

1. Which is *not* among the answers interpreters give for the shift in tone in 2 Corinthians 10-13?
 - A. News of some new disturbance arrived while Paul was writing.
 - B. Paul wrote the rest of the letter, but someone else (perhaps Timothy) wrote 10-13.
 - C. Those chapters came from an earlier letter, perhaps the 'tearful one.'
 - D. Those chapters came from a later letter after further strain in their relationship.
2. Work describes Paul's theology in 2 Corinthians as a theology of
 - A. apostleship
 - B. the cross
 - C. glory
 - D. the Kingdom
3. The Bible Project says chapters 8-9 on the offering to Jerusalem
 - A. link giving to generosity spurred by the transforming word of Christ's sacrifice
 - B. pressure Christians to give out of obligation to God and fellow believers
 - C. show a uniform response by Christians across the empire to the Judean famine
 - D. were probably their own letters at one time
4. Work contends that issues of prostitution, meat sacrificed to idols, and worship
 - A. are outward manifestations of a deeper spiritual problem, so Paul focuses there
 - B. are symptoms of ongoing engagements with culture that 2 Cor still attends to
 - C. don't reappear in 2 Cor because sexual, financial, and status issues matter more
 - D. have been resolved, so don't reappear in 2 Cor
5. Powell notes that Paul boasts in his weaknesses because
 - A. boasting is a common Greco-Roman virtue
 - B. he is so desperate to help the Corinthians that he will imitate his rivals
 - C. his ministry is not a demonstration of his impressive leadership or power
 - D. his more distinguished ministry gives him bragging rights over the superapostles

1. How would you describe Paul's relationship with the Corinthians?

What kind of pastor is Paul?

2. I showed that 2 Cor revisits the Kingdom-world engagements in 1 Cor. Examine a couple of these in depth (* = recommended). How does respect for Jesus' reign reshape Christian life in Corinth?

Be careful: paying attention might change your life!

- 1:12-2:11: Paul canceled his plans not out of convenience nor unreliability but for the church's benefit.
- 2:12-17: evangelism's message smells like death to the perishing, but like life to those being saved.
- 3: even the Torah's "letter" is a fading 'ministry of death' compared to the Spirit's growing glory.
- 4:6-5:17: Our personal futures are bodily death and resurrection rather than bodiless heavenly eternity.
- *6:1-13: service to Christ subordinates comfort, identity, and reputation to the goal of salvation.
- 6:14-7:1: not intermarrying matters more than status, security, family legacy-building, or romance.
- 8-9: sacrificial giving isn't out of guilt or for self-satisfaction or prestige, but merely passes on Christ's lavish grace and invites more in return.
- 10-13: personal weakness is a platform for Christ to demonstrate his power (cf. 1 Cor 1:25).
- 10: worldly 'wisdom' and 'strength' contrasts with the Kingdom's 'foolishness' and 'weakness.'
- *10:3-6: Paul wages *spiritual* warfare against *ideological* strongholds.
- *11-12: Paul's boasting of forsaking his assets, downplaying showy spiritual gifts, and the gift of his thorn personally demonstrates the Kingdom's great reversal of social status on the way of the cross.
- *11:1-6: faithful power dynamics reflect situations of inequality but refuse their temptations.

11:4: Poseurs bear a persuasive but deceptive and doomed gospel, spirit, and Jesus.

*11:7-11 and 13:1: Paul waiving his rights and sacrificing his dignity to salvage the relationship, yet appealing to his rights to protect his ministry, shows that in Christ our privilege, even Christian spiritual privilege, is good—if it's realized in service rather than one's own status or power.

12:12: signs and wonders are properly ordered spiritual gifts, practiced patiently for building up rather than glorifying oneself.

*12:21: Christian sexual standards are high for reasons not of conventional health but devotion.

13:3-4: Christ's Kingdom manifests power, not empty talk.

13:5-9: Unexamined faith might turn out to be in vain (compare 1 Cor 15's doubt in resurrection).

13:11-14: Restoration and peace are freely and graciously available upon turning back to the truth.

3. Now examine those engagements as they happen here in college. Choose a few areas below:

How does your major discipline negotiate well both its own wisdom and the Kingdom's 'foolishness'?

Where does it fall short?

How (and how much?) are Christian sexual relationships Kingdom-reshaped?

How does social status function here? Where does it manifest the Kingdom? Where doesn't it?

Does anyone stand out as a model to imitate, as Paul does? How does that person resemble Paul?

Where is the campus triumphing over destructive worldly ideologies? Where are we not?

Where are false gospels and celebrity superapostles circulating? Where are they being rejected?

What will you do with what you've learned? Whom will you tell?

4. Churches host the same engagements and facilitate them between church members and their forms of life (jobs, families, neighborhoods, etc.). What Corinthian-style engagements do you see happening at your churches? How do they lean in to Paul's example and teaching for guidance?

5. Choose 1-2 passages in 2 Cor (* = recommended). Examine how Paul uses an OT passage there. How does the Kingdom's new context transform the earlier sense of that passage?

*Ex 34:34 in 3:16 Ps 116:10 in 4:13 *Isa 49:8 in 6:2

Lev 26:12, Ex 6:7/Jer 31:33/Ezek 11:20, Isa 52:11, and Isa 43:6 in 6:16-18 (ambitious!)

*Ex 16:18 in 8:15 Prov 22:9 in 9:7 Ps 112:9 in 9:9 Deut 19:15 in 13:1

6. Practice reading Paul. Read a passage from 2 Cor. *Bring it.* Try to capture the dynamic of his relationship with the Corinthians at that point in the letter. What do you notice afresh?