

CLASS NOTES -- SECOND CORINTHIANS

OUTLINE -- From "Explore the Book" by J. Sidlow Baxter.

- 1A. 1:1, 2. Introduction
- 2A. (Chapters) 1 - 5. Paul's account of his ministry.
 - 1B. 1, 2. As to motive.
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INTRODUCTORY.

On page 1230 of the original Scofield Bible the introductory note says, "It is evident that the really dangerous sect in Corinth was that which said, 'And I of Christ' (1 Cor. 1:12). They rejected the new revelation through Paul of the doctrines of grace; grounding themselves, probably, on the kingdom teachings of our Lord as 'a minister of the circumcision' (Rom. 15:8); seemingly oblivious that a new dispensation had been introduced by Christ's death. This made necessary a defense of the origin and extent of Paul's apostolic authority." -- Actually, as we see it, the new dispensation was introduced not by Christ's death, but by Saul's conversion or ministry -- (Acts nine or thirteen). This links the new revelation even closer to Paul's apostolic authority.

MISCELLANEOUS NOTES:

1:3. See also: "God of patience and consolation" (Rom. 15:5), "God of hope" (Rom. 15:13), "God of peace" (Rom. 15:33; 16:20; Phil. 4:9; 1 Thess. 5:23; Heb. 13:20), "God of glory" (Acts 7:2), "God of love and peace" (2 Cor. 13:11), "God of all grace" (1 Pet. 5:10), "God of the earth" (Rev. 11:4), and "God of heaven" (Rev. 11:13; 16:11).

1:3 - 7. The word "comfort" (as a noun or a verb) is found ten times in these verses. In the KJV it is translated as "comfort," "comforted," and "consolation." This word (*parakaleo* as a verb, and *paraklasis* as a noun) occurs twenty nine times in Second Corinthians.

1:10. Notice the three tenses in this verse. "Delivered us" -- in the past, "doth deliver" -- in the present, and "will deliver" -- in the future.

1:12. Here we see the "simplicity" of our walk by faith. See 11:3.

1:14. See 1 Thess. 2:19, 20 and Phil. 4:1.

1:16. Compare Rom. 15:24; 1 Cor. 16:6.

1:22. "Who gave us the Spirit in our hearts as a pledge [down payment]" -- NASB. Compare 1:13, 14.

2:11. In this verse Satan's scheme seems to have been to use this case of church discipline to discourage the offender and divide the church from the apostle: or (if they failed to carry out the discipline) to encourage the man in his sin. This would tend to separate the church from the Lord -- bringing discipline on the whole church. One of Satan's devices is to keep Christians from forgiving a believer who has confessed his sin, by instilling in them a feeling of self righteousness and pride because they have "taken a stand against sin in the church."

3:3. The handwriting of God: *The Law -- written on stone (Ex. 32:16; Deut. 10:1 - 5; 2 Cor. 3:7); *The judgment for sin -- written on the wall (Dan. 5:24, 25); *The word of forgiveness -- written on the ground (John 8:6, 8); *The New Covenant -- written on the hearts of believers. (Jer. 31:31; 2 Cor. 3:3).

In the "epistle" Paul mentions: Christ is the author, Paul the amanuensis (the one who writes it down), the Holy Spirit the pen, the heart of believing men the scroll, and all men the readers. The message -- the grace of God.

3:5. Here is Paul's answer to the question, "Who is sufficient for these things?" (2:16). "Our sufficiency is of God!" is his cry.

3:6. "The letter" is Paul's term for the Ten Commandments -- written down with actual letters engraved on stone.

3:6 - 14. Notice the contrasts between the Law ("the letter" -- the Ten Commandments) and Grace ("the Spirit" -- the New Covenant):

LAW

SPIRIT

- | | |
|--|---|
| 1. Written on stones (v. 7). | 1. Written on human hearts (v. 3). |
| 2. It kills (v. 6). | 2. It gives life (v. 6). |
| 3. It ministers death (v. 7). | 3. It causes the dead to live (v. 6). |
| 4. It had a glory, but a fading glory (v. 7) | 4. It has a permanent, surpassing glory.(vs. 8 - 11). |
| 5. It is done away (v. 11), done away
in Christ (v. 14), abolished (v. 13). | 5. It remains (v. 11). |
| 6. It ministers condemnation (v. 9). | 6. It ministers righteousness (v. 9). |

3:8. Conybeare translates this verse, "And we all, while with face unveiled we behold in a mirror the glory of the Lord, are ourselves transformed continually into the same likeness; and the glory which shines upon us is reflected by us, even as it proceeds from the Lord, the Spirit."

The word "changed" is translated "transfigured" in Matt. 17:2; Mark 9:2; and "transformed" in Rom. 12:2. It is the Greek word "*Metamorphoo*" from which we get our English word "metamorphosis," describing how the caterpillar changes into a butterfly.

It may indeed be that "from glory to glory" has in mind the transfer from the fading glory of the Law to the surpassing glory of grace.

4:2. Compare 2:17 and see Titus 2:10.

4:3. The word "hid" is the same one translated "veil" in chapter three. Here it is not the fact that the Law is done away in Christ that is veiled from men, it is the gospel which is hidden. It is not that the gospel does not apply to those who are perishing (as taught by some "limited atonement" people), but that it is HIDDEN from them. The preaching of limited atonement could HELP SATAN veil the gospel from the lost!

4:6. "- the light of the glory of God in the face of Jesus Christ." Here is the "Shekinah Glory" in today's temple (1 Cor. 3:16; 6:19). It will not depart from this temple as it did from the temple in Jerusalem (Rom. 8:35 - 39). Contrast 1 Sam. 4:21 and context and also Ezek. 9:3; 10:4, 18; 11:23.

Compare the glory in the face of Moses (1 Cor. 3:7, 13) with the glory of God in the face of Jesus Christ (4:6).

"In this passage it is surely to be understood that Paul is saying by analogy, 'As God called for light to begin a re-creation of a ruined earth, so He calls for light to shine into our hearts to bring about the re-creation of a new man.'" -- Arthur Custance in "Doorway Papers" -- vol. VI page 97. See Gen. 1:2.

One day I said to my wife, Eunice Heath, "To see Christ in me is a blessing, but to see me is disgusting." She lovingly replied somewhat as follows: "When we speak of seeing Christ in the believer, it is not like seeing a man through a window, but like seeing a man in his own son. It is not seeing Christ instead of us, but seeing Him in us. The man is not discounted and ignored so we can see Christ, but transformed so we can see Him. In loving Him, we come to love and appreciate the one who has become like Him." See 2 Cor. 3:18.

4:6 - 13. Compare the story of Gideon with this passage. Gideon's 300 carried lights hidden in earthen vessels. Here we have the light (v. 6) -- a real treasure -- in earthen vessels (v. 7). Just as Gideon's men had to break their vessels so the light could shine, giving them the victory, so we have the breaking of our vessels (our physical bodies) in vs. 8 - 12 (troubled, perplexed, persecuted, cast down, delivered unto death). It is interesting

that Gideon did not say to his men, "Break your vessels." He said, "As I do, so shall ye do." He was the first one to break his vessel. So Christ does not ask us to undergo anything He has not first experienced.

We also have the light shining through the cracks of the vessel (not distressed, not in despair, not forsaken, not destroyed, the life of Jesus made manifest).

We see the "sword of the Lord and of Gideon" (the Lord's sword in Gideon's hand) in v. 13, "I believed, and therefore have I spoken." See Eph. 6:17. While we are given the privilege of wielding the sword of the Spirit, the Word of God, in our spiritual battle, we must never forget it is His sword, not ours!

4:8 - 12. Compare 2 Cor. 6:9, 10; 11:23 - 28.

4:9. "Knocked down, but not knocked out" -- Phillips. See Prov. 24:16.

4:14. The word translated "present" is "yield" in Rom. 6:13, 19 and "present" in Rom. 12:1. It means "to put beside." Here Paul is saying, "in the resurrection we shall be put beside you [and the risen Christ also]."

4:16 - 18. For the believer, affliction is: 1. Only able to destroy the outward man. 2. Light compared to the "weight of glory." 3. Short compared to eternity. 4. Working FOR us. Compare Rom. 5:3.

4:17, 18. Compare Isa. 54:7, 8; Heb. 11:25.

5:1. "Eternal" is used in two ways in Scripture. In its absolute sense, it means with no beginning and no end. Only God is eternal in this respect. It also refers to anything that has a beginning but no end. It is thus that our resurrection bodies are "eternal in the heavens." They are not in the heavens now, but that is where they will eternally exist in the future.

5:1 - 4. Paul does not "earnestly desire" to die (be "unclothed"), but to be taken up in the Rapture ("clothed upon, that mortality might be swallowed up of life"). If we are still living when the Rapture takes place, the present tent (tabernacle) we live in will not be dissolved, leaving us without a covering (dead), but instead, the glorious tent of a resurrection type body will be erected over it before it is taken down. However he is willing to be "absent from the body [dead, 'unclothed']" (v. 8), for even before we have our resurrection body we will be "present with the Lord." This, he tells us in Phil. 1:23, is "far better." ("Mortality" in v. 4 refers not to one who is dead and subject to corruption, but to one who is still alive, and subject to death)

In the Philippines I saw a good illustration of this passage. One of our neighbors needed a new and larger house for his growing family. Instead of tearing down his little hut, leaving his family out in the rain, he built his new, larger house over the old one and then tore the old one down. They were never without a roof over their heads, never "unclothed" -- to use the terminology of Paul here.

5:10. "Bad" is "*kakos*" which means "worthless" -- intrinsically such. Most Greek texts use "*faulos*" here. This basically means "foul" or "full of flaws." According to the Companion Bible: "worthless" or "base." "Bad" MUST refer to the DEEDS, not to what is "received" from the Lord.

Rewards are not for good intentions, decisions, etc., but for DEEDS. Compare 8:11 and Phil. 2:13. Those saved at the last minute will be in heaven, but will have no opportunity to win rewards.¹

Compare 1 Cor. 4:4, 5; Col. 3:23 - 25; 4:1.

See an extensive note on 1 Cor. 6:13 in Class Notes on First Corinthians. Compare the NASB on 2 Cor. 5:10, "- that each one may be recompensed the things through the body, according to what he has done -." If this could be paraphrased, "- recompensed in the body, according to what he has done -," it would have more point, for where else could our deeds be done? It would then indicate physical resurrection before the Judgment Seat of Christ so we might be rewarded in the very bodies (now glorified) in which we wrought the deeds! The unbeliever, also, will be raised to be judged in the body (not a glorified body however). See John 5:28, 29; Rev. 20:12 - 15!

5:11. "Terror" -- the word means "fear" and is used in many ways. It is used of the fear the disciples experienced when they saw the Lord walking on the water and thought He was a "ghost," and also in Eph. 5:33 of the respect the wife should have for her husband. It is only translated "terror" in this verse. Also compare Prov.

¹ See Bible Studies # 75 & 82 by W. P. Heath regarding the Judgment Seat of Christ. They may be obtained from the author upon request. William P Heath, 423 Burke Ave., Leavenworth, WA 98826, usa.

15:11. This verse may mean that, even though the unsaved may not know about, or believe in, hell, we know what lies ahead of them, and hence witness to them.

5:14. "Were all dead" -- or "all died" (NASB) -- does not refer to the positional death of the believer (as in Gal. 2:20) but to the death of Rom. 5:12. The thought of 2 Cor. 5:14, 15 is that the universality of Christ's death ("one died for all") proves the universality of the death which came through Adam. Christ died for all because all were dead in sin and needed His redemptive death. Verse 15 points out that, even though not all will avail themselves of Christ's death, He was willing to die for all in order to provide release from the self life for those who would believe. The malady is universal, and the provision is also universal, but the application is restricted to believers ("they which live"). Verse 14 ("if one died for all, then all died") does not teach "universal reconciliation." Instead it teaches the aspect of reconciliation set forth in 2 Cor. 5:19. Verse 15 is based on the reconciliation referred to in 2 Cor. 5:20. The "love of Christ" here is His love for the WORLD (one died for all). Our ministry, being controlled by His love (NASB), should be like HIS -- reaching out to ALL, even though it is effectual only to those who believe. **(See Appendix number two.)**

We do not have to go to Matt. 28:19 or Mark 16:15 to find a worldwide scope for our evangelism -- here it is expressed clearly in the very chapter where we find our commission best set forth.

5:14, 15, 18. Illustration: If I am faced with a "pay the fine or go to jail" situation, and my father writes out a check for the amount of the fine -- and sends it to me -- then, as far as he is concerned, the fine is paid. He has deposited the money, signed the check, and debited it from his account. The check is GOOD. But if I do not ENDORSE the check, it has no value TO ME and I must go to jail. God has "put the money in the bank" by Christ dying for ALL. The check is good -- legally ALL died. Our task is to take the check to men and urge them to endorse and cash it!

5:16. "Though we have known Christ after the flesh, yet now henceforth know we Him no more." This really knocks the props out from under the Catholic "mass." Even if the "host" does become His flesh (which it certainly does not!), it would mean nothing to us, for we do not know Christ after the flesh today!

5:18, 20. Men seek to avoid the awful responsibility put upon them by these verses. They hide behind many excuses. Here are two of them:

1. The sovereignty of God. *"If they are elect, God will send someone to them."* Indeed He has sent someone to them -- US! Notice the "us" and "we" in verses 14, 18, 20.

2. *"Someone has to 'stay by the stuff'"* (1 Sam. 30:24). But notice the context of that verse. The ones who stayed by the stuff were those already worn out in battle, who could not go.

The "universal" reconciliation of v. 19 ("God was in Christ reconciling the WORLD unto Himself -") makes salvation POSSIBLE. The conditional reconciliation in vs. 18, 19-b and 20 makes men SAVED. Salvation has been provided for everyone, but only those who heed the call to "be reconciled to God" will enjoy that salvation. See "Help in Hard Places" -- W.P.H. pages 58 - 81 (first printing) or 53 - 74 (second printing).

5:20. WE are "vicars of Christ on earth"! Compare this passage with the claims of the papacy:

- * We minister not at the orders of the church, but because the love of Christ constrains us (5:14).
- * Our whole ministry is not in the realm of the flesh, but in the realm of the Spirit (5:16).
- * We do not forgive sins, but we represent a God who DOES! (v. 19).
- * We are not infallible, but we have the word of reconciliation which IS infallible! (v. 19).
- * We are not priests, we are ambassadors (v. 20). Paul never calls the believers priests. We are the TEMPLE of God (1 Cor. 3:16; 6:19). However Paul does speak of believers carrying out the spiritual equivalent of some priestly ministries.

- * We do not tell men to be "good" or religious, but to be reconciled (v. 20).
- * We do not make men poor so the church may be rich, we tell of a Savior who became poor so that MEN might be rich (v. 21). Compare 2 Cor. 8:9.

5:20. "In Christ's stead" -- Christ took MY place on Calvary, and I am to take HIS place NOW.

When He took my place:

As I take His place:

1. He uttered not a word (Isa. 53:7;
Matt. 27:14)

1. I am to beseech men to be reconciled
to God.

2. He was a dying sacrifice (1 Cor. 15:3)

2. I am to be a living sacrifice (Rom. 12:1, 2)

3. He suffered that I might have life through His death.
death

3. I am to suffer that others may have life through the WORD of His

2 Cor. 4:11 -

13)

4. He bore my SINS in His body on the tree (1 Pet. 2:24)

4. I am to show forth His VIRTUES (1 Pet. 2:9 "Praises" means "virtues")

5. He took my place because He loved me (John 3:16; Rom. 5:8; etc.)

5. I am to take His place because I love Him (2 Cor. 5:14, 20)

5:20, 21. These verses should read, "Now then we are ambassadors for Christ, as though God did beseech by us: we pray in Christ's stead, 'Be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him!'"

This is the epitome of our message to the unsaved -- not Paul's message to the Corinthian believers. The exclusion of the words ("you ... you") italicized in the King James Version (v. 20), and the legitimate change in the punctuation, indicates this.

5:21. Compare the woman taken in adultery in John eight. She was guilty, and recognized as guilty (John 8:4); condemned by the Law (John 8:5); sentenced by Christ (John 8:7); yet she went FREE! But Christ, who was free of sin (Matt. 27:19; Luke 23:4, 22; John 18:38; 19:4, 6), DIED! This contrast is an illustration of the exchange in 2 Cor. 5:21. This exchange is also described in 2 Cor. 8:9. See there an acrostic of "grace."

-- **G**od's **R**iches **A**t **C**hrist's **E**xpense --

Christ made sin for us answers to the SIN offering. Christ bearing our sinS (plural) in His own body on the tree (1 Pet. 2:24) answers to the TRESPASS offering. The Sin Offering deals with what we are – sinners. The Trespass Offering has in view what we do – commit sins.

6:1. "With Him" is not in the Greek. It should read, "We then as co-laborers, beseech --." Here Paul is not addressing unbelievers about their need to believe the gospel of grace, but believers about their need to PROCLAIM it. Verse two tells us that we don't have forever to get the message out. Whatever we do we must do now, for today is the day of salvation for those to whom we minister. The principle here may be applied to the unbeliever however. "Now is the accepted time" for him to believe the message also.

6:4 - 10. Here are three groups of nine expressions describing the ministry.

1. The requirements of the ministry: to have patience in afflictions, in necessities, in distresses, etc. 6:4, 5.
2. Our resources with which we may meet these problems. 6:6, 7.
3. The paradoxes in the ministry. 6:8 - 10.

This whole section has to do with approving ourselves, so the ministry will not be discredited (v. 3). We approve ourselves: 1. By being patient in the nine areas of testing listed (vs. 4, 5). 2. Patient because of the nine resources supplied to us (vs. 6, 7). 3. Patient in spite of the often inexplicable paradoxes suggested (vs. 8 - 10).

The number nine is made up of three threes. Three is the number of perfection or completeness. Nine seems to indicate total completeness -- "perfect perfection". Notice other Scriptures where the number nine is found. Nine fruits of the Spirit (or facets of that fruit) in Gal. 5:22, 23; nine "beatitudes" in Matt. 5:3 - 11 (the one in verse ten is not the same as the one in verse eleven. "Blessed are they ... blessed are ye"). See 2 Cor. 11:23 - 28.

6:10. Compare 8:9 and the note at 5:21.

6:11 -- 7:2. The thought of this passage is: "We have a heart for you, now you have a heart for us [6:11 - 13]. If you are going to be separated, don't be separated from us -- be separated from unbelievers, unrighteousness, darkness, Belial, infidels, idols and the unclean. Open your hearts to me, I have not harmed you." (The rest of chapter seven details how, even in his first letter, full of rebuke though it was, he has dealt with them in LOVE and for their own good.).

6:12. The meaning of the verse is, "You find no narrowness in my love, but the narrowness is in your own love" – Conybeare's translation.

6:13. "I pray you therefore, in return for my affection (I speak as to my children), let your hearts be opened in like manner" -- Conybeare.

6:14. The believer is on his way to heaven, the unbeliever on his way to hell. What a ridiculous thing it would be, to not only yoke an ox to a donkey, but to yoke them up with the ox going one way and the donkey the other!

7:1. There are sins of the spirit (our human spirit) and they are FILTHY. This indicates that Bob Thieme's theory about the human spirit is not true. He teaches that the human spirit died and became inoperative at the Fall and that the unbeliever does not have a spirit. When a person becomes a believer (according to Thieme) God creates a spirit in him. But if the spirit is a creation straight from the hand of God, why is it the source of filth? See 2 Chron. 29:5.

7:4, 6, 7, 13. The word "comfort" is found seven times in these verses (translated "consolation" in v. 7).

7:6, 7. Comfort can come:

- * Directly from God (6-a).
- * By the presence of dear friends, or their safe arrival (6-b).
- * By word that prayers have been answered in the decisions and lives of others (v. 7).
- * When others are comforted (v. 13).

7:10. This verse is illustrated by the godly repentance of Peter on the one hand, and the remorse of Judas on the other. (From -- A Student's Commentary, by Williams)

7:10, 11. The word "worketh" in v. 10 & "wrought" in v. 11 is the same as "worketh" in 4:17 & Rom. 5:3. See note on 2 Cor. 4:16 - 18.

CHAPTERS EIGHT AND NINE -- The grace of giving. See Appendix number one.

There are three wonderful verses in this section: 1. Christ the example of giving -- grace for us (8:9); 2. God's enablement for our giving -- grace through us (9:8); 3. The supreme value of this gracious ministry -- grace to us. (9:15 -- The context seems to indicate that the "unspeakable gift" is the privilege of giving -- though it may be applied to Christ as God's gift to us)

All of the above verses are of supreme value in other contexts -- as doctrinal verses -- but their primary application is to the grace of giving.

CHAPTERS TEN THROUGH THIRTEEN. Paul defends his Apostleship.

THE CHARGES AGAINST PAUL:

1. Charge: Cowardice. He is bold (by letter) when absent but weak when present (10:1, 9, 10). See also 7:4, 8.

Answer:

- * His "weakness" is really meekness and gentleness (10:1):
- * He will be bold against some; better that there be changes so they will not experience that boldness when he comes (10:2, 11; 13:2, 3, 10).
- * His boldness is not expressed in fleshly ways, but through spiritual weapons (10:3 - 5).
- * Paul's authority is not for show of strength (destruction) but for edification (building up -- 10:8; 13:10).
- * He is bold in what he has been willing to face in suffering for them (11:21 - 28).
- * His "weakness" is an asset, not a liability (12:10).

2. Charge: Paul has gone beyond his authority in preaching to the Gentiles (in Corinth at least). They may base their thinking on the fact that the commission given to the twelve apostles was given before Paul was even saved -- or the fact that it was Peter who was chosen to preach to the first Gentile, Cornelius.

Answer:

- * Paul has not reached beyond his proper sphere of service, he hasn't reached far enough yet. He expects to reach beyond Corinth with the help of the church in Corinth (10:14 - 16):
- * He is not infringing on another's field, for he was the first to reach them (really the false teachers are on HIS field -- 10:14).
- * He is not trying to build on another's work, but is reaching out to the unreached (10:16).

3. Charge: He lacks skill in rhetoric (public speaking -- 11:6).

Answer: He does not lack KNOWLEDGE. He may not know the most interesting way to say things, but he knows WHAT TO SAY (11:6). See also 1 Cor. 2:1 - 8).

4. Charge: He is not an apostle, because he does not use apostolic authority in "charging for his services" (11:7). "Freely" is translated "without compensation" by Berkeley. He didn't take up offerings.

Answer: Other churches DID pay so he could do service for the church at Corinth (11:8, 9):

- * He did this so it would not be a hardship on the Corinthians (11:9).
- * Notice the sarcasm in 12:13!
- * It is not MONEY he wants, but MEN! (12:14).

5. Charge: He is a FOOL (1:16).

Answer: "If so, let me 'act the fool' and boast of my folly" (11:16; 12:11). He, seemingly, IS a fool:

- * For suffering for them (11:23 - 33).
- * For not bringing them into bondage, smiting them, devouring them -- for if he had done these things they would have received him gladly, as they did the false teachers (11:19 - 21).
- * For not boasting of his genealogy (11:22).
- * For not boasting of his superior revelations (12:1 - 9).

6. Charge: Even if Paul IS an Apostle, he is an INFERIOR one.

Answer: He is not inferior in the least (12:11). It is true that, in himself, he is "nothing," BUT he has worked the signs of an apostle among them (12:12).

7. Charge: He did not take their money while he was with them, but he expected to get more from them later through others (12:16).

Answer: He did not get money from them later either (12:17). When the offering WAS taken (or proposed through Titus?) "a brother" went along to make sure the offering was used for the proper purpose (12:18). See also 2 Cor. 8:18 - 23.

8. Charge: Paul is a reprobate ("unapproved"). This charge was made by implication (13:6).

Answer:

- * "We are NOT reprobates -- I trust you know this" (13:6).
- * The ones who are being led around by false teachers should make sure that they, themselves, are not reprobates (13:5).
- * Even if Paul be "classed as a counterfeit" (Berkeley), he desires only good for the Corinthians (13:7, 8).

9. Charge: Paul has no letters of commendation (from the church in Jerusalem -- 3:1).

Answer: His converts are his commendation, they are his letters (3:2, 3).

Note -- It is important that Paul defends his Apostleship and his ministry for, if he does not, his MESSAGE will be lost to the church. He felt like a fool defending himself when his desire was to preach not HIMSELF, but CHRIST. If those to whom he had ministered had defended him against the false teachers (as they should have done) Paul would not have found it necessary to defend himself. In this section, where he is desperately defending his Apostleship, he not once suggests that he should have been the one to take the place of Judas! This would have been his very strongest answer -- IF IT WERE TRUE! This is a very strong indirect proof that Paul was NOT intended by God to take the place of Judas!

CHARGES MADE AGAINST THE FALSE TEACHERS BY PAUL:

1. They commend THEMSELVES. They use the wrong standard -- comparing themselves with one another (10:12). They have the wrong judge -- it is not whom they approve, but whom the LORD approves who are actually commended before God (10:18).

2. They preach another Jesus (Greek "*heteros*" -- another of a different kind) and another (*heteros*) gospel. "For if one comes and preaches another Jesus whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, you bear this beautifully" (11:4 -- NASB).

3. They are false apostles ("sham apostles" 11:13. They are only wearing "the masks of Christ's apostles" -- Berkeley).

4. They are deceitful workers (11:13).

5. They are Satan's ministers (11:15).

6. They are "Masquerading" (Berkeley) as servants of righteousness. They are ministers of human righteousness, not ministers of grace. This is that "form of godliness [righteousness]" which denies the power of God (2 Tim. 3:5).

7. Their works are evil (implied in 11:15, 20).

8. They are UNSAVED (otherwise they would not be facing a judgment based on WORKS -- 11:15). This is implied also in their being Satan's ministers.

11:23 - 28. Notice the three nines here (see the note at 6:4 - 10).

* Nine specific problems (vs. 23 - 25).

* Nine general areas of danger (v. 26).

* Nine general areas of suffering and hardship (vs. 27, 28).

12:4. If Paul knew (as he must have known -- IF it were true) that the dead (out of the body) are asleep, he would have KNOWN that he was in the body (alive) for he heard words and thus was conscious. Even more, if the dead are not existent, he could not have been "out of the body" (dead) and have any experience at all. Surely he was not out of this body and in a resurrection body, or he would have to be "unresurrected" when he came back. Therefore Paul knew nothing about any theory of soul sleep, or soul destruction, at death!

12:12. If Paul started over in Ephesians and Colossians with a new message and program, as the Acts Twenty Eight people claim, then his apostleship would need to be validated again -- with the signs of an Apostle. Who would follow an Apostle (specially since his apostleship was already under attack) when, at the same time he starts preaching a new message (a message totally devoid of Old Testament backing) he loses his evidence of apostleship? They would have every right to think he had departed from the faith and had lost his "signs" as a result. Thus the teaching of the Acts Twenty Eight group is proved false by this verse.

13:14. This verse is a strong setting forth of the Trinity of God. (Compare Numbers 6:24 - 27 where the Trinity seems also to be in view)

The construction of the sentence puts all three on an equal basis.

If there were any differences in importance or power, then Christ would be the most important or powerful, being mentioned first. See 1 Cor. 12:4 - 6 where the Holy Spirit is listed first.

The structure of the sentence carefully distinguishes between the three persons.

-- William P Heath <My Document\Class Notes\New Testament\2cora> on Microsoft Word.

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