

**BELIEVERS ARE
CONFIDENT BECAUSE OF
WHAT JESUS HAS DONE
FOR US**

2 CORINTHIANS 3

INTRODUCTION

- Paul wants to establish confidence in the hearts of the believers in Corinth.
- He does this on two levels:
- First, he wants to establish confidence in his ministry and the ministry of the apostles.
- Second, Paul shows that believers have confidence in their relationship with God through Jesus.

**THE BELIEVER'S
CONFIDENCE COMES
FROM CHRIST,
NOT OTHERS**

2 CORINTHIANS 3:1-11

LETTER

- Paul begins the chapter with a message of confidence.
- While the false apostles questioned Paul's ministry, he certainly did not and neither should the Corinthians.
- But how could the Corinthian believer be sure of Paul's credentials? Paul uses a well-known example to explain.

LETTER

- Letters of recommendation were not uncommon in Paul's day.
- They were given when travelers entered a new town in order for those in the town to show hospitality.
- Paul doesn't need a letter from anyone to provide the Corinthians support of his authenticity. Why?
- The work of Christ written in their hearts is that letter (verses 2–3).

LETTER

- It's an exhausting effort to try and prove oneself.
- Paul begins to show here that is not the life of the Christian.
- The Christian doesn't seek to earn or prove legitimacy.
- Rather, Christ has already done that by the working of the Spirit in hearts. No one but the Lord has produced this letter for Paul.

LETTER

- His ministry was made effective not by his own hands and his own efforts, but by the work of the Spirit.
- The reason for Paul's confidence is the very fact that he rests on the movement of the Spirit to produce results, not his own strength.

NEW COVENANT

- Paul's confidence rests in the fact that God makes His servants competent for the work He assigns them (verses 5–6).
- To be divinely commissioned is to be divinely equipped.
- Reliance on human rather than divine authority in letters of commendation was shortsighted and dangerous (2 Corinthians 3:1–3).

DIFFERENCE

- Paul is a minister of the new covenant.
- In these verses, he brings to center stage the differences between the old and new covenant, finding the new to be superior.
- In verses 7–9, and the remainder of the chapter, Paul comments on the story found in Exodus 34:29–35.

DIFFERENCE

- The ministry of death in verse 7 refers to the old covenant.
- Paul says the written code kills because when it is used improperly (as a set of rules to be observed in order to establish one's own righteousness) it kills us.
- The law leads to death because we cannot satisfy its demands.

DIFFERENCE

- Three key differences:
- The old covenant is a ministry of death, the new covenant is a ministry of the Spirit (verses 7–8).
- The old covenant results in condemnation, the new covenant results in righteousness (v. 9).
- The old covenant was temporary, the new covenant is permanent (v. 11).

DIFFERENCE

- Paul is not saying that God's law does not apply anymore.
- Instead, our works no longer attempt to fulfill the law, but the law is completely fulfilled by the work of the Spirit.
- Believers walk in confidence because their salvation is a result of Christ's work, not their own.

**THE BELIEVER'S
CONFIDENCE COMES
FROM CHRIST, NOT
OTHERS**

2 CORINTHIANS 3:12-18

MOSES - VEIL

- Because of Christ, we are bold (v. 12).
- There is no veil separating us anymore from God; Jesus has shown us the Father.
- We can come boldly and confidently before God because of Christ, not because of what we've done.

MOSES - VEIL

- For the majority of Jews in Paul's day, the same veil existed for them that existed for the Israelites in Exodus 34.
- When Moses addressed Israel, he did so with a veiled face so that the people would not see the radiance (which was a result of Moses' meetings with God) fade away (v. 13).

VEIL ON HEARTS

- The cloth separating the people from Moses' glory is a picture to help explain the spiritual veil that remains for the unbelieving Jews of Paul's day.
- Whether unwilling or unable to comprehend, the majority of the Israelites in Paul's day did not see the end of the old covenant and the start of the new that began with Christ.

VEIL REMOVED

- The Spirit brings freedom from the obedience required by the law (v. 17).
- Those who walk with the Spirit, under the blood of Christ, have freedom from the condemnation against our own disobedience.
- Jesus brings us access to God without fear.

VEIL REMOVED

- The Gospel changes us.
- And when it does, the Spirit begins to work and transform us into the likeness of Jesus.
- Paul says in verse 18 it is the Spirit that transforms us, not our works of perceived righteousness.
- We don't get to God by our work, we get access to God by His work.

VEIL REMOVED

- The Greek verb used for “are being transformed” is in the present, meaning a continuous process, a continual nature of change.
- As we behold God through Jesus, the Spirit changes us.
- This is the process of sanctification.

QUESTIONS

COVENANTS

- Questions:
- Why are there so many covenants?
- It is confusing which is which and what do they all mean?
- Should I only care about the new covenant?

COVENANTS

- What are the covenants in the Bible?
- Most theologians list seven specific covenants in the Bible. They may be conditional, or unconditional.
- Conditional covenants are based on certain obligations. If you disobey the requirements, the covenant is broken.
- Unconditional covenants are made with no strings attached regardless of your fidelity to them.

ADAMIC COVENANT

- Is found in Genesis 1:26-30 and 2:16-17, this covenant is general in nature.
- It included the command not to eat from the tree of the knowledge of good and evil, pronounced a curse for sin.
- It also spoke of a future provision for man's redemption (Genesis 3:15) and includes a covenant of grace (Genesis 3:16-19).

NOAHIC COVENANT

- Was made between God and Noah following the departure of Noah, his family, and the animals from the ark.
- Found in Genesis 9:11 - “I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth.”
- God gave the rainbow as a sign of this covenant (Genesis 9:1-17, 2 Peter 2:5).

ABRAHAMIC COVENANT

- This is an unconditional covenant. It was first made to Abraham in Genesis 12:1-3, promised God's blessing upon Abraham, to make his name great and to make his progeny into a great nation.
- The covenant also promised blessing to those who blessed Abraham and cursing to those who cursed him. Further, God vowed to bless the entire world through Abraham's seed (Genesis 12:6-7; 13:14-17; 17:1-14; 22:15-18).

ABRAHAMIC COVENANT

- Circumcision was the sign that Abraham believed the covenant (Romans 4:11).
- The fulfillment of this covenant is seen in the history of Abraham's descendants and in the creation of the nation of Israel.
- The worldwide blessing came through Jesus Christ, who was of Abraham's family line.

PALESTINIAN COVENANT

- This unconditional covenant (Deuteronomy 30:1-10) that is also called the Land Covenant. God said that He would scatter Israel if they disobeyed God, then to restore them at a later time to their land.
- This covenant has been fulfilled twice, with the Babylonian Captivity and subsequent rebuilding of Jerusalem under Cyrus the Great; and with the destruction of Jerusalem in A.D. 70, followed by the reinstatement of the nation of Israel in 1948.

MOSAIC COVENANT

- This conditional covenant, found in Deuteronomy 11 and elsewhere, promised the Israelites a blessing for obedience and a curse for disobedience.
- The Ten Commandments (Exodus 20) and the rest of the Mosaic Law (with over 600 commands) is part of the Mosaic Covenant.

DAVIDIC COVENANT

- This unconditional covenant (2 Samuel 7:8-16) amplifies the aspect of the Abrahamic Covenant.
- It promised to bless David's family line and assured an everlasting kingdom.
- Jesus is from the family of David (Luke 1:32-33). As the Son of David (Mark 10:47), He is the fulfillment of this covenant.
- Peter preached about this fulfillment (Acts 2:29-36).

NEW COVENANT

- Paul spoke of two covenants (Galatians 4:24-26) and argued that the covenant from Mount Sinai was a ministry of death (2 Corinthians 3:7-9)
- This covenant (Jeremiah 31:31-34) promised that God would forgive sin and have a close, unbroken relationship with His people.
- The promise was first made to Israel and then extended to everyone who comes to Jesus Christ in faith (Matthew 26:28; Hebrews 9:15).

NEW COVENANT

- Jesus came to fulfill the Law of Moses (Matthew 5:17) and create a New Covenant between God and His people.
- Paul recited the word of Jesus that the cup is “the new covenant in My blood” (1 Corinthians 11:25).
- Now that we are under the New Covenant, both Jews and Gentiles are free from the penalty of the Law and can receive the free gift of salvation (Ephesian 2:8-9).

OLD & NEW TESTAMENT

- How does the Old Testament Law apply today?
- The Mosaic Law of the Old Testament was written for the chosen people of Israel.
- Israel was chosen for a purpose (Genesis 12). They were God's instruments to accomplish a plan to rescue the world: God becoming man.
- Christians are chosen in the same sense. We gain salvation through God's plan through the Jews.

OLD & NEW TESTAMENT

- The Mosaic Law was a covenant between God and the Jewish nation.
- Nothing in the Mosaic Law applies to Gentiles.
- Do the laws of California apply to you in Texas?
- We are in a different state now. The Mosaic covenant no longer applies to us. But that doesn't mean we don't follow parts of it (murder, theft, etc.).

OLD & NEW TESTAMENT

- How did Jesus summarize the law for us today?
- “Love your God with you whole heart, soul, mind, and strength; and love your neighbor as yourself.”
- Moral principles in the Old Testament that are repeated in the New Testament provide moral guidelines for our behavior.
- Romans 15:4 says that “whatever was written in former days was written for our instruction.”

RESOURCES

