

2 Corinthians 3:6 and The Church's Relationship to the New Covenant

George Gunn, Shasta Bible College

Council on Dispensational Hermeneutics

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*Who also made us adequate as servants of a new covenant,
not of the letter but of the Spirit;
for the letter kills,
but the Spirit gives life.*

(2 Corinthians 3:6 NASB 1995 Update)

One of the topics of last year's Council on Dispensational Hermeneutics was: "Why do we (traditional dispensationalists) struggle to agree on the fulfillment of the new covenant and its relationship to the Church?" Dr. Decker's paper introduced a very interesting discussion that focused at length, as I recall, on ancient near eastern covenant structure. Though the new covenant was discussed, the particular "why" question posed did not really receive much attention.¹ As dispensationalists we regard the distinction between Israel and the church to be of fundamental importance. Likewise, the question of how the church relates to Israel's covenants must be fundamentally important. If there is "overlap" between Israel and the church in the area of Israel's covenants, then perhaps dispensationalism is built on a faulty foundation. I do think that this is a crucial issue, not a peripheral one. I agree with Dr. Decker that we must "do our exegetical-theological homework." May our conference this year lead us further toward the light.

Purpose of This Paper

This paper's purpose is to investigate the hermeneutical issues involved in the interpretation of 2 Corinthians 3:6 in light of how the church is related to the new covenant and to stimulate discussion of these hermeneutical issues. Obviously there is a broader theological discussion that must take into consideration numerous other Biblical references, but my purpose will be more limited in scope. My principal goal is to focus on the matter of authorial intent and how the initial audience (the first century Corinthian congregation) may have been expected to understand 2 Corinthians 3:6.²

¹ Dr. Decker admitted in his paper, "'Why' questions are always tricky. I make no pretense of offering an 'intentional/psychological' [sic] reason. My comments relate strictly to biblical-theological issues. In essence my answer to the why question is that we have not done our exegetical-theological homework in some areas, and I may be as guilty as you on that score!" Rodney J. Decker, "Why Do Dispensationalists Have Such a Hard Time Agreeing on the New Covenant?" paper submitted to the Council on Dispensational Hermeneutics, September 2008, Clarks Summit, PA, p. 1 n. 1.

² By referring to the way the initial audience may have been expected to understand the text, I do not intend to sanction the various reader-response theories of hermeneutics that seem to have

Introduction

The relationship of the church to the new covenant has long been a point of considerable theological discussion among dispensationalists.³ God's program for Israel's future on the millennial earth is rooted in the four unconditional, eternal covenants:⁴ Abrahamic, Land (a.k.a. "Palestinian"⁵), Davidic, and New. These covenants, made between God and national Israel, describe God's administrative/dispensational program for Israel's millennial existence. Traditional dispensationalists believe that God has a separate and distinct administrative/dispensational program for the church. These distinct programs for Israel and the church have led dispensationalists historically to reject covenant theology's view that the church has become the new replacement party to these covenants. Nevertheless, because the New Testament Scriptures make multiple references to the new covenant, both covenant theologians and many dispensationalists have argued for some degree of participation by the church in the new covenant.

gained much attention with a certain segment of modern scholarship. I merely mean that we need to attempt to understand the shared presupposition pool between original author and original audience. For one such reader-response theory approach, actually based on an interpretation of 2 Cor 3, see Richard B. Hays *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989) 122-125, 129 in which he refers to an "ecclesiocentric hermeneutic" and a "new covenant hermeneutic"; and a response by Robert B. Sloan, Jr., "2 Corinthians 2:14-4:6 and 'New Covenant Hermeneutics' A Response to Richard Hays" *Bulletin for Biblical Research* 5 (1995) 129-154.

³ Some more recent articles: R. Bruce Compton, "Dispensationalism, The Church, And the New Covenant," *Detroit Baptist Seminary Journal* 8 (Fall 2003); Richard Daniels, "How Does the Church Relate to the New Covenant? or, Whose New Covenant is It, Anyway," *Faith and Mission* 16: 2, Spr 1999, 64-98; Rodney J. Decker, "The Church's Relationship to the New Covenant," Part I, *Bibliotheca Sacra* Volume 152. (July 1995), 290-305, Part II, (October 1995), 431-456; Homer A. Kent, Jr., "The New Covenant and the Church," *Grace Theological Journal* 6 (Fall 1985); John Master in chapter 5 ("The New Covenant") of *Issues in Dispensationalism*, edited by Wesley R. Willis and John R. Master (Moody Press, 1994), 93-110; Russell L. Penney "The Relationship of the Church to the New Covenant," *Conservative Theological Journal* 2:7, (December 1998) 457-477; Larry D. Pettegrew, "The New Covenant," *Master's Seminary Journal* 10:2 (Fall 1999) 251-270; Paul R. Thorsell, "The Spirit in the Present Age: Preliminary Fulfillment of the Predicted New Covenant According to Paul" *Journal of the Evangelical Theological Society* 41:3 (September 1998) 397-413.

⁴ Last year our council discussed Dr. Decker's preference for the classifications "programmatic" and "administrative" for covenants, as opposed to "conditional" and "unconditional." At this point, I'm not yet ready to adopt this alternative nomenclature/classification, although I must admit that I like the term "administrative" to describe an agreement that characterizes a dispensation (οἰκονομία).

⁵ I have chosen to refrain from using the title "Palestinian Covenant." While this title may have been acceptable in a bygone era, the abuse of the term "Palestinian" by today's Arab claimants to territorial rights in Israel, makes continued use of that term unacceptable, in my opinion. The original application of the term *Palaestina* to *Judaea* by the Roman emperor Hadrian as an insult to the Jews ought to have been sufficient reason for God-fearing Christians to reject the term in the beginning. However, such, unfortunately, was not the case.

Theological Issues

5 Views of the Church's Relationship to the New Covenant can be defined:⁶

1. Replacement Theology: *Replacement* - The church is entirely fulfilling the new covenant. National Israel has been superseded by the church, the true, or spiritual, Israel. The church's ministers, by fulfilling the Great Commission, function as ministers of the new covenant.
2. Dispensational View #1: *Partial Fulfillment* - The church, by fulfilling the Great Commission, is accomplishing a partial fulfillment of the new covenant, but complete fulfillment awaits the spiritual renewal of national Israel in the millennium.
3. Dispensational View #2: *Participation* - The church, by fulfilling the Great Commission, does not partially fulfill the new covenant, but does participate in some of the blessings of the new covenant.
4. Dispensational View #3: *Two New Covenants* - The church has its own "new covenant" with God that is distinct and separate from Israel's new covenant of Jeremiah 31.
5. Dispensational View #4: *No Relationship* - The church is not directly related to the new covenant in any way. The church is related to the Mediator of the new covenant and to the blood of that covenant, but is not a participant in the covenant itself.

Obviously, these 5 views could be grouped together as suggested above in the following way:

The view of Covenant Theology (view #1)

The views of Dispensational Theology (views #2-5)

However, it is also possible to group these views in another way:

The Church has *some* participation in the new covenant (views #1-4)

The Church has *no* participation in the new covenant (view #5)

In the remainder of this paper, I will refer to these views by the names, "Replacement View," "Partial Fulfillment View," "Participation View," "Two Covenants View," and "No Relationship View."

Darby, often held to be the first systematizer of dispensationalism,⁷ held to the No Relationship View; the church is related to the *blood* of the covenant, but not to the covenant itself.⁸ Chafer, Ryrie and Walvoord early popularized the Two Covenants

⁶ Compton, pp. 5-9.

⁷ Charles C. Ryrie *Dispensationalism* (Chicago: Moody Press, 1995) 67.

⁸ At least many dispensational theologians claim this to be Darby's position (J. Dwight Pentecost *Things to Come* [Grand Rapids: Zondervan, 1958] 121-122, John F. Walvoord *The Millennial Kingdom* [Grand Rapids: Zondervan, 1959] 210, 218); however, I have read Darby both on Jeremiah, the Gospels, 2 Corinthians and Hebrews, and he is difficult to categorize. It might be possible to argue that he holds to the participation view. Both views are almost merged in this oft quoted excerpt:

View,⁹ but both Ryrie and Walvoord appear to have moved more in the direction of the Participation View.¹⁰ Most dispensationalists today seem to prefer either the Partial Fulfillment View (notably, progressive dispensationalists¹¹) or the Participation View.¹² I will state up front, that my preference is for the No Relationship View. I think that this is the only view that avoids theological confusion and maintains a consistent distinction between Israel and the Church. As I see it theologically, the church has no more place in this age participating in the new covenant, than it does in the Davidic covenant. However, the question must ultimately be settled on exegetical grounds rather than theological preference.

The Significance of 2 Corinthians 3:6

In 1994, John Master contributed a chapter entitled, “The New Covenant” to the book *Issues in Dispensationalism*.¹³ In that chapter, Master argued cogently that the vast majority of NT references to the new covenant are set in an eschatological¹⁴ context and need not be interpreted in terms of a present realization. The notable exception among these NT references is 2 Corinthians 3:6. Having commented on the references to the new covenant in the Gospels and the Pauline epistles,¹⁵ Master states:

To this point, the passages that refer to the new covenant of Jeremiah follow a common thread. All refer to a time when the messianic kingdom is introduced

“The gospel is not a covenant, but the revelation of the salvation of God. It proclaims the great salvation. We enjoy indeed all the essential privileges of the new covenant, its foundation being laid on God’s part in the blood of Christ, but we do so in spirit, not according to the letter.... The new covenant will be established formally with Israel in the millennium.” (Darby, *Synopsis V*, 286, as cited in Pentecost *Things to Come, ibid.*). When all of Darby’s statements are examined, however, I suspect that the No Relationship view does, in fact, most closely represent his thinking.

⁹ Lewis Sperry Chafer *Systematic Theology* (Dallas: Dallas Seminary Press, 1948) VII:98-99; Charles C. Ryrie *The Basis of the Premillennial Faith* (Neptune, NJ: Loizeaux Brothers, 1953) 117; Walvoord *Millennial Kingdom* 218-219.

¹⁰ Charles C. Ryrie *Dispensationalism*, rev. ed. (Chicago: Moody Press, 1995) 170-174; John F. Walvoord, “Does the Church Fulfill Israel’s Program?” Part 3 *Bibliotheca Sacra* 137/547 (July-Sept 1980) 220.

¹¹ Bruce A. Ware, “The New Covenant and the People(s) of God” in *Dispensationalism, Israel and the Church* edd. C. Blaising and D. Bock (Grand Rapids: Zondervan, 1992) 68-97.

¹² Robert Thomas *Evangelical Hermeneutics* (Grand Rapids: Kregel Publications, 2002) 249; Larry D. Pettegrew *The New Covenant Ministry of the Holy Spirit*, 2nd edition (Grand Rapids: Kregel Publications, 2001) 36-37; J. Dwight Pentecost *Thy Kingdom Come* (Wheaton: Victor Books, 1990) 175; David K. Lowery, “2 Corinthians” in *The Bible Knowledge Commentary* edd. J. F. Walvoord and R. B. Zuck (Wheaton: Victor Books, 1985) II:560; Compton 47-48.

¹³ John R. Master, “The New Covenant” in *Issues in Dispensationalism* edd. Wesley R. Willis, John R. Master, Charles C. Ryrie (Chicago: Moody Press, 1994), pp. 93-110.

¹⁴ When I use the term “eschatological” I am not including any reference to a “realized eschatology” or “already-not-yet” scenario that views the present church age as “eschatological.”

¹⁵ Mt 26:28; Mk 14:24; Lk 22:20; 1 Co 11:25. The Hebrews references are a slightly different matter, but the specific references are Heb 8:8, 13; 9:15; 10:16-17; 12:24.

and the people of God are glorifying God through their obedience, brought about by a sovereign work of God. Only if one asserts that 2 Corinthians 3:6 teaches the fulfillment of the new covenant of Jeremiah 31 by the church (which this author doubts), does the future fulfillment of the new covenant for national Israel come into question.¹⁶

I do not intend here to reproduce Master's arguments for the other NT references. Instead, the scope of this paper will be to grant his arguments for the other NT references, but to look in greater depth at how 2 Corinthians 3:6 is to be interpreted.

Furthermore, progressive dispensationalism, which prefers the Partial Fulfillment view, places great significance on this verse. Paul Thorsell, for example, speaking of the significance of this passage for proving a present realization of the new covenant to the church, wrote:

Traditional dispensationalists have usually argued, however, that Paul's ministry is related to the predicted new covenant only peripherally or analogically. There is no present fulfillment or inauguration of the new covenant at all. In contradistinction to this thesis of traditional dispensationalism, *2 Corinthians 3 presents formidable reasons to regard the new covenant as partially fulfilled or inaugurated* in the gospel-proclaiming ministry of Paul.¹⁷

Is Thorsell correct in claiming "formidable reasons" supporting a partial fulfillment or inauguration of the new covenant based on 2 Corinthians 3? To answer this question, a careful exegetical study of how Paul referred to the new covenant in 2 Corinthians 3 is needed.

Hermeneutical Issues

Several questions of a hermeneutical/exegetical nature arise when we seek to understand how Paul envisioned the church's relationship to the new covenant when he addressed the Corinthians as he did in 2 Corinthians 3:6. These questions include the following:

1. Is διακόνους καινῆς διαθήκης an objective genitive or a genitive of description?
2. What is the referent to ἡμᾶς?
3. What is the context of this statement?
4. Is there significance to the fact that διαθήκης is anarthrous?

¹⁶ Master, 103.

¹⁷ Paul Thorsell, "The Spirit in the Present Age" 406, emphasis mine. Thorsell also states: "2 Corinthians 3 is perhaps the most prominent reference to the new covenant in the Pauline corpus," 400. Note also Bruce Ware's estimation, "The most extensive treatment Paul gives of the transforming new-covenant work of the Spirit is found in 2 Corinthians 3" (Ware, 88).

5. What was the state of theological development when Paul wrote 2 Corinthians? How well developed was Paul's concept of the church as an entity separate and distinct from Israel?
6. Why would Paul be referring to a passage from the Hebrew Scriptures when addressing a largely Gentile Christian church?

1. Is διακόνους καινῆς διαθήκης an objective genitive or a genitive of description?

This is probably the most fundamental hermeneutical question in this discussion. In fact, it is a syntactical way of stating the essential problem. If this is an objective genitive,¹⁸ then we may paraphrase, “those who minister (or ‘administer’) the new covenant.” In other words, Paul would be referring to the new covenant as the content of his ministry. For example, Hafemann comments, “... he is a minister of the new covenant (i.e., his function). As a minister, he mediates the Spirit in establishing the church... The content of Paul's activity as a minister is the ‘new covenant.’”¹⁹

On the other hand, if this were a genitive of description, an appropriate paraphrase might be, “‘new covenant-like’ ministers.” As a genitive of description, the new covenant does not necessarily point to the content of Paul's ministry, but rather provides a helpful description of the kind of ministry in which he was engaged – in other words, how Paul conducted himself in carrying out the ministry.

I find it interesting that the closest parallel construction using διάκονος with a genitive in 2 Corinthians occurs in 11:15, διάκονοι δικαιοσύνης, “ministers of righteousness” which is almost certainly a genitive of description,²⁰ not an objective genitive (see in context the parallel ἄγγελον φωτός). Although the parallel is suggestive, by itself, this observation is not sufficient proof of the use of the genitive in 3:6, and, on the face of it, both syntactical options are possible in 3:6 and make decent sense. The deciding factors must hinge on other exegetical considerations.

¹⁸ Thorsell, “The Spirit in the Present Age,” 407; Murray J. Harris, *The Second Epistle to the Corinthians: A commentary on the Greek text*. (Grand Rapids: Eerdmans, 2005) 270. Curiously, Harris sees the roughly parallel διακονία τοῦ πνεύματος in verse 8 as “more probably adjectival ... than objective ... or subjective... (p. 286).

¹⁹ Scott J. Hafemann *2 Corinthians The NIV Application Commentary* (Grand Rapids: Zondervan, 2000) 129.

²⁰ It could be considered a genitive of attribute, which is really only a sub-category of the genitive of description. Thorsell tries to argue for διάκονοι δικαιοσύνης in 11:15 being an objective genitive (“The Spirit in the Present Age,” 407, n. 32), but his interpretation here is strained, and does not take into consideration the parallel expression ἄγγελον φωτός. The other examples of διάκονος used with a genitive in 2 Cor. are all possessive genitives: θεοῦ διάκονοι “God's servants” (6:4), διάκονοι αὐτοῦ “his servants” (11:15), διάκονοι Χριστοῦ “Christ's servants” (11:23).

2. What is the referent to ἡμᾶς?

When Paul wrote, "... who also has made us sufficient as ministers," to whom was he referring? A popular way of looking at this verse might be to see the "us" as referring to all Christians, so that Paul was referring generally to Christian ministry in the carrying out of the Great Commission. Christians, whose responsibility it is to carry out the Great Commission, are made sufficient for such a task by the enablement of God.²¹ Such a view would correspond well with taking καινῆς διαθήκης as an objective genitive.

The hermeneutical issue here is: Who is to be included in the reference to the 1st Person Plural? There are several possibilities:

Paul alone. "The editorial 'we' (also known as the *epistolary plural*) is the use of the first person plural by an author when he is in reality referring only to himself."²² In this sense, Paul would be seen as addressing the Corinthian congregation regarding criticisms that had been leveled against his own ministry. It is generally recognized among commentators that Paul's defense of his ministry is a major theme of 2 Corinthians.

Paul and Timothy (and Titus?). Paul and Timothy are mentioned in 1:1 as the co-authors of the epistle.²³ Titus may also be considered as part of the "team" (2:13; 7:6, 13, 14; 8:5, 16, 23; 12:17). In this sense, the meaning would be similar to the former possibility, the editorial "we," assuming that Paul's detractors in Corinth would have leveled the same charges against the other members of Paul's ministry team.

Paul and the Corinthian Christians. In this sense, Paul would be addressing the Corinthian congregation as fellow-laborers with him. As such, he would be describing the gospel ministry in which they were all involved.

The apostles. Though less likely, it is possible that Paul was describing the ministry of the apostles in a limited sense, perhaps in inaugurating the new covenant ministry.

All believers. In this sense, Paul would be issuing a general statement describing how all believers fulfill the Great Commission as a ministry of the new covenant.

Paul's use of 1st person deictic indicators in chapters 1-3 is quite interesting. He switches often between the singular ("I/me") and the plural ("we/us"). A personal

²¹ E.g., *Experiencing the Word New Testament* (Nashville: Holman Bible Publishers, 2001) 408; G. Coleman Luck, *Second Corinthians* (Chicago: Moody Press, 1959) 34; D. E. Garland *The New American Commentary Vol. 29: 2 Corinthians* (Nashville: Broadman & Holman Publishers, 1999) 163.

²² Daniel B. Wallace, *Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1999) 394.

²³ R.C.H. Lenski, *The Interpretation of St. Paul's First and Second Epistles to the Corinthians* (Minneapolis: Augsburg Publishing House, 1937) 838-839.

deixis analysis²⁴ of these chapters reveals some helpful and interesting observations. Such an analysis²⁵ can be summarized as follows:

1:1-13a,

Plural – In this section, verse 4, “who comforts us in all our affliction so that we will be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God,” makes it obvious that Paul is distinguishing himself (along with Timothy²⁶ and Titus?) from the Corinthians (“us” as opposed to “those who”).

1:13b,

Singular – Verse 13 has an interesting change from the plural to the singular: “For we write nothing else to you than what you read and understand, and I hope you will understand until the end.” It is likely that up to this point, Paul has been speaking in the plural in order to include Timothy, and possibly Titus, in his remarks. His switch to the singular makes the comment of 13b a bit more personal and direct, since, after all, Paul was really the focal point of the criticisms emanating from Corinth, and Timothy and Titus were merely “along for the ride.”

1:14,

Plural – Verse 14 can be considered as a return to the default plural that Paul has been using since verse 1, with the lone exception of 13b.

1:15-17,

Singular – In this brief section, Paul’s switch to the singular accompanies a switch also to the past tense as Paul makes reference to his past plans to visit Corinth and his subsequent cancellation of those plans. To this point the plural has been the default, and switches to the singular have been the notable exceptions. From 1:15 – 2:13 the singular will become the predominant and default 1st person reference, with plurals constituting the notable exceptions.

1:18-22,

Plural – A return, once again to the plural. An interesting note: Paul specifies the plural as a reference to Paul, Silas and Timothy.

1:23,

Singular – As with vv. 15-17, Paul’s use of the singular here accompanies a past time reference to his previous plans to visit Corinth and his subsequent cancellation of those plans.

²⁴ Peter Cotterell and Max Turner, *Linguistics & Biblical Interpretation* (Downers Grove: InterVarsity Press, 1989) 236.

²⁵ My analysis of the personal deictic indicators in 2 Cor 1:1 – 3:6 has been added to this paper as Appendix 1.

²⁶ Lenski, 839.

1:24,

Plural – A return to the plural accompanies a departure from past tense to a gnomic present time frame (κυριεύομεν, ἔσμεν, ἐστήκατε) as Paul expresses a timeless generality.

2:1-10,

Singular – Once again, Paul's use of the singular here accompanies a past time reference to his previous plans to visit Corinth and his subsequent cancellation of those plans.

2:11,

Plural – The plural is used here to make a general statement that is applicable to all.

2:12-13,

Singular – This can be considered a return to what has been the default while Paul discusses his past plans.

2:14 – 3:6,

Plural – With this verse, Paul brings his discussion of past plans to an end and begins an extended section in which he uses a series of metaphors to describe the nature of his ministry. There is a different reason for his switch to the plural here than there was in 2:11. This can be seen by the observation that in this section (3:3) the 1st person plural is contrasted with the 2nd person plural; whereas, no such contrast is seen in 2:11.²⁷ Paul's use of the plural in this series of metaphors²⁸ is intended to depict the ministry as conducted by himself, Timothy and Titus, as distinguished from others (his critics) whose ministry takes on a different character. This would tend to support the view that καΐνης διαθήκης is a genitive of description.

3. What is the context of this statement?

There are two contextual issues that affect the interpretation of 2 Corinthians 3:6. The first addresses the literary style of the section in which the verse occurs. The second addresses the topic Paul is discussing.

a. Literary Style. A major theme of 2 Corinthians is Paul's defense of his ministry in the face of numerous criticisms.²⁹ These criticisms seem to have stemmed initially from Paul's failure to visit Corinth as he had planned (1:15–2:2). Interpreted as

²⁷ In fact in 11:3, Paul entertains the possibility that Satan had in fact deceived the minds of some of the Corinthians!

²⁸ The series of metaphors is discussed below.

²⁹ In any exposition of the book of 2 Cor I think it is important to point out that in defending his ministry and conduct, Paul's ultimate motive is not to "get back" at those who were harming his reputation. Paul's main concern in defending himself is that the Corinthians were adopting a faulty standard of judgment – a fleshly standard, not a spiritual one. In the end, Paul defends himself, not so much out of a concern for his own reputation, but in order to get the Corinthians to examine themselves (12:19-21; 13:5-6) so that they might be approved at the judgment seat of Christ (5:10).

vacillation on Paul's part (1:17), this seems to have spawned numerous other criticisms about Paul's conduct as well. Beginning in 2:14 and extending at least through 5:5, Paul employs a series of 8 metaphors to explain why he conducted himself the way that he did. Most of the metaphors are based on OT imagery, including the new covenant.³⁰ They may, quite possibly, all have been drawn from chapters 30-31 of Jeremiah.

1. The Triumphal Procession, 2:14a
2. The Odor of Life and Death, 2:14b-16a
3. Letters Written on Stone vs. Written on the Heart, 3:2-3
4. New Covenant Ministers, 3:6
5. The Veil Removed, 3:14-18; 4:3-4
6. The Light of Creation, 4:6
7. Earthen Vessels, 4:7
8. Earthly House vs. Heavenly House, 5:1-4

Metaphors #3-8 appear to be drawn from Jeremiah 32-33.³¹ The 3rd and 4th metaphors are clearly drawn from the Jeremiah 31 new covenant passage (as well as Ezk 11:19; 36:26). The 5th and 6th metaphors are suggested by the same new covenant language in that the new covenant's replacing of the Mosaic law calls to mind the veil that blocked the light of God's glory reflected in Moses' face (Ex 34:29-35). The 7th metaphor may also have been suggested by the same general section of Jeremiah, since the "clay jar" symbolism may well have come from Jeremiah 32:10-14. The 8th metaphor, though more difficult to relate to specific language in Jeremiah, could conceivably be taken from the notion of houses destroyed by the Babylonians and later rebuilt under the new covenant (32:29, 42-44).

Throughout this passage, the language is metaphorical. For example, when Paul writes, "You are our letter, written in our hearts" (3:2-3), he is formulating a classical metaphor. By using Jeremiah's new covenant passage as a metaphor for his own ministry, Paul is not using the language of "fulfillment"; that is, he is not saying that his ministry is a realization of what was promised in Jeremiah, but rather that what Jeremiah was describing provides a suitable figure to describe his ministry. Consider how Paul uses the passages from Jeremiah: A letter written on the heart is reminiscent of the new covenant's provision of God's law written on

³⁰ These metaphors are presented in diagrammatic fashion with comments as Appendix 2.

³¹ The problem of identifying the source of the first two metaphors has been discussed by various scholars. For example, Richard B. Hayes notes, "... 3:1 ... introduces a new cluster of metaphors The difficult metaphors of 2:14-16a belong to an entirely different circle of images" *Echoes of Scripture* 216 n. 5. It is possible that the images of life and death in those metaphors come from Jer 30-31 and their discussion of the Babylonians leading the Israelites away to captivity, some would go away to death while others would live through the captivity in life in hope of a future restoration of Israel. But it is impossible to tell for sure whether this is what Paul had in mind, since there is no overt connection between Paul's language and the language of Jer 30-31. Specifically, Jeremiah speaks neither of triumphal processions (θριαμβεύω) nor of odors (ὄσμή, εὐωδία). Quite possibly Paul is thinking of the Babylonian deportation but is speaking of it in terms of contemporary Roman victory processions (Hafemann, 106-108).

Israel/Judah's heart (Jer 31:33). The Corinthian believers are likened to God's law written on Israel's heart, but this is not to say that the Corinthian believers are a fulfillment of this element of the new covenant. In the fulfillment of the new covenant, God's law is God's law, not God's people! Similarly, the inability of some to discern the glory of the gospel ministry is likened to the veil that covered Moses' face (3:14-18; 4:3-4; cf. Ex 34:29-35), but clearly this does not mean that the veil is somehow fulfilled by the unbelief of Paul's opponents. The new covenant ministry in 3:6 likewise needs to be understood as a metaphor and does not necessarily mean that there is some kind of fulfillment or realization of the new covenant. Rather, the new covenant provides a suitable Scriptural figure to describe Paul's ministry in such a way as to respond to the specific criticisms that had been raised against him. In order to understand the point Paul is trying to make with these metaphors, it is necessary to focus on the topic of the passage. This we do in the next section.

b. Topic. Who are Paul's opponents? What is the essence of his defense? Why does he argue the way that he does? The identity of Paul's opponents may affect the way we view the meaning of 3:6.

Several writers have attempted to argue on the basis of the context surrounding 3:6 that Paul's point was to contrast the new covenant with the old covenant, and that therefore he was arguing that the new covenant was now in force.³² However in considering the context, the discourse boundaries should not be limited to chapter 3. The passage really needs to be seen in light of the broader discourse boundaries of 2:14 – 5:5 and the series of 8 metaphors Paul employed in this section. This broader context shows that Paul's point had to do with the *character* of his ministry, rather than with the *content* of his ministry. Thorsell recognizes this when he notes about the first four metaphors, "In 2:14–17 the nature of his ministry (as a weak, on-the-way-to-death captive) is compared with a Roman triumphal procession.... Paul continued to develop the theme of adequacy in 3:1-6."³³

Some believe that Paul's opponents were "Judaizers."³⁴ This "opponents" = "Judaizers" formula makes it easy to say that in 3:6 Paul is answering critics who are seeking to enforce Mosaic legislation.³⁵ If this were the case, Paul's reply would be to say that we are now administering the new covenant, as a replacement for the Mosaic covenant. Such a view would favor the objective genitive. However, identifying Paul's opponents is not quite as simple as claiming that they are

³² Decker, "The Church's Relationship to the New Covenant, Part 2" 450; Penney, "The Relationship of the Church to the New Covenant," 467-468; Thorsell, "The Spirit in the Present Age," 401. Thorsell, however acknowledges that, "The subject under discussion is not primarily the new covenant but the character of Paul's ministry of proclaiming the gospel," *ibid*.

³³ Thorsell, "The Spirit in the Present Age" 400.

³⁴ Robert Gromacki *Stand Firm in the Faith* (The Woodlands, TX: Kress Christian Publications, 2002) 162; Alfred Plummer *A Critical and Exegetical Commentary on the Second Epistle of St Paul to the Corinthians* (Edinburgh: T. & T. Clark, 1915) 320; Harris, 76; William MacDonald and Arthur Farstad, *Believer's Bible Commentary: Old and New Testaments* (Nashville: Thomas Nelson, 1995) on 2 Cor 3:6; *et al*.

³⁵ Rodney J. Decker, "New Covenant, Theology of the" in *Dictionary of Premillennial Theology* ed. Mal Couch (Grand Rapids: Kregel Publications, 1996) 280.

“Judaizers.”³⁶ Harris has found at least 19 different identifications of Paul’s opponents in the history of the interpretation of 2 Corinthians!³⁷

There are, in fact, two groups of critics whom Paul answered in this epistle. In chapters 1-9 Paul addressed criticisms that were being directed against him by the Corinthian congregation. In chapters 10-13, he addressed criticisms made by the false apostles (ψευδαδελφοί).³⁸ While the false apostles may indeed have been “Judaizers” (though I have my doubts on this) the general makeup of the Corinthian congregation seems to have been of a more Greek or pagan worldview. If the opponents of chapter 3 were of a Greek philosophical worldview, the issue might more likely be one of the teacher’s lifestyle and conduct³⁹ (which favors the genitive of description). This issue is complicated because of the two distinct sources for criticism of Paul. There may have been some intermingling of ideas between these two groups, but they also represent separate sets of criticisms. Chapter 3 falls within the section of the epistle that represents the criticisms of the Corinthian congregation. The outsiders’ criticisms are not dealt with until chapters 11-13.

Evidence suggesting a Judaizing background for the second group of critics would include 2 Corinthians 11:4 (εὐαγγέλιον ἕτερον and the parallel in Galatians 1:6) as well as 11:22 (Ἑβραῖοί εἰσιν; κἀγώ. Ἰσραηλιταί εἰσιν; κἀγώ.). But these references only suggest a *Jewish* origin, not necessarily a *Judaizing* origin.⁴⁰ 2 Corinthians 10:2-3 is interesting in this respect. Paul's use of prepositions is precise here. In v. 2b he refers to some (τινάς) who regard Paul as walking κατὰ σάρκα (“according to the flesh”), where κατὰ gives a standard of measurement. It is not so much that his critics accuse him of walking according to the flesh, but rather that they use the flesh as their own standard of measurement for Paul's walk. Using this standard of measurement, they judge Paul as coming up short (he is poor, he is sick, he is not eloquent, etc.). In verse 3, Paul admits that he walks ἐν σαρκί (“in the flesh”), where ἐν indicates the sphere. Though he does not conduct himself *according to* the flesh, he admits that he walks *in the sphere of* the flesh. Rather, the standard of his conduct (or “warfare”) is according to (κατά) a different standard of measurement, i.e., the Spirit. Garland notes with regard to the first group of critics: “They understand him only in part (1:14) because they still evaluate things from the perspective of the flesh.”⁴¹ Apparently the same could be said of this second group of critics as well. So it is entirely possible that the second group of critics is not to be characterized as

³⁶ An excellent summary of the various views can be found in Harris, 67-87.

³⁷ Murray J. Harris *The New International Greek Testament Commentary: The Second Epistle to the Corinthians* (W.B. Eerdmans Pub. Co., 2005) 79-80.

³⁸ Another issue in the interpretation of 2 Corinthians is whether the ὑπερλίαν ἀπόστολοι represent the same, or a different group than the ψευδαπόστολοι (Harris, 75-76). However that issue does not seem to be relevant to our discussion of 2 Cor 3:6.

³⁹ See e.g., D. E. Garland, *2 Corinthians*, New American Commentary, Vol 29 (Nashville: Broadman & Holman Publishers, 1999) 166.

⁴⁰ Garland 464 n. 26.

⁴¹ Garland 32.

Judaizers, but could be of (diaspora?) Jewish origin and simply reflecting a more pagan philosophical perspective. Missing from 2 Corinthians are the specific references to Judaizing teaching found in other epistles of Paul's (e.g., references to circumcision, Jewish dietary restrictions, or observance of special Jewish days).⁴²

Regardless of the identity of the second group of Paul's critics, chapter 3 represents Paul's response to the first group of critics. These appear to have very Greek notions of how a successful teacher should be characterized. They criticized Paul for the following reasons:

- He had failed to visit Corinth as he had planned (1:15–2:2).
- He was not a skilled orator (1:12; 10:10; 11:6).
- He was physically weak in presence (10:10).
- He had not been financially successful, and didn't charge an acceptable philosopher's fee (2:17; 6:10; 11:7; cf. 8:9; 12:13).
- He had been in numerous hardships and even jail (1:4–10; 6:4–5, 8–10).

These criticisms have to do with conduct of life, not content of message. As Garland observes:

Today, we may revere Paul for his determined hard work for the gospel that endured the suffering of imprisonments, beatings, shipwrecks, poverty, and fatigue to further its reach into the world. These things did not sap his love for God or his commitment to the cause of Christ. Rather, they only whetted his zeal to do more. Some Corinthians apparently did not share the same appreciation for this selfless suffering. To them Paul cut a shabby figure. Religion, in their mind, is supposed to lift people up, not weigh them down with suffering. They may well have asked how someone so frail, so afflicted, so stumbling in his speech and visibly afflicted with a thorn in the flesh could be a sufficient agent for the power of God's glorious gospel. Paul writes an impressive letter, but his physical presence is disappointingly unimpressive. He is too reticent to boast and to act forcefully. His refusal to accept their financial support and allowing himself to be demeaned as a poor laborer reflected badly on them as well. Such unconventional behavior betrays a lack of dignity appropriate for an apostle.⁴³

The five criticisms above reflect a very Greek worldview of what should be expected of a successful philosopher (physical stature, good oratorical skills, evidence of a healthful, wholesome life free of trouble, teaching that is worth a good philosopher's fee). Harris notes on 10:10,

In the ancient rhetorical handbooks *ὑπόκρισις* denoted an orator's "delivery," which included not only his verbal and elocutionary skills but also his bodily "presence," the impression made by his physical appearance, his dress, and his

⁴² See also Thorsell 400 n. 8.

⁴³ Garland, 31–32.

general demeanor. The dual allegation of Paul's adversaries reflects these two aspects of ὑπόκρισις.⁴⁴

This is basically a "fleshly" view, a focus on the outward man. Paul's reply to such criticisms is to describe the character of his ministry as spiritual not fleshly:

- 2 Corinthians 1:12 For our boast is this: the testimony of our conscience that we have conducted ourselves in the world, and especially toward you, with God-given sincerity and purity, not by fleshly wisdom but by God's grace.
- 2 Corinthians 1:17 So when I planned this, was I irresponsible? Or what I plan, do I plan according to the flesh so that I say "Yes, yes" and "No, no"?
- 2 Corinthians 1:21-22 Now the One who confirms us with you in Christ, and has anointed us, is God;²² He has also sealed us and given us the Spirit as a down payment in our hearts.
- 2 Corinthians 3:3 since it is plain that you are Christ's letter, produced by us, not written with ink but with the Spirit of the living God; not on stone tablets but on tablets that are hearts of flesh.
- 2 Corinthians 3:6 He has made us competent to be ministers of a new covenant, not of the letter, but of the Spirit; for the letter kills, but the Spirit produces life.
- 2 Corinthians 3:8 how will the ministry of the Spirit not be more glorious?
- 2 Corinthians 3:17 Now the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
- 2 Corinthians 5:12 We are not commending ourselves to you again, but giving you an opportunity to be proud of us, so that you may have a reply for those who take pride in the outward appearance (τοὺς ἐν προσώπῳ) not in the heart.
- 2 Corinthians 5:16 From now on, then, we do not know anyone according to the flesh. Even if we have known Christ according to the flesh, yet now we no longer know Him like that.
- 2 Corinthians 6:6 by purity, by knowledge, by patience, by kindness, by the Holy Spirit, by sincere love,
- 2 Corinthians 10:2-6 I beg you that when I am present I will not need to be bold with the confidence by which I plan to challenge certain people who think we are walking in a fleshly way.³ For although we are walking in the flesh, we do not wage war in a fleshly way,⁴ since the weapons of our warfare are not fleshly, but are powerful through God for the demolition of strongholds. We demolish arguments⁵ and every high-minded thing that is raised up against the knowledge of God, taking every thought captive to the obedience of Christ.⁶ And we are ready to punish any disobedience, once your obedience is complete.
- 2 Corinthians 11:18 Since many boast according to the flesh, I will also boast.

⁴⁴ Harris, 700. See also Garland, 446-449 on the physical and rhetorical expectations of a leader in Greek society.

This “Greek” worldview of Paul’s critics fits in well with what we know of Corinthian society⁴⁵ and would suggest that in 3:6 Paul was responding not to criticism about the content of his message, but to his conduct. This fits best with understanding our genitive as a genitive of description. Paul’s point is not that he is administering the new covenant, but rather that his conduct is determined by a Spirit-based standard, not a fleshly standard, or as Master put it, “In 2 Corinthians 3:6, the contrast between ‘letter’ and ‘Spirit’ is a contrast between a ministry based on works and self-effort and a ministry dependent upon the Spirit of God.”⁴⁶ If Paul were to look in the Hebrew Scriptures for support of this idea, Jeremiah’s new covenant provides one of the few suitable metaphors to describe such a phenomenon.

c. Putting it all together. When we look at this section (2:14 – 5:5) as: (1) a series of metaphors intended not as fulfillment of OT promises, but as descriptions based on Scriptural language, and (2) Paul’s answer to his detractors’ criticisms of his conduct based on a Greek worldview, we may understand the metaphors in something like the following way:

1. The Triumphal Procession, 2:14a

Weakness in physical appearance may not meet up with the fleshly standards of cultured Greek society, but it is precisely what characterized the children of Israel who were led in triumphal procession by the Babylonians into captivity. Both the godly and the ungodly alike were led away in weakness; thus weakness in physical appearance is no sign of ungodliness.

2. The Odor of Life and Death, 2:14b-16a

As the presentation of the captive Israelites was accompanied by the offering of incense sacrifices to the pagan gods of their captors, the smell signified death for some, but life for others. Likewise, though Paul appeared no better physically than those ancient captives, yet his message was a powerful one, bringing both life for those who believe, and death for those who rejected it.

3. Letters Written on Stone vs. Written on the Heart, 3:2-3

Paul’s detractors put great confidence in outward fleshly commendation in the form of commendatory letters. But just as the new covenant points to the superiority of the internal affairs of the heart over an outward written code, Paul’s commendation comes from the very transformation that had taken place in the lives of the Corinthians. It was a spiritual commendation, not a fleshly one.

⁴⁵ Though recently rebuilt and established as a Roman colony, Corinth continued to hold on to its Greek ethos, in contrast with Philippi, another Roman colony. See the review by J. Brian Tucker of *Urban Religion in Roman Corinth: Interdisciplinary Approaches* edd. Daniel Schowalter and Steven J. Friesen (Cambridge, MA: Harvard University Press, 2005) in *JBL* 6/1 (June 2006), 38-54, esp. pp. 41-42.

⁴⁶ Master 101.

4. New Covenant Ministers, 3:6

The old covenant focused on fleshly matters of outward conformation to a legalistic standard, but Paul's conduct was more like the new covenant, directed by the Spirit. Thus, his failure to keep his "written itinerary" (planned visit to Corinth, parallel to the written law) was due to the fact that he was sensitive to the Spirit's leading (cf. Ac 16:6-10) and God's sovereign, providential direction.

5. The Veil Removed, 3:14-18; 4:3-4

After Moses spent time in God's presence, he reflected God's glory. The Israelites were unwilling to look at that glory; they would rather see Moses than God, so they requested that Moses put a veil over his face. Similarly, Paul's detractors were focused on man – what he looked like, how he sounded, how financially successful he was – but Paul desired to conduct himself as one with an unveiled face, so that those who saw him would not focus on his personal appearance, but would see the glory of God.

6. The Light of Creation, 4:6

"Glory," "light," "appearance": these are the things that pertain to God, not to the creation. The creation exists to glorify God. Paul, as part of God's creation, exists not to be noticed for his physical appearance or oratorical skill, but "to give the light of the knowledge of God in the face of Jesus Christ."

7. Earthen Vessels, 4:7

On the very eve of the Babylonian captivity Jeremiah purchased the field in Anathoth from his cousin Hanamel and placed the deed of purchase in a clay jar. The clay jar need not be ornamental nor costly; the treasure was what was inside. Paul's outward appearance was like that jar – unimpressive, and not very costly, but inside was a precious treasure – a message of hope.

8. Earthly House vs. Heavenly House, 5:1-4

The coming of the Babylonians would be accompanied by the destruction of the cities and houses of Judah, but just as surely as God had promised the destruction of those cities, He had also promised the rebuilding of new cities and new houses when He would bring to fulfillment the new covenant. Similarly, though Paul's body may be wasting away and an embarrassment to the cultured Corinthians, it was symbolic of a future glorified body in the resurrection.⁴⁷

⁴⁷ Both the Stoic and the Epicurean (Ac 17:18-32) Greek philosophical schools had serious problems with the doctrine of the resurrection (see W. J. Conybeare and J. S. Howson *The Life and Epistles of St. Paul* [Grand Rapids: Eerdmans, 1964] 284-285), and this attitude appears to have bled off into the Corinthian congregation (1Co 15:12-19).

When viewed in this way, the context argues strongly for Paul's referring to the *conduct* of his ministry, not the *content* of his ministry. Thus, the context would suggest the genitive of description in 3:6, rather than the objective genitive.

4. Is there significance to the fact that *διαθήκης* is anarthrous?

The anarthrous Greek text is represented in most English translations with the indefinite article ("a new covenant"),⁴⁸ although a few translations make it definite by adding the English definite article ("the new covenant").⁴⁹ Master suggested that, "the anarthrous construction [was used] possibly stressing 'quality' more than 'identity.'"⁵⁰ If Master's suggestion is correct, then clearly the anarthrous construction is what we would expect to correspond with a genitive of description, as opposed to the objective genitive which might favor a more definite construction (e.g. *διακόνοῦς τῆς καινῆς διαθήκης*, or *διακόνοῦς καινῆς διαθήκης αὐτοῦ*⁵¹). Pettegrew, who sees some church participation in the new covenant, counters this by claiming that the anarthrous construction is the most accurate way to represent Jeremiah's Hebrew original: "Interestingly, by leaving out the article, Paul follows Jeremiah's prophecy precisely: 'I will make a new covenant with the house of Israel, and with the house of Judah' (Jer 31:31)."⁵² Pettegrew may be pressing his point a bit further than is warranted. In fact, twice in the New Testament, Jeremiah's new covenant is referred to using the articular construction (*ἡ καινὴ διαθήκη* in both Lk 22:20 and 1Co 11:25). If Pettegrew is correct, and the anarthrous is more accurate, then one might reasonably ask why Paul used the articular construction in his first epistle to the Corinthians. And the logical question to follow is, why did he change to the anarthrous construction in his second epistle? However, we should not dismiss Pettegrew's point altogether, since the anarthrous construction is used in the other three NT references to Jeremiah's new covenant (Heb 8:8⁵³; 9:15; 12:24). More to the point is probably Decker's observation that, "This would seem to be placing too much weight on the lack of an article, particularly when the phrase in question could well be treated as a proper name and consequently definite whether articular or anarthrous."⁵⁴

It would appear that the most we can say about the anarthrous vs. articular construction is probably that, had the articular construction been used, Paul would *not* have been referring to the quality of the ministry. The anarthrous construction

⁴⁸ ASV, ESV, HCSB, NASB, NET, NCV, NIV, NRSV, RSV.

⁴⁹ TEV, KJV, NKJV, and, surprisingly, Darby.

⁵⁰ Master 101, also Compton, 29.

⁵¹ Note the rendering "his new covenant" in the New Living Translation, "his new agreement" in the Contemporary English Version, or "his new agreement to save them" in The Living Bible.

⁵² Pettegrew, 216 n. 45. Also Decker *Premillennial Theology*, 280.

⁵³ Hebrews 8:13 should probably also be included here, but the noun *διαθήκη* does not occur here, only the adjective; nevertheless, the adjective is clearly referring back to the expression *διαθήκην καινήν* in verse 8.

⁵⁴ Decker, "The Church's Relationship to the New Covenant, Part 1" 301, n. 35.

certainly allows for, but does not require our understanding Paul as referring to the quality of the ministry. So the anarthrous construction may be irrelevant to the issue under discussion.

5. What was the state of theological development when Paul wrote 2 Corinthians? How well developed was Paul's concept of the church as an entity separate and distinct from Israel?

Perhaps one of the most challenging hermeneutical tasks we face is that of stepping out of our world and into the world of the ancient writers we study. This requires not only diligent study of the history and sociology surrounding the first century Greco-Roman world, but also an attempt to adjust our own mindset as we read the words of Scripture. It requires not only the mind of the historian, but also the soul of the artist. When Paul wrote to the Corinthians there was a great deal of shared knowledge between author and recipients of which we may be ignorant.⁵⁵ For example, as with the discussion above, we may not know precisely who Paul's opponents were, but we can be pretty certain that both Paul and the Corinthian congregation knew exactly who they were. Likewise, with regard to the subject of the new covenant and its fulfillment, we may ask just how did a first century believer in Jesus think about it? Our tendency may be to look at this from our 20th/21st century perspective. We see the millennial fulfillment of the new covenant with Israel as something that has now been postponed for nearly two millennia. As such, if the church is not participating in the covenant, it may seem a bit awkward, maybe even absurd, to use new covenant language to describe anything relevant to the church of today. The apostolic church, however, likely saw the preaching of the gospel to the Gentiles as a very brief interlude before the second coming, and thus the millennial fulfillment of the new covenant was anticipated as something quite near. Clearly, the disciples in the upper room did not have anything like the church of our past 2,000 years in mind when Christ uttered His Eucharistic words, "This cup is the new covenant in my blood" (Lk 22:20). They would have thought, instead, of the millennial fulfillment of the new covenant and the restoration of the kingdom to Israel. Even for the later apostolic church, the fulfillment of the new covenant was likely viewed as something to come about very shortly (cf. Ac 1:6; 15:14-17; Gal 6:16; 2 Thess 1:6-10). So perhaps it should not be too surprising if Paul were to use the new covenant metaphorically, as somehow loosely descriptive of his gospel ministry. The new covenant, though not yet operative, would nevertheless have been something very much on the minds of those early believers. As time progressed, however, the metaphor might become less apropos – even, say, for the later epistles of Paul. And perhaps for us this is part of the difficulty we have in accepting "new covenant language" as something merely metaphorical. We want to make it more highly realized.

If in my mind's eye I transport myself back in time to the upper room, without having any other New Testament revelation, I would find no reason to read into

⁵⁵ Cotterell and Turner *Linguistics and Biblical Interpretation* 90-97.

Christ's words at the Last Supper any idea of a realization of the new covenant in the church. He is simply speaking of the new covenant's fulfillment in terms of national Israel in the Messianic Kingdom. If I then move forward in time to Paul's use of those same words in 1 Corinthians 11, I only see him quoting the words from the upper room. I am not compelled to understand a church realization of the new covenant itself. A church realization may be a *possibility* in 1 Corinthians 11, but not a *necessity*. I would need much more evidence to make it a necessity. If I then move on in my mind's journey to 2 Corinthians 3, I am still not convinced of any church realization of the new covenant. Taken in its context as I have described above, I can easily see Paul's referring to the new covenant as an apt description of the spiritual standard by which his conduct should be judged, but I am not compelled to come to the conclusion that the church is participating as a party to the new covenant. It remains to be seen how I would view the Hebrews passages in this mind's eye journey, but I will leave that task to others who have been assigned to that job.

Another issue concerning hermeneutical perspective: Have we been unwittingly influenced by the use of the expression "New Testament" to refer to the Christian Scriptures? For example, Walvoord argued,

From the very fact that the Bible is divided into the Old Testament and the New Testament, or the Old covenant and the New covenant, it is clear that Christianity fundamentally is based on a New covenant brought in by Jesus Christ.⁵⁶

The expression, "New Testament," as a title for the Christian canon, appears first to have been used either by Tertullian or Origen in the third century. Prior to this the Christian canon was not referred to as the "New Testament." By the third century already assumptions of a replacement theology were beginning to influence Gentile Christian thought significantly.⁵⁷ But such would not necessarily have been the case either for Paul or for the first century Corinthian congregation (or any other first century Christians, for that matter). Their view of the church was not preconditioned by the title "*Novum Testamentum*" or Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ appearing at the beginning of their Christian Scriptures! I don't know whether we have been unwittingly preconditioned by the use of this title or not, but I wonder about it. When we come to 2 Corinthians 3:6 and read the words "ministers of the new covenant," do we have a psychological attachment to those words? Do we feel that the "new covenant" and the "New Testament" are ours, while the "old covenant" and the "Old Testament" are the Jews'? I don't know, but I do wonder.

⁵⁶ Walvoord, "Does the Church Fulfill Israel's Program" 218.

⁵⁷ Justin Martyr (100-165) in his *Dialogue With Trypho the Jew* represents one of the earliest examples of replacement theology.

6. Why would Paul be referring to a passage from the Hebrew Scriptures when addressing a largely Gentile Christian church?

As has already been observed, other NT references to the new covenant occur in Jewish (Jerusalem upper room) or Hebrew Christian contexts. 2 Corinthians, however, is addressed to a largely Gentile church. Does this observation have any influence on how we might view Paul's use of the Old Testament?

Though it is frequently stated that the church at Corinth was largely "Gentile," this may be overstating the case. According to Acts 18:1-8, the core of early believers in Corinth actually came out of the synagogue. These initial believers would have consisted of both Jews and God-fearing Gentiles, both of whom would have been well acquainted with the Hebrew Scriptures. Thus it is not surprising that Paul would use OT language when referring to church truth, even if doing so metaphorically.

Paul actually makes quite frequent use of the OT in both 1 Corinthians and 2 Corinthians. However, the way Paul used the OT in 1 Corinthians can be contrasted with the way he used it in 2 Corinthians. In 1 Corinthians he tends to cite the OT as authoritative Scripture to prove his point, using such introductory formulae 12 times,⁵⁸ as follows:

γέγραπται γὰρ (1:18; 3:19)
καθὼς γέγραπται (1:31; 2:9)
γάρ (2:16; 6:16; 14:27)
ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται (9:9)
ὡσπερ γέγραπται (10:7)
ἐν τῷ νόμῳ γέγραπται ὅτι (14:21)
οὕτως καὶ γέγραπται (15:45)
τότε γενήσεται ὁ λόγος ὁ γεγραμμένος (15:54)

On the other hand, in 2 Corinthians, Paul tends to quote and allude to OT Scripture much less formally,⁵⁹ using introductory formulae only 5 times, as follows:

κατὰ τὸ γεγραμμένον (4:13)
λέγει γὰρ (6:2)
καθὼς εἶπεν ὁ θεὸς ὅτι (6:16)
καθὼς γέγραπται (8:15; 9:19)

This less formal use of the OT corresponds with what we would expect for a metaphorical use of OT language that refers not to a fulfillment or realization of the OT promise, but rather to a broad, loose description.

⁵⁸ The UBS *Greek New Testament* 4th edition Index of Quotations has 17 OT quotes in 1 Corinthians and 91 OT allusions.

⁵⁹ The UBS *Greek New Testament* 4th edition Index of Quotations has 11 OT quotes in 2 Corinthians and 44 OT allusions.

Conclusion

With reference to the new covenant, 2 Corinthians 3:6 may be viewed in two possible ways. The expression “new covenant” expresses either the *content* of Paul’s message, or it expresses the *manner in which* Paul conducted his ministry. Having examined various exegetical/hermeneutical issues, it is my studied opinion that Paul was not describing the content of his message, but rather the manner in which he conducted his ministry. Ultimately, the chief exegetical/hermeneutical issue questions whether the expression διακόνους καινῆς διαθήκης represents an objective genitive or a genitive of description. A consideration of the referent of ἡμᾶς, the context of the statement, the use/non-use of the article, the theological viewpoint of author and recipients and the way in which Paul refers to the OT lead, I believe, to the conclusion that Paul’s point was that his ministry is a “new-covenant-like-ministry,” not that he was administering the new covenant. Reference was to the style of his ministry, rather than to the doctrinal content of the new covenant. Thus, this verse does not support any kind of a realized eschatology, or church participation in the new covenant. Of the New Testament references to the new covenant, 2 Corinthians 3:6 is the only one that is set in neither an overtly eschatological nor Hebrew-Christian context. As such, it is something of a *crux interpretum* for those who wish to see some sort of a present realization of the new covenant. According to Jeremiah 31:31, the parties to the new covenant are God and the houses of Israel and Judah. Though Christ’s blood has been shed for the ratification of the new covenant, the realization of its blessings awaits that time when God brings Israel and Judah into the covenant. Until that time, others (viz. the Church) may be benefitting from the same blood that ratified the new covenant, but there seems to be no exegetical necessity for seeing the Church as having been brought in as a new party to the covenant. At least, 2 Corinthians 3:6 does not require that we see the church as having been brought into the new covenant.

Appendix 1

2 Corinthians 1:1-3:6

Personal Deixis Analysis

	1st Person	2nd Person	3rd Person
1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the church of God which is at Corinth with all the saints who are throughout Achaia:	<p>“our”</p> <p>Paul only?</p> <p>Paul + Timothy?</p> <p>Paul +Corinthians?</p>		
2 Grace to you and peace from God our Father and the Lord Jesus Christ.	<p>“our”</p>	<p>“you”</p>	
3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,	<p>“our”</p>		
4 who comforts us in all our affliction so that we will be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God.	<p>“us”</p> <p>1ppl clearly refers to Paul/Tim in distinction from the Corinthians beginning here</p> <p>“our”</p> <p>“we”</p> <p>“we ourselves”</p>		<p>“those”</p>
5 For just as the sufferings of Christ are ours in abundance, so also our comfort is abundant through Christ.	<p>“ours”</p> <p>“our”</p>		
6 But if we are	<p>“we”</p>	<p>“your”</p>	

<p>afflicted, it is for your comfort and salvation; or if we are comforted, it is for your comfort, which is effective in the patient enduring of the same sufferings which we also suffer;</p>			
<p>7 and our hope for you is firmly grounded, knowing that as you are sharers of our sufferings, so also you are sharers of our comfort.</p>	<p>“our”</p>	<p>“you”</p>	
<p>8 For we do not want you to be unaware, brethren, of our affliction which came to us in Asia, that we were burdened excessively, beyond our strength, so that we despaired even of life;</p>	<p>“we” “our” “us”</p>	<p>“you”</p>	
<p>9 indeed, we had the sentence of death within ourselves so that we would not trust in ourselves, but in God who raises the dead;</p>	<p>“we” “ourselves”</p>		<p>“God” “who”</p>
<p>10 who delivered us from so great a peril of death, and will deliver us, He on whom we have set our hope. And He will yet deliver us,</p>	<p>“us” “we” “our”</p>		<p>“who” “he” “whom”</p>

<p>11 you also joining in helping us through your prayers, so that thanks may be given by many persons on our behalf for the favor bestowed on us through the prayers of many.</p>	<p>“us” “our”</p>	<p>“you” “your”</p>	<p>“many persons” “many”</p>
<p>12 For our proud confidence is this: the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you.</p>	<p>“our” “we” “ourselves”</p>	<p>“you”</p>	<p>“the world”</p>
<p>13 For we write nothing else to you than what you read and understand, and I hope you will understand until the end;</p>	<p>“we” “I” Interesting use of the 1ps.</p>	<p>“you”</p>	
<p>14 just as you also partially did understand us, that we are your reason to be proud as you also are ours, in the day of our Lord Jesus.</p>	<p>“we” “ours”</p>	<p>“you” “your”</p>	
<p>15 In this confidence I intended at first to come to you, so that you might twice receive a blessing;</p>	<p>“I” In this instance, the singular accompanies a switch to the past tense as Paul makes ref. to his past plans to visit Corinth</p>	<p>“you”</p>	

<p>16 that is, to pass your way into Macedonia, and again from Macedonia to come to you, and by you to be helped on my journey to Judea.</p>	<p>“my”</p>	<p>“your” “you”</p>	
<p>17 Therefore, I was not vacillating when I intended to do this, was I? Or what I purpose, do I purpose according to the flesh, so that with me there will be yes, yes and no, no at the same time?</p>	<p>“I” “me”</p>		
<p>18 But as God is faithful, our word to you is not yes and no.</p>	<p>“our”</p>	<p>“you”</p>	
<p>19 For the Son of God, Christ Jesus, who was preached among you by us—by me and Silvanus and Timothy—was not yes and no, but is yes in Him.</p>	<p>“us” Here Paul specifies the identity: Paul+Silas+Timothy</p>	<p>“you”</p>	<p>“Son of God” “Him”</p>
<p>20 For as many as are the promises of God, in Him they are yes; therefore also through Him is our Amen to the glory of God through us.</p>	<p>“our” “us”</p>		<p>“God” “Him”</p>
<p>21 Now He who establishes us with you in Christ and anointed us is God,</p>	<p>“us”</p>	<p>“you”</p>	<p>“He” = God “Christ” “God”</p>
<p>22 who also sealed us and gave us the</p>	<p>“us”</p>		

Spirit in our hearts as a pledge.	“our”		
23 But I call God as witness to my soul, that to spare you I did not come again to Corinth.	“I” Another switch to the 1ps. “my”	“you”	
24 Not that we lord it over your faith, but are [ἐσμεν] workers with you for your joy; for in your faith you are standing firm.	“we” The pl. marks a departure from the past tense as Paul expresses a timeless generality.	“your” “you”	
2:1 But I determined this for my own sake, that I would not come to you in sorrow again.	“I” “my”	“you”	
2 For if I cause you sorrow, who then makes me glad but the one whom I made sorrowful?	“I”	“you”	
3 This is the very thing I wrote you , so that when I came, I would not have sorrow from those who ought to make me rejoice; having confidence in you all that my joy would be the joy of you all.	“I” “my”	“you”	“those who” = members of the Corinthian congreg. that were not happy with Paul “painful visit”
4 For out of much affliction and anguish of heart I wrote to you with many tears; not so that you would be made sorrowful, but that you might know the love which I have	“I”	“you”	

especially for you .			
5 But if any has caused sorrow, he has caused sorrow not to me , but in some degree—in order not to say too much—to all of you .	“me”	“you”	“any” “he” a member of the Corinthian congr. (?) who had brought sorrow to the rest of the congreg.
6 Sufficient for such a one is this punishment which was inflicted by the majority ,			“such a one” “he” of v. 5. “the majority” The Corinthian congreg.
7 so that on the contrary you should rather forgive and comfort him , otherwise such a one might be overwhelmed by excessive sorrow.		“you”	“him” “such a one”
8 Wherefore I urge you to reaffirm your love for him .	“I”	“you”	“him”
9 For to this end also I wrote, so that I might put you to the test, whether you are obedient in all things.	“I”	“you”	
10 But one whom you forgive anything, I forgive also; for indeed what I have forgiven, if I have forgiven anything, I did it for	“I”	“you” “your”	“one whom”

your sakes in the presence of Christ,			
11 so that no advantage would be taken of us by Satan , for we are not ignorant of his schemes.	“us” note Paul’s switch to the pl. when moving to a general statement applicable to all.		“Satan” “his”
12 Now when I came to Troas for the gospel of Christ and when a door was opened for me in the Lord,	“I” “me”		
13 I had no rest for my spirit, not finding Titus my brother; but taking my leave of them , I went on to Macedonia.	“I” “my”		“Titus” “them” = brothers in Troas (v. 12)
14 But thanks be to God, who always leads us in triumph in Christ, and manifests through us the sweet aroma of the knowledge of Him in every place.	“us” Question: does the switch to the pl. in this ver. indicate the same as in v. 11? This v. begins the series of metaphors. Observation: 1ppl is contrasted with 2ppl in 3:3. No such contr. in v. 11.		
15 For we are a fragrance of Christ to God among those who are being saved and among those who are perishing;	“we”		“those who are being saved” “those who are perishing”
16 to the one an aroma from death to death, to the other an aroma from life to life. And who is adequate for these			

things?			
17 For we are not like many, peddling the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God.	“we”		“many”
3:1 Are we beginning to commend ourselves again? Or do we need, as some , letters of commendation to you or from you ? 2 You are our letter, written in our hearts, known and read by all men; 3 being manifested that you are a letter of Christ, cared for by us , written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.	“we” “our” “us”	“you”	“some” – are these the false apostles of ch. 11? Poss. written in anticipation of the argument Paul will raise there.
4 Such confidence we have through Christ toward God.	“we”		
5 Not that we are adequate in ourselves to consider anything as coming from ourselves , but our adequacy is from God,	“we” “ourselves” “our”		
6 who also made us adequate as servants of a new covenant, not of the letter but of the Spirit; for the letter kills, but the	“us”		

Spirit gives life.			
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Appendix 2

Paul's Use of Metaphor in 2 Cor 2:14 - 3:18: (the section goes all the way to 7:3)

In defending the legitimacy of his ministry in the face of criticism from his opponents, Paul uses highly metaphorical language in this section to describe his ministry as one that relates to spiritual values, not temporal ones. It appears that his critics had attempted to demean his ministry because it did not focus on temporal well-being, either for himself or for those to whom he ministered. Paul's frequent imprisonments, relative poverty, beatings, and even physical illness, appeared to those of a Greek philosophical and religious background to be proof that his message was illegitimate. Paul's detractors wanted something more tangible, more worldly, more fleshly. In addition, the detractors were likely critical of Paul's plainness of speech in condemning the sinfulness of the Corinthians in his previous letter. Paul defends his use of such plainness (3:12).

1. The Triumphal Procession		
2:14a But thanks be to God, who always puts us on display in Christ...		
Reality	Symbol	OT ref
"us" = Paul? Paul and Timothy (1:1)? Paul and Christians in general? (prob. 2 nd)	A Roman general (Christ?) leading conquered captives (Paul and Timothy?) in a triumphal procession.	Ps 68:18 Thou hast ascended on high, Thou hast led captive <i>Thy</i> captives;
This may be an allusion to Psa 68:18 (see Eph 4:8), although the verb θριαμβεύω does not occur there in the LXX (67:19).		

2. The odor of life and of death		
2:14b-16a ... and spreads through us in every place the scent of knowing Him. 15 For to God we are the fragrance of Christ among those who are being saved and among those who are perishing. 16 To some we are a scent of death leading to death, but to others, a scent of life leading to life.		
Reality	Symbol	OT ref
"us" = as in 14a "every place" = Paul's missionary journeys "God" "those who are being saved" "those who are perishing"	"scent" εὐωδία/ὄσμη	Burnt offerings to the Lord are freq. depicted this way, e.g., Gen 8:21; Ex 29:18; Ezk 20:41; however, the figure seems to be used differently here.

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<p>3. Letters written on stone vs. on the heart</p> <p>3:2-3 You yourselves are our letter, written on our hearts, recognized and read by everyone, ³ since it is plain that you are Christ's letter, produced by us, not written with ink but with the Spirit of the living God; not on stone tablets but on tablets that are hearts of flesh.</p>		
Reality	Symbol	OT ref
<p>"You yourselves" = Corinthian believers</p> <p>"everyone" = believers? non-believers? both?</p>	<p>"Christ's letter written by us"</p> <p>"written not with ink but with the Spirit of the living God"</p> <p>"written not on stone tablets but on tablets that are hearts of flesh"</p>	<p>Jer 31:33 I will place My law within them and write it on their hearts.</p> <p>Ezk 11:19 And I will give them one heart, and put a new spirit within them. And I will take the heart of stone out of their flesh and give them a heart of flesh.</p> <p>Ezk 36:26 Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh.</p>
<p>In the OT passages, God's (millennial) law is written on believing Israel's heart. But in Paul's passage it is believing Corinthian Christians that are written on Paul's heart!</p>		

<p>4. New covenant ministers</p> <p>3:6 He has made us competent to be ministers of a new covenant.</p>		
Reality	Symbol	OT ref
<p>He = God</p> <p>us = Paul and Timothy</p>	<p>"ministers of a new covenant"</p>	<p>Jer 31:31 Behold, the days are coming, says the Lord, that I will make a new covenant with the house of Israel, and with the house of</p>

		Judah.
<p>Question: is καινῆς διαθήκης an objective gen. or a gen. of description. Obj. gen. fits better with the view that the church is fulfilling the NC. But gen. of descr. fits better with the view that the NC simply serves as a metaphor for a kind of ministry that characterized Paul's spiritual ministry.</p>		

<p>5. The veil removed</p> <p>3:14-18; 14:3-4 For to this day, at the reading of the old covenant, the same veil remains; it is not lifted, because it is set aside _{only} in Christ. ¹⁵ However, to this day, whenever Moses is read, a veil lies over their hearts, ¹⁶ but whenever a person turns to the Lord, the veil is removed. ¹⁷ Now the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. ¹⁸ We all, with unveiled faces, are reflecting the glory of the Lord and are being transformed into the same image from glory to glory; this is from the Lord who is the Spirit... ³ And even if our gospel is veiled, it is veiled to those who are perishing,</p> <p>⁴ in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.</p>		
Reality	Symbol	OT ref
old covenant = mosaic cov.	veil = inability to understand? inability to see God's glory?	Ex 34:29-35 It came about when Moses was coming down from Mount Sinai (and the two tablets of the testimony were in Moses' hand as he was coming down from the mountain), that Moses did not know that the skin of his face shone because of his speaking with Him. ³⁰ So when Aaron and all the sons of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him. ³¹ Then Moses called to them, and Aaron and all the rulers in the congregation returned to him; and Moses

		<p>spoke to them. 32 Afterward all the sons of Israel came near, and he commanded them <i>to do</i> everything that the LORD had spoken to him on Mount Sinai. 33 When Moses had finished speaking with them, he put a veil over his face. 34 But whenever Moses went in before the LORD to speak with Him, he would take off the veil until he came out; and whenever he came out and spoke to the sons of Israel what he had been commanded, 35 the sons of Israel would see the face of Moses, that the skin of Moses' face shone. So Moses would replace the veil over his face until he went in to speak with Him.</p>

<p>6. The Light of Creation 4:6 For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ.</p>		
Reality	Symbol	OT ref
		Genesis 1:3 Then God said, "Let there be light," and there was light.

7. Earthen Vessels		
4:7 But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves;		
Reality	Symbol	OT ref
<p>we = Paul and Timothy</p> <p>treasure = ministry?</p> <p>perception of God's glory?</p>	<p>vessel</p>	<p>Jeremiah 32:10-14 I recorded it on a scroll, sealed it, called in witnesses, and weighed out the silver on a scale. ¹¹I took the purchase agreement—the sealed copy with its terms and conditions and the open copy— ¹²and gave the purchase agreement to Baruch son of Neriah, son of Mahseiah. [I did this] in the sight of my cousin Hanamel, the witnesses who were signing the purchase agreement, and all the Judeans sitting in the guard's courtyard. ¹³⁴I instructed Baruch in their sight, ¹⁴This is what the Lord of Hosts, the God of Israel, says: Take these scrolls—this purchase agreement with the sealed copy and this open copy—and put them in an earthen storage jar (בְּכֵל־חָרָשׁ) LXX 39:14 ἀγγεῖον ὀστράκινον) so they will last a long time.</p>
<p>Because of the focus on light in this context, some commentators have suggested that the “earthen vessels” in this metaphor are the small pottery lamps, cheap and fragile, that could be bought in the shops of Corinth. However, Hughes thinks that, “It may well be ... that Paul had in mind earthenware vases or urns rather than lamps. It was not unusual for the most precious treasures to be concealed in mean</p>		

and valueless containers. In Roman triumphal processions, also, it was customary for gold and silver to be carried in earthen vessels. Thus Plutarch describes how, at the celebration of the Macedonian victory of Aemilius Paulus in 167 B.C., three thousand men followed the wagons carrying silver coin in seven hundred and fifty earthen vessels, each containing three talents and borne by four men.”⁶⁰

But Paul's figure may have come from Jer 32 in which Jeremiah purchases a plot of land while the Babylonian destruction is imminent. The deed of purchase, stored up in a clay jar, is a treasure, but only in light of God's fulfilling of the land provisions of the new covenant. If Paul is indeed referring to Jeremiah 32 (LXX ch. 39) he does not quote the LXX directly, for he uses σκεύος rather than ἀγγεῖον. This is not too surprising, however, since ἀγγεῖον occurs only once in the NT (Mt 25:4); whereas, σκεύος is quite common (23x).

8. Earthly house vs. heavenly house

2 Corinthians 5:1-4 ¹For we know that if the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens. ²For indeed in this house we groan, longing to be clothed with our dwelling from heaven, ³inasmuch as we, having put it on, will not be found naked. ⁴For indeed while we are in this tent, we groan, being burdened, because we do not want to be unclothed but to be clothed, so that what is mortal will be swallowed up by life.

Reality	Symbol	OT ref
mortal bodies	earthly house/tent	Jer 32:29, 42-44?
resurrection bodies	building from God/eternal house not made with hands	

If Paul was continuing his line of thought through Jer 31-32, it is possible that the “house” motif comes from the idea of houses destroyed by the Babylonians and later rebuilt under the new covenant (Jer 32:29, 42-44)

⁶⁰ Philip Edgcumbe Hughes, *Paul's Second Epistle to the Corinthians* (NICNT) (Grand Rapids: Eerdmans, 1962) pp. 135-136.