6:16-18)

1C. The content of Paul' assertion is that there is nothing in common between a temple of idols and a temple of God. (6:16a)

2C. The reason that Paul can claim that there is nothing in common between idols and a temple of God is because believers are the temple of the living God. (6:16b)

3C. The reason that Paul can claim that believers are the temple of the living God is because in the OT God promised that He would indwell believers and have a unique covenant relationship with them. (6:16c)

4C. [The result of the Corinthian believers being the temple of the living God] The content of Paul's exhortation is that the Corinthians should separate themselves from all pagan religious activities. (6:17a)

5C. The results of the Corinthian believers separating themselves from all pagan religious activities is that God will receive them back into fellowship/will receive them into fellowship in the future and reward them with rulership when Christ returns to establish His kingdom and restore true worship.

1D. The result of the Corinthian believers separating themselves from all pagan religious activities is that God will receive them back into fellowship/will receive them into fellowship in the future. (6:17b)

2D. The result of the Corinthian believers separating themselves from all pagan religious activity is that God will reward them with rulership when

Christ returns to establish His kingdom and restore true worship. (6:18)

- 3B. [As a result of having nothing in common with non-believers and being the temple of the living God...] the content of Paul's exhortation is that the Corinthians should purify themselves from any kind of activity that has defiled their fellowship with the Lord(7:1)
  - 1C. [As a result of having nothing in common with non-believers and being the temple of the living God...] the content of Paul's exhortation is that the Corinthians should purify themselves from any kind of activity that has defiled their fellowship with the Lord. (7:1a)
  - 2C. The reason why they should purify themselves is because of the promises they have of future fellowship and sharing in God's future rule and glory. (7:1b)
  - 3C. The manner in which the Corinthians should purify their lives is by living separated lives until they stand before the Lord for judgment. (7:1c)
  
- 4B The reasons why the Corinthians should be open to Paul's teaching ministry is because Paul has broken no divine or human law by exercising apostolic authority over the congregation. because Paul has not corrupted anyone by false teaching or by permissiveness that leads to immorality because Paul's purpose is to edify the Corinthians not destroy them , and because of their identification with each other based on the death of Christ and His future reign.(7:2-3)
  - 1C. The content of Paul's exhortation is that the Corinthians should be open to Paul's teaching ministry. (7:2a)
  - 2C. The reason why the Corinthians should be open to Paul's teaching ministry is because Paul has broken no divine or human law by exercising apostolic authority over the congregation. (7:2b)
  - 3C. The reason why the Corinthians should be open to Paul's teaching is because Paul has not corrupted

anyone by false teaching or by permissiveness that leads to immorality. (7:2c)

4C. The reason why the Corinthians should be open to Paul's teaching ministry is because Paul's purpose is to edify the Corinthians not destroy them. (7:3a)

5C. The reason why the Corinthians should be open to Paul's teaching ministry is because Paul's purpose is not to destroy the Corinthians because of their identification with each other based on the death of Christ and His future reign. (7:3b)

### **9. The Report of Titus of the Corinthian Response to the Letter of Reprimand.**

[As a result of Paul and the Corinthians sharing Christ's future reign...] Paul is presently encouraged by the favorable report of Titus concerning the Corinthians repentant attitude. (7:4-8)

1A. The content of Paul's assertion is that he is confident, proud, encouraged, and joyful at the Corinthians progress in the faith. (7:4)

2A. The reason why Paul is exuberant in spite of his external circumstances is because of the report of Titus about the Corinthians. (7:5-6)

3A. The reason why Paul is exuberant is because Titus brought word of the Corinthians' favorable response to Paul's letter accompanied by great sorrow. (7:7-8)

**10. The Corinthian Response to the Paul's Call For Repentance.** The results of repentance based on God's standard is that the Corinthians developed a seriousness of purpose, that they had cleared themselves of the charges against them, that they were appropriately indignant at the offender, that they had developed a new respect for God, that they had manifested a desire to correct the situation. that they had demonstrated a godly zeal for punishing the offender, that they had vindicated what is right, and that they had shown themselves to be innocent before the Lord. (7:9-13a)

1A. [As a result of the Corinthians' favorable response...] Paul was happy that he had written his severe letter because it caused repentance in response to God's revealed standard which protected them from loss of reward in the future.(7:9-10)

- 1B. Paul was happy that the letter he wrote caused the Corinthians to repent. (7:9a)
- 2B. The reason why the Corinthian sorrow resulted in repentance was because it was in response to God's revealed standard. (7:9b)
- 3B. The result of repentance in response to God's revealed standard is that they will not suffer loss of reward because of Paul's letter of discipline. (7:9c)
- 4B. The reason why the Corinthians were not going to suffer loss of reward is because sorrow in response to God's revealed standard produces repentance that results in future salvation/reward that God will never take back. (7:10a)
- 5B. [In contrast ...] Superficial sorrow in response to the world's standard produces "death." (7:10b)
- 6B. The reason why repentance based on God's standard results in future salvation/reward that God will never take back is because of the appropriate results it has in the present. (7:10c)
- 2A. The results of repentance based on God's standard is that the Corinthians developed a seriousness of purpose, that the Corinthians cleared themselves of the charges against them, that the Corinthians were appropriately indignant at the offender, that the Corinthians had developed a new respect for God, that the Corinthians manifested a desire to correct the situation. that the Corinthians had demonstrated a godly zeal for punishing the offender, that the Corinthians had vindicated what is right, and that the Corinthians had shown to be innocent before the Lord. (7:11)
  - 1B. The result of repentance based on God's standard is that the Corinthians will develop seriousness of purpose, ,(7:11a)
  - 2B. The result of repentance based on God's standard was that the Corinthians cleared themselves of the charges against them. (7:11b)
  - 3B. The result of repentance according to God's standard is that the Corinthians were appropriately indignant at the offender. (7:11c)

- 4B. The result of repentance according to God's standard was that the Corinthians had developed a new respect for God. (7:11d)
- 5B. The result of repentance according to God's standard was that the Corinthians manifested a desire to correct the situation. (7:11e)
- 6B. The result of repentance according to God's standard was a godly zeal for punishing the offender. (7:11f)
- 7B. The result of repentance according to God's standard was vindication for what is right. (7:11g)
- 8B. [In summary...] the total results of their repentance led them to a position of innocence before the Lord. (7:11h)

**11. The Reward of Reconciliation.** [As a result of godly repentance leading to future salvation/reward that the Lord will never take back...] Paul had written the severe letter because he wanted the Corinthians zeal for God to be demonstrated and because he was confident that they would be fully rewarded and that he and his whole evangelistic team had been encouraged by the Corinthian response. (7:12-16)

- 1A. The reason why Paul had written the disciplinary letter was not for the sake of the one offended (Timothy) nor for the sake of the offender (an unnamed Corinthian) but because he wanted the Corinthians' zeal for God to be revealed and rewarded along with the apostles. (7:12)
- 2A. [Because Paul wanted the Corinthians' zeal for God to be revealed and rewarded along with the apostles...] He had been encouraged by the Corinthian response to his letter. (7:13a)

**12. Paul's Boast About the Corinthians.** . The reason why Paul and the others had been encouraged and rejoiced with Titus was because Paul's boasting about the Corinthians to Titus had turned out to be true as well as the doctrine they had preached to the Corinthians been true. (7:13b-15)

- 1A. [In addition...] Paul had rejoiced even more at the joy of Titus. (7:13b)
- 2A. The reason why Titus was joyful was because of the Corinthian response to his mission. (7:13c)

3A. The reason why Paul and the others had been encouraged and rejoiced with Titus was because Paul's boasting about the Corinthians to Titus had turned out to be true. (7:14a)

4A. The reason why Paul and the others had been encouraged and rejoiced with Titus was because not only had the doctrine they had preached to the Corinthians been true but also their boasting about the Corinthians was shown to be true. (7:14b)

5A. The result of Paul's boast being shown to be true about the Corinthians was that Titus was even more positive in his affection toward the Corinthians. (7:15a)

6A. The reason why Titus was even more positive was because he remembered the manner in which the Corinthians had received him which was with fear and trembling. (7:15b)

**13. Paul's Confidence in the Corinthians.** The result of the Corinthians' respectful reception of Titus is that Paul is confident in the Corinthians in every respect. (7:16)

**Section II.** [In view of the Corinthians proper response to Paul's severe letter and in view of Paul's confidence in the Corinthians] The content of Paul's exhortation is that they should strive to excel in grace giving by completing their promised gift for the poor in Jerusalem for which reason he is sending a three man delegation with this letter but they must insure that all giving is free will giving so that appropriate thanksgiving can be made by the recipients in Jerusalem.(8:1-9:15)

1A. **The Example of the Churches in Macedonia.** The reason why Paul can claim that divine grace was operating in the churches in Macedonia is because their joy produced a generous offering for the poor at Jerusalem in spite of their trials and extreme poverty, because they not only gave according to their means but they gave above their means, because they had taken the initiative rather than the apostles in requesting the privilege of sharing with the believers in Jerusalem, because they gave priority to their spiritual commitment to the Lord prior to their giving which resulted in Paul sending Titus back to finish the collection that they had begun earlier. (8:1-6)

1B. Paul wants to inform the Corinthians about the effects of divine grace operating in the churches of Macedonia. (8:1)

- 2B. The reason that Paul can claim that divine grace is operating in the churches in Macedonia is because their joy produced a generous offering for the poor at Jerusalem in spite of their trials and extreme poverty. (8:2)
- 3B. The reason that Paul can claim that divine grace is operating is because they not only gave according to their means but they freely gave above their means. (8:3)
- 4B. The reason that Paul can claim that divine grace was operating was because they had taken the initiative rather than the apostles in requesting the privilege of sharing in the tangible evidence of their covenant bond with the believers at Jerusalem. (8:4)
- 5B. The reason that Paul can claim that divine grace was operating was because they gave priority to their spiritual commitment to the Lord before they requested the privilege of sharing in the offering being collected by the apostle Paul. (8:5)
- 6B. The result of all these signs of divine grace being operative in the churches of Macedonia is that Paul asked Titus to return to Corinth to finish the offering they had begun earlier. (8:6)
- 2A. **The Example of Christ.** The reasons why Paul exhorts the Corinthians to excel in the grace ministry of giving and complete the promised collection for the poor in Jerusalem is because it is a way of testing love, because of their own experience of grace, because of the example of Christ's giving up glory for their benefit, and because of Christ's willingness to share His future glory with them.(8:7-9)
  - 1B. The reasons why Paul exhorts the Corinthians to excel in the grace ministry of giving and complete the promised collection for the poor at Jerusalem is because it is a way of testing love, because of their own experience of grace, because of the example of Christ's giving up glory for their benefit, and because of Christ's willingness to share His future glory with them. (8:7-9)
    - 1C. The content of Paul's exhortation is that the Corinthians should strive to excel in the grace of giving just as they excel in the other ministries produced by grace. (8:7)

- 2C. [In contrast to this being a divine command...] the reason why Paul exhorts them to diligence in giving by citing an example of Macedonian zeal is because he desires to put their love for other believers to the test. (8:8)
  - 3C. The reason why Paul exhorts them to diligence in giving is because they have experienced and are aware of the grace of the Lord Jesus Christ. (8:9a)
  - 4C. The reason that Paul can claim that they Corinthians have experienced and are aware of the grace of the Lord Jesus Christ is because of the way Christ set aside His divine glory and suffered the humiliation of incarnation, life, and death on the Cross for their benefit. (8:9b)
  - 5C. The purpose of Christ's incarnation, life, and death for the Corinthians was so that the Corinthians should all share in His glory which are the true riches. (8:9c)
- 3A. **Paul's Exhortation to finish the Collection for Jerusalem.** [As a result divine grace operating at Corinth...] The content of Paul's exhortation is that the Corinthians should complete the remainder of the promised collection for the relief of the poor at Jerusalem. (8:10-15)
- 1C. The reason why Paul does not command giving but rather shares his opinion is because that is in the best interests of the Corinthians since God desires free will giving. (8:10)
    - 1D. Paul is not giving a commandment but is sharing his opinion about the matter of giving. (8:10a)
    - 2D. The reason why Paul is giving his opinion in this matter of giving is because it is in the best interest of the Corinthians. (8:10b)
    - 3D. The reason why it is in the best interest of the Corinthians is because they were willing to give an offering at least one year earlier. (8:10c)

2C. The content of Paul's exhortation is that the Corinthians should complete the offering that they expressed a commitment to the previous year.(8:11-13a)

1D. The content of Paul's exhortation is that they should finish the doing rather than only being willing. (8:11a)

2D. The purpose for which the Corinthians should complete the promised offering was so that it might be completed out of what the Corinthians already had rather than simple enthusiasm. (8:11b)

3D. The reason why the gift should be given according to their financial ability is because, provided that there is an eagerness, the gift is acceptable to God based on what resources a individual has and not what he doesn't have. (8:12)

4D.. The reason why they should not exceed their ability is because Paul's interest was not in producing easy living for some and hardship for others. (8:13a)

3C. The purposes for Paul asking not telling the Corinthians to complete the collection was so that the burden of poverty relief might be shared between the churches, surpluses going to the area of greatest need. (8:13b-15)

1D. [In contrast...] Paul was interested in producing equality based giving. (8:13b)

2D. The purpose of wanting to produce giving based on equality was so that burden of giving might be equal for all churches. (8:13c)

3D. The purpose of wanting to produce an equality of giving was to have the present abundance of the Gentile churches extend to Jerusalem during their present crisis. (8:14a)

4D. The purpose of wanting to produce an equality of giving was to have any future abundance of the Jewish churches extend to the Gentiles when they are in need. (8:14b)

5D. The reason that Paul can claim that he wants to develop the principle of sharing surplus with others in need is supported by the OT example of God activity in giving the manna. (8:15)

**4A. The Three Man Delegation to Collect the Gift. (8:16-22)**

**1B. The Zeal of Titus.** The results of God putting the same zealously for grace giving for the poor at Jerusalem into the heart of Titus was that he willingly undertook the mission to assist the Corinthians finish the promised collection and that he had approached them about the matter independently of Paul.(8:16-17)

1C. Paul gives thanks to God. (8:16a)

2C. The reason why Paul gives thanks to God was because God had put the same zealously for giving in the heart of Titus. (8:16b)

3C. The result of Titus' enthusiasm was that he received willingly Paul's exhortation to return to Corinth and finish the promised collection for the poor in Jerusalem. (8:17a)

4C. The result of Titus' enthusiasm was that he had approached the Corinthians about the collection without checking with Paul. (8:17b)

**2B. The Second Brother.** The reasons why Paul had sent a well-known brother with Titus to finish the collection for the poor at Jerusalem was because of his excellent reputation, because he had been chosen by the other churches to help Paul in the ministry so that Paul could not be falsely accused of mishandling the collection and so that Paul's ministry team could conduct themselves honorably before God and men. (8:18-19)

1C. Paul had sent a well-known brother with Titus to assist in collecting and securing the collection. (8:18a)

2C. The reason why Paul has sent the well-known brother with Titus was because of his excellent reputation in all the churches in the ministry of the Gospel. (8:18b)

3C. The reason why Paul had sent the well-known brother with Titus was because he had been chosen by the churches to help in Paul's ministry. (8:19)

**3B. The Purpose of the Delegation.** The purposes of the churches selecting someone to accompany Paul was so that no one should blame his stewardship of the money and so that they can prove honorable before both God and men. (8:20-21)

1C. The purposes of the churches selecting someone to accompany Paul was so that no one should blame his stewardship of the money. (8:20)

2C. The purpose of the churches selecting someone to accompany Paul was so that they can prove honorable before both God and men. (8:21)

**4B. The Third Messenger.** The reason why Paul had sent a third messenger with the first two was because the third brother had been tested and found true and because of Paul's confidence in the Corinthians (8:22-24)

1C. [In addition...] Paul had sent a third messenger with the first two. (8:22a)

2C. The reason why Paul had sent another messenger with the other two was because the third brother had been tested and found true in many circumstances. (8:22b)

3C. The reason why Paul had sent another messenger was because of his great confidence in the Corinthians. (8:22c)

**5B. Titus and the Two Others.** [As a result...] Any inquirers should be informed that Titus and the other two messengers are all authorized to collect the offering for the Jerusalem church and that they should demonstrate their love and ratify Paul's boast to the messengers and to the other churches by completing the offering for Jerusalem. (8:23-24)

1C. [As a result...] Any inquirers should be informed that Titus and the other two messengers are all

authorized to collect the offering for the Jerusalem church. (8:23)

2C. [As a result of Paul sending a delegation of three authorized messengers to collect the offering...] The content of Paul's exhortation is that they should demonstrate their love and ratify Paul's boast to the messengers and to the other churches by completing the offering. (8:24)

5A. **Paul's Boast to the Churches of the Macedonians.** The reason why it was superfluous for Paul to write to the Corinthians concerning the ministry of giving the collection for the poor in Jerusalem was because he knew of their eagerness to give or he would not have been telling the Macedonian churches that the churches of Achaia had an offering prepared for over a year. (9:1-2)

1B. It is superfluous for Paul to write to the Corinthians concerning the ministry of giving for the saints in Jerusalem. (9:1)

2B. The reason why it was superfluous for Paul to write was because he already knew the eagerness of the Corinthians to give. (9:2a)

3B. The reason that Paul can claim that he knew about the eagerness of the Corinthians to give was because he had already been boasting about their eagerness to the Macedonian churches. (9:2b)

4B. The content of Paul's boast to the Macedonian churches is that the churches of Achaia have had an offering ready for a year to go to Jerusalem. (9:2c)

5B. The result of Paul's boast is that the zeal of the Corinthians had stirred up the majority of the Macedonian churches. (9:2d)

6A. **The Purpose of the Three Man Delegation.** The purposes of Paul sending the three man delegation to finish the promised offering was so that his boasting to the churches of Macedonia might not prove to be empty, to avoid potential embarrassment, and to insure that the offering was given in such a manner that it maximizes the Corinthians blessing. (9:3-5)

- 1B. Paul had sent the three brethren to take up the collection. (9:3a)
- 2B. The purpose of sending the three brethren was so that his boasting to the churches of Macedonia might not be revealed to be an empty boast. (9:3b)
- 3B. The purpose of sending the three brethren was to make sure the offering was ready. (9:3c)
- 4B. The purpose of sending the three man delegation was to avoid potential mutual embarrassment in case any Macedonians were accompanying him when he came through to pick up the collection on the way to Jerusalem. (9:3d-4)
- 5B. [As a result of Paul's boasting and their potential mutual embarrassment if the collection was not ready...] Paul decided to send the three brethren ahead of time. (9:5a)
- 6B. The purpose of sending the three man delegation to collect the offering ahead of time was so that the offering could be given in a manner that produces blessing and not in a manner that produces covetousness. (9:5b)
- 7A. Paul's exhortation to the Corinthians to complete the Collection.**

The content of Paul's exhortation in view of the principle of sowing and reaping is that each gift should be based on the individual believer's choice and not be characterized by any reluctance or be given based on compulsion [of any kind]. (9:6-7)

  - 1B. Paul claims that a man who gives sparingly in this life will have little or no reward in the life to come. (9:6a)
  - 2B. [In contrast...] a man who gives generously in this life will have an abundant reward. (9:6b)
  - 3B. [As a result of the principle of sowing and reaping...] the content of Paul's exhortation is that each gift should be based on the individual believers choice and not be characterized by reluctance or by compulsion [of any kind]. (9:7a)
  - 4B. The reason why giving should not be characterized by reluctance or compulsion is because God only approves a cheerful giver for reward. (9:7b)

**8A. The Availability of Abounding Grace for the Corinthians.** Paul claims that God is able to make all fullness of grace abound toward the Corinthians so that they can do all sorts of good works and yet still have their financial needs met. (9:8-12)

1B. The result of God's ability to make all grace to abound to the Corinthians is that they will have all their financial needs met.

1C. Paul claims that God is able to make all the fullness of grace abound toward the Corinthians. (9:8a)

2C. The purpose of God causing all grace to abound to the Corinthians was so that they could do all sorts of good works as is proved in the OT. (9:8b)

3C. The result of God causing the fullness of grace to abound to the Corinthians is that they will have all of their needs met. (9:8c)

4C. The reason that Paul can claim that God will cause the fullness of grace to abound to the Corinthians was so that they could abound in good works as is seen in the OT. (9:9)

2B. The reason why Paul prays that God would increase their ability to do good works and their ability to be even more generous in supporting the needy believers in Jerusalem was because that would produce more thanksgiving to God especially in Jerusalem.(9:10-12)

1C. The content of Paul's prayer for the Corinthians is that God may increase their physical resources so that they can do more good works. (9:10)

2C. The content of Paul's prayer is that God may increase their wealth so that they can be even more generous in supporting the saints. (9:11a)

3C. The reasons why Paul prays that the Corinthians' wealth would increase was so that it would produce more thanksgiving to God and that they could continue to help the need in Jerusalem. (9:11b-12)

1D. The reason why Paul prays that the Corinthians' wealth would increase was so that it would produce more thanksgiving to God. (9:11b)

2D. The reason why Paul prays that the Corinthians' wealth will increase was so that the collection would supply the serious need of the saints at Jerusalem. (9:12a)

3D. The reason why Paul prays that the Corinthians' wealth would be increased was so that it would produce an abundant thanksgiving to God. (9:12b)

4D. The reason why there will be increased thanksgiving to God was because the Jerusalem Christians will give praise to God. (9:12c)

**9A. The Resulting Thanksgiving for the Abounding Grace.** The reasons why the Jerusalem Christians will praise God is because of the approved character of this financial aid, because of the Corinthians obedience to their confession of faith that requires believers to help the needy, and because of the generous nature of the gift. (9:13)

1B. The reason why the Jerusalem Christians will glorify God was because of the approved character of this aid. (9:13a)

2B. The reason why the Jerusalem Christians will glorify God was because of the Corinthians' obedience to the confession of the faith which requires help for the needy. (9:13b)

3B. The reason why the Jerusalem Christians will glorify God was because of the generous nature of the gift to them. (9:13c)

**10A. The Resulting Prayer Because of Abounding Grace.** The reason why the Jerusalem Christians will begin to pray for the Corinthians is because of the surpassing grace of God extended to them from the Corinthians.(9:14)

1B. [As a result of the gift...] the Jerusalem Christians will develop a longing for the Corinthians. (9:14a)

2B. The result of developing a longing for the Corinthians is that the Jerusalem Christians will begin to pray for the Corinthians. (9:14b)

3B. The reason why the Jerusalem Christians will begin to pray for the Corinthians was because of the surpassing grace of God toward them. (9:14c)

11A. **The Resulting Praise of Abounding Grace.** The content of Paul's doxology is praise to God for the sacrificial gift of the Lord Jesus Christ. (9:15)

### **Section III (10:1-13:10)**

#### **1. Apostolic Authority and False Accusations.**

1A. The content of Paul's appeal to the Corinthians is that they would repent [of tolerating false teachers] so that he does not have to use his apostolic authority to discipline those in the Corinthian church who have accused him of walking according to the flesh. (10:1-6)

1B. Paul appeals to the Corinthians even though his opponents claim that he is unimpressive when physically present with them and on the other hand bold and courageous when physically absent. (10:1)

2B. The content of Paul's appeal to the Corinthians is that they would repent so that he does not have to use his apostolic authority to discipline those in the Corinthian church who have accused him of walking according to the flesh. (10:2)

3B. The reason that Paul can claim that he is not walking according to the flesh is because even though he and Timothy live "in the flesh" yet they do not conduct spiritual warfare using human resources or weapons. (10:3)

4B. The reason that Paul can claim that he and Timothy do not conduct spiritual warfare using human resources and weapons is because God has supplied them with divine weapons that are appropriate to the divine purpose of destroying strongholds [of Satan, or human pride]. (10:4)

5B. The manner in which Paul and Timothy conduct spiritual warfare was by destroying any reasonings that exalt human abilities and ignore the revealed knowledge of God, by taking human thought and choices captive and putting them under the Lordship of Christ and by being prepared to punish every act of disobedience whenever the faithful Corinthians have been given an opportunity to repent. (10:5-6)

- 1C. The manner in which Paul and the apostles conduct spiritual warfare is by destroying any reasonings that exalt human abilities and ignore the revealed knowledge of God.(10:5a)
- 2C. The manner in which Paul and the apostles conduct spiritual warfare is by taking human thought and choices captive and putting them under the Lordship of Christ. (10:5b)
- 3C. The manner in which Paul and the apostles conduct spiritual warfare is by being prepared to punish every act of disobedience whenever the faithful Corinthians have been given an opportunity to repent. (10:6)
- 2A. The content of Paul's warning is that anyone claiming to be an apostle should carefully consider that Paul is also an apostle and Christ will stand behind Paul's words since Christ commissioned him with full authority to curse or bless. (10:7-9)
  - 1B. Paul claims that the Corinthians are only looking at externals. (10:7a)
  - 2B. [As a result...] the content of Paul's exhortation is that anyone considering himself to be an apostle of Christ should carefully consider that Paul also is an apostle of Christ [and thus has apostolic authority.] (10:7b)
  - 3B. The result of Paul being an apostle of Christ is that the Lord will stand behind whatever Paul writes or says will happen even if he would be boastful though he is not. (10:8)
  - 4B. The reason why the Lord will validate whatever Paul writes or says is because he gave his servant/apostles full authority when he commissioned them. (10:9)
- 3A. The content of Paul's exhortation is that anyone making the claim that his letters were forceful but his physical presence was weak should realize that he has the same authority in both proclamation by letter when absent and by deed when present.(10:10-11)
  - 1B. Paul claims that he has full authority to discipline when he is personally present with the Corinthians. (10:10a)

2B. The reason why Paul can claim that he has full authority to discipline is because his opponents claim that his letters were forceful but his personal presence was weak. (10:10b)

3B. [As the result of his opponents claim...] the content of Paul's exhortation is that anyone making the above claim should realize that he has the same authority in both proclamation by letter when absent and by deed when present. (10:11)

## 2. PROPER versus FOOLISH BOASTING

1A. The content of Paul's ironic assertion is that he is fully able to compete with "false" apostles at Corinth that are commending themselves because the false apostles are using a false standard of comparison thus revealing their lack of divine wisdom and because he is not required to boast in the labors of others [as his opponents are].(10:12-16)

1B. The content of Paul's ironic assertion is that he is fully able to compete with "false" apostles at Corinth that are commending themselves. (10:12)

1C. The content of Paul's ironic assertion is that he is fully able to compete with "false" apostles at Corinth that are commending themselves. (10:12a)

2C. The reason that Paul can ironically claim that he is able to fully compete with the "false" apostles at Corinth is because the false apostles are using a false standard of comparison thus revealing their lack of divine wisdom. (10:12b)

2B. [In contrast to the false apostles...] Paul claims that he does not boast excessively but only within the limits of his apostolic commission. (10:13-14)

1C. Paul does not boast to an excessive degree or by using a false standard but he boasts only within the limits of his apostolic commission which has extended as far as Corinth. (10:13)

2C. The result of Paul only boasting within his apostolic limits is that Paul is not overextending himself when he boasts about the Corinthians. (10:14a)

- 3C. The reason that Paul can claim that he is not overextending himself was because he has reached as far as Corinth with the apostolic preaching of the Gospel of Christ. (10:14b)
- 4C. The result of Paul having reached as far as the Corinthians with the Gospel of Christ is that Paul is not required to boast in the labors of others [as his opponents are]. (10:15a)
- 3B. [In contrast to being required to work on a field where others have labored like his opponents at Corinth...] Paul claims to have the expectation of a greatly enlarged ministry in the regions beyond Corinth because the Corinthians faith is growing so they will be able to support him so that he doesn't have to boast about doing work in another assigned sphere of responsibility. (10:15b-16)
- 1C. Paul claims to have the hope of a greatly enlarged ministry within the sphere of his commission [to the Gentiles] with the help of the Corinthians. (10:15b)
- 2C. The reason why Paul has this hope of a greatly enlarged ministry is because the Corinthians' faith is growing. (10:16a)
- 3C. The result of a greatly enlarged ministry will be that Paul will be able to preach the Gospel in the regions beyond Corinth and not be boasting about doing work in another's sphere in the regions already prepared [for the return of the Lord]. (10:16b)
- 2A. The content of Paul's exhortation is that anyone who boasts (as his opponents do) should only boast in the Lord since self-commendation will not be approved for reward at the judgment seat of Christ. (10:17-18)
- 1B. The content of Paul's exhortation is that anyone who boasts should only boast in the Lord. (10:17)
- 2B. The reason why anyone boasting should only boast in the Lord is because self-commendation is not approved for reward at the judgment seat of Christ but divine commendations result in reward. (10:18)

- 3A. The reason why Paul wants the Corinthians to tolerate a little foolishness from him is because of his godly jealousy for the spiritual well-being of the Corinthians and because he had been responsible for their entering a New Covenant relationship with Christ which is analogous to the marriage covenant. (11:1-4)
  - 1B. Paul claims that he wants the Corinthians to tolerate a little foolishness (in response to his opponents claims to wisdom). (11:1a)
  - 2B. The reason why Paul can claim that he wants the Corinthians to tolerate a little foolishness from him is because they had done so already when he initially preached the Gospel to them. (11:1b)
  - 3B. The reason why Paul wants the Corinthians to tolerate a little foolishness from him is because of his godly jealousy for the spiritual well-being of the Corinthians. (11:2a)
  - 4B. The reason why Paul can claim that he is jealous for the spiritual well-being of the Corinthians was because of the exclusive nature of the covenant relationship established between them and Christ when Paul had preached and they had indeed trusted in Christ. (11:2b)
  - 5B. The purpose of Paul betrothing the Corinthians to Christ in an exclusive relationship was so that he might present the Corinthians as a pure bride to Christ when He returns for His bride. (11:2c)
  - 6B. [In spite of having established an exclusive relationship with Christ...] Paul is fearful that they may have been led away from their exclusive relationship to Christ since they tolerated false teachers. (11:3-4)
    - 1C. Paul is afraid that they may have been led away from their exclusive relationship to Christ by the deceptive activity of Satan working through false apostles. (11:3)
    - 2C. The reason that Paul can claim that he is fearful that the Corinthians may have been led away from their exclusive relationship to Christ was because they tolerated false teachers. (11:4)

- 4A. [As a result of the possibility of having been led astray by false teachers...] Paul claims he is in no way inferior to the “super apostles” who are now present at Corinth (although they may have falsely claimed that he was). (11:5-9c)
- 1B. Paul claims that he is in no way inferior to the "super" apostles who are now at Corinth. (11:5)
- 2B. The reason Paul can claim that he is in no way superior to the “super” apostles was because he has a full revelation of divine truth and his waving financial support does not constitute inferiority. (11:6-8)
- 1C. The reason Paul can claim that he is in no way inferior to the "super" apostles was because he has a full revelation of divine truth which he made evident to the Corinthians when he was resident among them. (11:6)
- 2C. The reason Paul can claim that he is in no way inferior to the "super" apostles was because his waiving of the right to support did not constitute inferiority. (11:7)
- 3C. The reason that Paul can claim that his waiving of his right to support from the Corinthians did not constitute inferiority was because he received support from other churches to make possible the Corinthian ministry. (11:8)
- 4C. The result of receiving support from other churches was that he could minister to the Corinthians without being a burden. (11:9a)
- 5C. The reason why waiving his right to support does not constitute inferiority is because brethren from Macedonia brought supplemental support. (11:9b)
- 6C. The result of receiving supplemental support from Macedonia is that during his entire ministry at Corinth, Paul kept himself from being a burden. (11:9c)
- 5A. [In spite of the false apostles claim that Paul is inferior because he does not receive pay for his ministry...] Paul will continue to preach the Gospel without charge so that he would have a proper basis of

boasting, because of his love for the Corinthians, and to cut off the opportunity of false teachers who want to charge for their services who are really messengers of Satan.(11:9d-15)

- 1B. The reasons why Paul will continue to preach the Gospel without charge was so that he would have a basis of boasting, because of his love for the Corinthians, to cut off the opportunity of false teachers who want to charge for their services who are really messengers of Satan. (11:9d-13)
  - 1C. Paul will continue to preach the Gospel without charge. (11:9d)
  - 2C. The reason why Paul will continue to preach the Gospel without charge was so that he would have a basis for boasting throughout the entire province of Achaia. (11:10)
  - 3C. The reason why Paul will continue to preach the Gospel without charge was because of his love for the Corinthians. (11:11)
  - 4C. The reason why Paul will continue to preach the Gospel without charge was to cut off any opportunity for men desiring to claim to be apostle. (11:12)
  - 5C. The reason why Paul wants to cut off any opportunity for men claiming to be apostles was because such self-seeking men are really messengers from Satan who have disguised themselves outwardly as apostles of Christ. (11:13)
- 2B. The reasons why it should not surprise the Corinthians that messengers from Satan are able to disguise themselves as apostles of Christ is because Satan himself is able to disguise himself as a holy angel.(11:14-15)
  - 1C. It should not surprise the Corinthians that messengers from Satan are able to disguise themselves as apostles of Christ. (11:14a)
  - 2C. The reason why it is not surprising that the messengers from Satan are able to disguise themselves as

apostles of Christ is because Satan, himself is able to disguise himself as a holy angel. (11:14b)

3C. [As a result of Satan's ability to disguise himself as an angel of light...] it is not surprising when his servants are able to do the same thing. (11:15a)

4C. The result of being servants of Satan is that their final destiny will be determined by their works. (11:15b)

6A. The content of Paul's exhortation is that even if they consider him foolish (out of his mind) they should tolerate him as they would a really foolish person so that he could boast a little more. (11:16-12:16)

1B. The content of Paul's exhortation is that even if they consider him foolish (out of his mind) they should tolerate him as they would a really foolish person so that he could boast a little more. (11:16)

1C. Paul warns the Corinthians not to consider him to be foolish. (11:16a)

2C. The content of Paul's exhortation is that even if they consider him to be foolish, they should tolerate him as they would a foolish person. (11:16b)

3C. The purpose for the Corinthians' toleration as they would a foolish man was so that he could boast a little more. (11:16c)

2B. Paul claims (in irony) that he wants to boast of his own abilities and accomplishments because many others (i.e. his opponents) boast about their abilities and accomplishments and because, since the Corinthians are self-proclaimed wise men, they can tolerate foolishness gladly (11:17-21a)

1C. The content of Paul's disclaimer is that as he continues his boasting the Corinthians should realize that he is not talking according to the character and example of Christ but as if he were foolish. (11:17)

2C. Paul claims (in irony) that he wants to boast of his own abilities and accomplishments. (11:18a)

- 3C. The reason that Paul wants to boast of his own abilities and accomplishments is because many others (i.e. his opponents) boast about their abilities and accomplishments. (11:18b)
- 4C. The reason that Paul wants to boast of his own abilities and accomplishments is because, since the Corinthians are self-proclaimed wise men, they can tolerate foolishness gladly. (11:19)
- 5C. The reason that Paul can claim that the Corinthians tolerate foolishness gladly is because they have tolerated false teachers who have sought to enslave them (by putting them back under the Mosaic Law), who have taken money from them (by charging for their teaching), who have exalted themselves (by claiming to be apostles), and who have humiliated them. (11:20)
- 6C. [In contrast...] Paul claims ironically that his own conduct has been very weak in comparison. (11:21a)
- 3B. Paul claims(in irony) that he can be just as self-honoring as the false teachers in Corinth because of his heritage, his service to Christ, his hard work, his sufferings, and his encounters with death. (11:21b-33)
  - 1C. Paul claims (in irony) that he can be just as self-honoring as the false teachers claim to be. (11:21b)
  - 2C. The reason that Paul can claim that he deserves as much honor as the false teachers is because he had just as pure a Jewish heritage as they did. (11:22)
  - 3C. The reason that Paul can claim that he deserves as much honor as the false teachers was because he was an even greater servant of Christ than they were. (11:23a)
  - 4C. The reasons why Paul can claim that he was an even greater servant of Christ than the false teachers was because he had worker harder, had suffered official persecutions more, and had been in dangers of death far more often than the false apostles. (11:23b)

- 5C. The reason that Paul can claim that he was officially persecuted more often than the false teachers was because he had been beaten by Jewish authorities five times, he had been beaten by Roman authorities three times, he had been stoned once at Lystra, and he had been shipwrecked three times and had even spent overnight adrift at sea before being rescued. (11:24-25)
- 6C. The reason that Paul can claim that he was in more dangers of death than the false teachers can be seen by the testimony that every where he went he was in some kind of danger. (11:26)
- 7C. The reason that Paul can claim that he worked harder than the false teachers can be seen in the physical deprivation he had suffered in the ministry. (11:27)
- 8C. The reason that Paul can claim that he worked harder than the false teachers is supported by the fact that in addition to all the stated external pressures he was deeply involved in the spiritual condition of the churches that he had founded. (11:28-29)
- 9C. [In view of the fact that it is necessary to boast appropriately in response to his opponents...]. Paul will continue to boast about his weakness such as his escape from Damascus which was a totally humiliating experience. (11:30-33)
- 1D. Paul (in irony)will continue to boast about things that reveal his weakness. (11:30)
- 2D. The reason why Paul will continue to boast about things that demonstrate his weakness is because God the Father knows that he is not lying about his weaknesses as was illustrated when he escaped from the ethnarch of Damascus by going out through a window in the wall in a basket. (11:31-33)
- 4B. [As a result of boasting in human ability not being reward producing although he had just done so in irony..] The result of Paul having had visions and revelations from the Lord is that he normally refrains from discussing them so that no

one would credit him with any super-spirituality above his ethical model and his message [in contrast to his opponents]. (12:1-4)

1C. Since boasting is not reward producing to Paul, he will go on and discuss the importance of visions and revelations from the Lord.[probably a claim of the false teachers] (12:1)

2C. Paul claim that he knows a man (Saul) that was caught up to the presence of God fourteen years ago although he did not know whether it was an out of body experience or not (in contrast to the false teachers). (12:2)

1D. Paul claims that he knows a man(Saul) that was caught up to the presence of God about fourteen years previous to the time he was writing. (12:2a)

2D. [In contrast to knowing that this man was in the presence of God...] Paul did not know whether the individual was in the body when he was caught up or out of the body when he was caught up. (12:2b)

3C. Paul reiterates his claim that he knows a man(Saul) that was caught up to Paradise and heard divine revelation although he was not allowed to utter it (in contrast to the false teachers). (12:3-4)

1D. Paul reiterates his claim that he knows a Christian that was caught up to Paradise and heard divine revelation. (12:3)

2D. The result of the individual being caught up to Paradise and hearing divine revelation was that he was not allowed to utter the revelation. (12:4a)

4C. The result of being caught up into the presence of God and hearing revelation which that man could not repeat was that he still wasn't sure whether he was in the body or out of the body when the vision happened. (12:4b)

- 5B. [In spite of being unsure about his state while having a vision and not being able to communicate the content of the revelation heard during the vision...] Paul is willing to boast about his visionary conversion experience but nothing that he has accomplished since then. (12:5-12:6)
  - 1C. Paul is willing to boast about that man's visionary conversion experience(12:5a)
  - 2C. [In contrast...] Paul is unwilling to boast in anything he accomplished since then except in instances of weakness (because God supplied the power). (12:5b)
  - 3C. Paul could boast about visions and revelations if he wanted to(but he doesn't). (12:6a)
  - 4C. The result of Paul boasting about visions and revelations is that he would not be shown to be a fabricator of visions. (12:6b)
  - 5C. The reason why Paul would be shown not to have fabricated a vision was because he would be telling the truth. (12:6c)
- 6B. The purpose for which Paul refrains from boasting about his visions and revelations was so that no one would credit him with any super-spirituality above his ethical model and his message (12:6d-7)
  - 1C. Paul intends to spare them from having to listen to a boast about his visionary experiences. (12:6d)
  - 2C. The purpose for which Paul refrains from boasting about his visions and revelations was so that no one would credit him with any super-spirituality above his ethical model and his message. (12:6e)
  - 3C. [As a result of Paul's visions and revelations...] The purpose for which Paul was given the thorn in the flesh was to prevent him from exalting himself. (12:7)
    - 1D. Paul was given a thorn in the flesh by God to deal with any potential pride he might have. (12:7a)

- 2D. The reason why God gave Paul a thorn in the flesh was because of the exceptional nature of the visions and revelations. (12:7b)
  - 3D. The result of Paul having the "thorn" was that he was repeatedly buffeted by Satan. (12:7c)
  - 4D. The purpose for which Paul was given the thorn in the flesh was to prevent him from exalting himself. (12:7d)
- 7B. [As a result of receiving a thorn in the flesh...] the reason why God did not remove the "thorn" was because His grace was sufficient to help Paul endure it and His power was more fully revealed in Paul's weakness.(12:8-9)
- 1C. Paul asked the Lord to take away the "thorn" three times. (12:8)
  - 2C. The result of Paul asking the Lord to take away the "thorn" three times was that God did not remove the "thorn". (12:9a)
  - 3C. The reason why God did not take away the "thorn" was because His grace was sufficient to help Paul endure the thorn. (12:9b)
  - 4C. The reason that Paul can claim that God's grace was sufficient to help Paul endure the thorn was because God's power is fully revealed in weakness. (12:9c)
  - 5C. [As a result of God's power being fully revealed in weakness...] The purpose of Paul boasting in his weaknesses rather than seeking deliverance from his weaknesses is that the power of Christ will dwell fully upon him
    - 1D. Paul will rather boast in his weaknesses than seek deliverance from them. (12:9d)
    - 2D. The purpose of Paul boasting in his weaknesses rather than seeking deliverance from his weaknesses is that the power of Christ will dwell fully upon him. (12:9e)

8B. [As a result of desiring Christ's power to dwell fully upon him...]  
The reason that Paul can claim that he is content in any circumstances for the sake of Christ is because of the paradox that when he is weak in human resources then he has available divine resources.(12:10)

1C. Paul claims that he is content in any circumstances for the sake of Christ. (12:10a)

2C. The reason that Paul can claim that he is content in any circumstances for the sake of Christ is because of the paradox that when he is weak in human resources then he has available divine resources. (12:10b)

9B. The content of Paul's ironic accusation of the Corinthians is that they had cause him to be foolish by forcing him to boast about himself rather than they boasting about him which they should have done because of the signs that accompanied his ministry and the full range of spiritual gifts that he had imparted to the Corinthian church. (12:11-12:12)

1C. Paul claims to have become foolish by boasting. (12:11a)

2C. The reason that Paul can claim that he has become foolish by boasting was because the Corinthians had forced him to become foolish. (12:11b)

3C. The reason that Paul can claim that the Corinthians had forced him to become foolish was because they should have been commending him not allowing him to commend himself. (12:11c)

4C. The reason that Paul can claim that he was lacking in nothing in comparison with the "super" apostles was because the "signs" of apostolic accreditation were performed among the Corinthians throughout Paul's ministry and that the Corinthian church lacked nothing in spiritual teaching or giftedness except for the financial burden of supporting the Apostle Paul for which he ironically asks forgiveness. (12:11d-13)

1D. The reason why the Corinthians should have been commending Paul is because he was

lacking in nothing in comparison with the "super" apostles. (12:11d)

2D. The reason that Paul can claim that he was lacking in nothing in comparison with the "super" apostles was because the "signs" of apostolic accreditation were performed among the Corinthians throughout Paul's ministry there. (12:12)

3D. The reason that Paul can claim that he was lacking in nothing in comparison with the "super" apostles is seen in the fact that the Corinthian church lacked nothing in spiritual teaching or giftedness except for the financial burden of supporting the Apostle Paul for which he ironically asks forgiveness. (12:13)

#### **4. Apostolic Authority and Financial Independence.**

1A. The content of Paul's defense against a false accusation that he was unscrupulous with money is that he has decided to remain financially independent of the Corinthians on his third visit since he is seeking an appropriate response to apostolic teaching not their possessions and he will willingly spend his own material possessions to advance their spiritual progress. (12:14-15)

1B. Paul claims that he is prepared to visit the Corinthians a third time and has decided to remain financially independent of the congregation. (12:14-15)

1C. Paul claims that he is prepared to visit the Corinthians a third time and has determined to still remain financially independent of the congregation. (12:14a)

2C. The reason why Paul has determined to remain financially independent of the congregation was because he is seeking an appropriate obedient response to his apostolic ministry and not their possessions. (12:14b)

3C. The reason why Paul has determined to remain financially independent of the congregation was because normally parents set aside resources to benefit their children and not the reverse. (12:14c)

4C. The result of the principle that parents should set aside resources to benefit their children is that Paul will gladly spend material resources as well as risk his own life for the benefit of the Corinthians spiritual well-being even if his love is not reciprocated. (12:15)

2B. The content of Paul's defense against a false accusation of being unscrupulous with money was that neither he nor his evangelistic team had taken any money from the Corinthians. (12:16-21)

1C. The content of Paul's defense against a false accusation of being unscrupulous with money was that neither he nor his evangelistic team had taken any money from the Corinthians. (12:16-18)

1D. Paul claims that he has been financially independent of the Corinthians in the past. (12:16a)

2D. [In spite of being financially independent in the past...] Paul claims that he was being falsely accused by the Corinthians because they had said that he was by nature unscrupulous. (12:16b)

3D. The proof that Paul was being falsely accused by the Corinthians is that neither he nor his representatives had ever defrauded the Corinthians in their dealings.(12:17-18)

1E. The reason that Paul can claim that he was being falsely accused by the Corinthians was because no one that he had sent to Corinth on his behalf had ever defrauded the Corinthians. (12:17a)

2E. The reason that Paul can claim that he is being falsely accused by the Corinthians was because Titus had not defrauded the Corinthians. (12:17b)

3E. The reason that Paul can claim that he is being falsely accused by the Corinthians was because both Paul and his designated representatives lived with the same motives. (12:18a)

4D. The reason that Paul can claim that he is being falsely accused by the Corinthians was because both Paul and his designated representatives conducted themselves outwardly in the same way. (12:18b)

2C. The Corinthians should not falsely infer that Paul is making a defense of his conduct as if they were his judge since he is ultimately accountable to God or Christ. (12:19)

1D. The Corinthians should not falsely infer that Paul is making a defense of his conduct to them as if they were his judge. (12:19a)

2D. The reason why they should not falsely infer that Paul is making a defense is because Paul is ultimately accountable to God or Christ so self-defense before people is not a primary concern. (12:19b)

3C. The content of Paul's defense against a false accusation that he was money hungry is that he is only interested in the spiritual progress of the Corinthians and that he wanted to avoid the disappointment of unfulfilled expectations when he comes to visit and does not want the humiliating task of punishing various acts of carnality. (12:19c-21)

1D. Paul claims that he speaks all things for the spiritual benefit of the Corinthians. (12:19c)

2D. The reason why Paul claims that he was speaking for their spiritual benefit was because he was afraid that when he arrived in Corinth both he and they would disappoint each others' expectations. (12:20a)

3D. The reason why Paul was afraid that both he and they would disappoint each others'

expectations was because he feared that there would be all kinds of acts of carnality present that he would have to punish. (12:20b)

4D. The result of all kinds of carnality being present in Corinth when he comes a third time would be that God would humble him. (12:21a)

5D. The result of God humbling the apostle Paul is that Paul would be grieved because of their unrepentant attitude shown by many who continued in their state of moral impurity by virtue of their association with sexually immoral idolaters. (12:21b)

2B. [In contrast to putting the Apostle Paul on trial with false accusations...] The content of Paul's exhortation is that the Corinthians should put themselves on trial to see whether they are obedient to the apostolic teaching which will be testified by the indwelling Holy Spirit when Paul visits the third time. (13:1-10)

1C. Paul claims that he is coming to visit Corinth a third time because the covenant requirement for a three witness testimony against a vassal before executing covenant discipline will be fulfilled and he will not spare them discipline because they are arrogantly seeking proof that the resurrected enthroned Lord of the New Covenant is speaking through him. (13:1-13:4c)

1D. Paul informs them that he is coming to visit Corinth a third time. (13:1a)

2D. The result of Paul coming to visit Corinth a third time is that the covenant requirement for a three witness testimony against a vassal before executing covenant discipline will be fulfilled (and Paul can execute judgment as an ambassador of Christ. (13:1b)

3D. The result of Paul claiming that the requirement for a three witness testimony is fulfilled is seen in the fact that the "severe" letter was first, the

witness of Timothy is second, and the witness of Titus is third.(13:2)

1E. The result of Paul claiming that the requirement for a three witness testimony is fulfilled can be seen by the fact of the "severe" letter which is the first witness. (13:2a)

2E. The result of Paul claiming that the requirement for a three witness testimony is fulfilled can be seen from the witness of Timothy which was the second witness. (13:2b)

3E. The result of Paul claiming that the requirement of a three witness testimony is fulfilled can be seen from the visit of Titus which was the third witness. (13:2c)

4D. [As a result of the three witness requirement being fulfilled...] Paul claims that he will not spare the Corinthians appropriate covenant discipline when he comes the third time provided they have not repented. (13:2d)

5D. The reason why Paul can claim that he will not spare them appropriate covenant discipline is because they are seeking legal evidence that the Lord of the New Covenant who has great power both (externally through His messengers) and (internally through His Spirit) is speaking through Paul. (13:3)

6D. The reason that Paul can claim that the resurrected Christ has great power is that, even though the event of the crucifixion was a demonstration of weakness, He has been resurrected and enthroned in heaven as a result of the power of God exercised on His behalf. (13:4a)

7D. The result of God's power demonstrated in the resurrection and enthronement of Christ is that

Paul, Timothy, and Titus who in their present lifestyle and ministry imitate Christ's earthly humiliation will most certainly be resurrected and enthroned with Christ. (13:4c)

2C. [In preparation for Paul's upcoming visit...] The content of Paul's exhortation is that the Corinthians should put themselves on trial to see whether they are obedient to the apostolic teaching which will be testified by the indwelling Holy Spirit. (13:5-6)

1D. The content of Paul's exhortation is that the Corinthians should put themselves on trial to see whether they are obedient to apostolic teaching. (13:5a)

2D. The reason why Paul can exhort the Corinthians to put themselves on trial was because of the indwelling of all believers by the Spirit of Jesus Christ which will testify against any disobedience and will reveal to them that Paul, Timothy and Titus are obedient to the Lord. (13:5b-6)

3B. [In preparation for Paul's upcoming visit...] The content of Paul's prayer is that the Corinthians should obey God's will. so that he does not have to discipline them and so that he might have joy and that the Corinthians might be established in obedience as a people of God and later share in Christ's dominion which is why Paul is writing this letter. (13:7-10)

1C. [In preparation for Paul's upcoming visit...] The content of Paul's prayer is that the Corinthians should obey God's will. so that he does not have to discipline them and so that he might have joy.(13:7-9a)

1D. The content of Paul's prayer is that the Corinthians should not do anything contrary to God's will. (13:7a)

2D. The purpose for obedience to God's revealed will was not to make Paul and the others look good but to obey God in spite of how their obedience impacts the apostolic team. (13:7b)

3D. The reason why the Corinthians should obey God's revealed will was so that Paul will not have to discipline them. (13:8)

4D. The reason why the Corinthians should obey God's revealed will was because it was a source of joy to the apostle Paul when he doesn't have to use discipline and when he sees believers becoming strong in the faith. (13:9a)

2C. The content of Paul's prayer is that the Corinthians might be established in obedience as a people of God and later share in Christ's dominion which is why Paul is writing this letter so that he doesn't have to come and exercise severe discipline in the community (13:9b-10)

1D. The content of Paul's prayer is that the Corinthians might be established in obedience as a people of God and later share in Christ's dominion. (13:9b)

2D. The result of Paul's prayer for their spiritual establishment is that Paul is writing this present letter. (13:10a)

3D. The purpose of this present letter to the Corinthians is so that Paul may avoid using ruthless severity which may destroy the community. (13:10b)

4D. The manner in which Paul can exercise authority is in the same manner as former covenant messengers of the Lord exercised authority. (13:10c)

## **5. CLOSING EXHORTATIONS IN VIEW OF THE THIRD VISIT.**

1A.. [In view of Paul's upcoming third visit...] The content of Paul's exhortation to the Corinthians is that they should keep on rejoicing in the Lord, keep on being restored to divine fellowship, keep on being encouraged, keep on being unified in their thinking, and keep maintaining peaceful relationships with each other in the congregation as well as greeting one another with a holy kiss. (13:11-12)

1B. The content of Paul's exhortation to the Corinthians is that they should keep on rejoicing in the Lord, keep on being

restored to divine fellowship, keep on being encourages, keep on being unified in their thinking, and keep maintaining peaceful relationships with each other in the congregation. (13:11)

1C. The content of Paul's exhortation to the Corinthians is that they should keep on rejoicing [in the Lord]. (13:11a)

2C. The content of Paul's exhortation to the Corinthians is that they should keep on being restored [to divine fellowship]. (13:11b)

3C. The content of Paul's exhortation to the Corinthians is that they should keep on being encouraged. (13:11c)

4C. The content of Paul's exhortation to the Corinthians is that they should keep unified in their thinking. (13:11d)

5C. The content of Paul's exhortation to the Corinthians is that they should maintain peaceful relationships with each other. (13:11e)

6C. The result of obeying the apostle Paul in all these exhortations is God will reveal his love and His peace in their congregation. (13:11f)

2B. The content of Paul's exhortation is that the Corinthians should greet one another with a holy kiss. (13:12)

1C. The content of Paul's exhortation is that the Corinthians should greet one another with a holy kiss. (13:12a)

2C. Paul sends a greeting to the Corinthians from all the believers that are with him. (13:12b)

**Closing.** The content of Paul's closing is a commendation of grace, love, and fellowship from the Thrice Personal God.(13:13)

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