

CHAPTER TEN

Analysis

- A. Paul appealed to the Corinthians for understanding in his defense of his apostolic authority (1-6).
1. He made it a personal appeal (1-2).
 - a) It was made in the meekness and gentleness of Christ (1a).
 - b) Parenthetically, he let them know that he was aware of the charge that he was meek when present but bold when he was absent (1b).
 - c) He begged that he might not have to deal boldly with some who assumed that he was acting in mere human manner (weak and fearful before the enemy) (2).
 2. He corrected the false notion about the nature and effectiveness of his kind of warfare (3-6).
 - a) Although he was living in the world, he was not waging war in a worldly manner (3-4).
 - (1) His weapons were not of this world—not spears of slander, nor arrows of defamation and lies, etc., but the truth of God's Word!
 - (2) They were powerful before God—that is, as God considers them.
 - (3) They effectively destroyed strongholds.
 - b) He described the stronghold which his weapons were capable of destroying (5a).
 - (1) Imaginations or speculations.
 - (2) Every high thing that is exalted against the knowledge of God.
 - c) He explained the effectiveness of his warfare (5b-6).
 - (1) Every thought was made captive to obedience to Christ (5b).
 - (2) He was prepared to punish all disobedience when their obedience was complete—that is, when they had been given ample time to obey (6).
- B. Paul defended his boasting about the authority which the Lord had given him (7-12).
1. He charged the Corinthians with taking a superficial view of the issues before them (7-8).

CHAPTER TEN

- a) They were looking at the things that were before them but failing to see that the basis of another's claim to belong to Christ was the same as Paul's.
 - b) He reminded them that his authority about which he may have boasted too much (from the view point of his critics) was from the Lord.
 - c) He intended to use this authority to build up and not to cast down.
2. He answered those who had criticized his letters (10-12).
- a) The critics said his letters were weighty and strong, but his bodily presence was weak (10).
 - b) He declared that his action when present would match his words by letter (11).
 - s) He was not like those who compared themselves with themselves and measured themselves with themselves—that is, by their own standards—and consequently were without true understanding (12).
- C. He defended the standard by which his boasting was to be judged (13-18).
1. He boasted only in the limits God had set for his work that reached even to Corinth (13).
 2. He did not overextend himself but reached even to Corinth in the work of the gospel of Christ (14).
 3. In doing so, he had not been boasting in other men's labors (15-16).
 - a) He kept within the appointed measure which the Lord had set. . . .
 - b) He hoped for further progress of the gospel through their mature faith.
 - c) This would mean preaching the gospel in areas beyond Corinth and still not boasting in another's field of effort.
 4. He explained his basic principle in boasting (17-18).
 - a) It was to "the glory of the Lord."
 - b) In boasting, he sought the approval of the Lord—not men.

Defense of Paul's Apostolic Authority

Scripture

10:1-6. Now I Paul myself entreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you,

but being absent am of good courage toward you: 2 yea, I beseech you, that I may not when present show courage with the confidence wherewith I count to be bold against some, who count of us as if we walked according to the flesh. 3 For though we walk in the flesh, we do not war according to the flesh 4 (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds); 5 casting down imaginations, and every high thing that is exalted against the knowledge of God, and bring every thought into captivity to the obedience of Christ; 6 and being in readiness to avenge all disobedience, when your obedience shall be made full.

Comments

Now I Paul myself.—This chapter begins the third and last section of the epistle. It is Paul's defense of his apostolic authority which had been given him to build up and not to tear down. In it he answers the false charges of the super-apostles who in his absence had come to Corinth and were seeking to undermine his influence and destroy the work which he had done.

There is a distinct change in the tone in this part of the letter. Since his apostolic authority was under attack and since this was the very foundation of the relation of the church to the Lord, it became necessary for him to deal sharply with the enemy and to remind all that unless false teachers were abandoned he would necessarily deal harshly with them on his forthcoming visit. Some have imagined that Paul could not have changed his mood so abruptly. As a result they have also imagined that this rebuke must have been from some other epistle. But the change of his mood is perfectly understandable in the light of the change of subject matter. There is no good reason for assuming that Second Corinthians is a synthetic epistle made up of sections from several other epistles of Paul. In the light of the sound reasons for Paul's change of mood as well as complete lack of manuscript support for the theory that attacks the unity of the epistle, we may be assured that we now have the epistle as Paul wrote it to the Corinthians.

In a most emphatic manner Paul lets his readers know that this defense is coming from him. He has frequently used the plural in his writings. In doing so, he is usually considering himself in connection with the rest of the apostolic group. But since this is an answer to the attack that had been made on him and his apostolic authority he

emphatically declared that the appeal he was making to them was his own personal appeal. And since he wrote as an apostle, this was written under the control of the Holy Spirit as were all of his writings.

by the meekness and gentleness of Christ.—Although Paul's tone grew harsh as he dealt with the false teachers who had wrought such havoc in Corinth and had so unfairly attacked his apostleship, he began this section in the same gracious manner in which he had sought to win the approval of the Corinthians on all the issues about which he had written.

We note the exalted view of the church which is presented in the opening words of First Corinthians, but which had to be followed by severe condemnation of the sinful practices that had been permitted to go on. The temple of God was being destroyed by them. In this section, Paul does not suddenly lash out at the enemy, but by gracious reasoning and encouraging appeal he urged his readers to look at the real facts of the case. Finally, he warned them of the result of failure to heed his appeal. He was coming to them a third time, and just as he had promised in his first letter (I Cor. 4:18-21) so he made it clear again that he would not spare the wrong doer when he arrived.

Paul proceeded in all his dealings with man in the courteous and gracious manner that had characterized the ministry of our Lord. Isaiah prophesied of Him in these words "He shall not strive, nor cry aloud; neither shall anyone hear his voice in the streets. A bruised reed shall he not break, and a smoking flax shall he not quench, till he send for judgment unto victory" (Matt. 12:19-20). He was gentle in dealing with the erring, urging them to sin no more. He reasoned with His critics who condemned Him for "receiving sinners." But when compelled to do so by hardhearted hypocrisy on the part of those who would not listen to reason, He did not hesitate to pronounce severe judgment upon the willfully disobedient.

The Corinthians were familiar with our Lord's methods of dealing with men. Paul had preached nothing among them save Jesus Christ and Him crucified. He had upheld the Word of the Cross which is a symbol both of the love of God expressed toward those who repent and of awful judgment upon those who persisted in willful disobedience.

I who in your presence am lowly among you.—Paul, parenthetically, reminded his readers that he was fully aware of the attitude of the

false teachers toward him. It was they who were saying that Paul was lowly when he was with them but when he was absent he made a show of courage. Genuine humility is to be commended on the part of anyone at any time. Paul did not lack this virtue. The thought that is implied by the remark of his critics was that he was a person of low status and not to be compared with those whom he later designated as "super-apostles." They considered themselves elevated above such as Paul because of their professional status as orators and teachers of wisdom. Paul prepared his readers to anticipate his answer to such unfair insinuations.

that I may not when present show courage.—Now Paul's plea becomes more intense as he begs his readers to listen to his gracious appeal that he might not have to show boldness which he fully intended to do on his arrival against those who were claiming that he was conducting himself "according to flesh." He did not conduct himself on the same basis as worldly-minded human beings. The description of his weapons of warfare shows how mistaken his enemies were.

we do not war according to the flesh.—Paul never claimed to be other than a human being, but he did not conduct himself in the manner of the false teachers who were disturbing the brethren at Corinth. He did not carry on a campaign nor wage a war in the manner of men. While he does not specify at this point the nature of that warfare, it is easy to see what he meant by the description of the action of those who had arrayed themselves against him. They had resorted to unfair tactics. They had not hesitated to stoop to falsehood, boastful claims of importance, and hypocritical pretense of relation to Christ while in reality they were servants of Satan.

the weapons of our warfare.—In carrying on his campaign for Christ, Paul did not use such weapons. By contrast, they were powerful in the sight of God. His mighty weapon, as the Corinthians well knew, was the truth of the revealed wisdom of God (I Cor. 2:6-16). They had seen it demolish the claims of Greeks who placed their confidence in their own wisdom and of Jews who demanded signs. But both of these had rejected the Word of the Cross that exalted Christ who was "made unto us wisdom from God."

Paul wrote to the Ephesians about the warfare against the spiritual hosts of wickedness in the heavenly places. He urged them to take up the whole armor of God that they might be able to withstand the attack of the devil. He named the elements of that armor: truth,

righteousness, peace, faith, salvation, and the Word of God. See Eph. 6:10-18.

casting down strongholds.—The Corinthians were familiar with the engines of war in use in their day. They enabled conquering armies to demolish fortresses that stood in the pathway of their progress toward victory. Paul likened the gospel to such instruments of victory.

casting down imaginations.—The gospel which Paul preached was able to demolish the clever systems of thought that had been devised by the Greeks.

We need to turn the light of that same gospel upon the systems of thought devised by men in our day, for some have disregarded God's wisdom which came down from above. Too frequently we strive to test the message of God's Word by the theories of men. A careful reading of the first chapter of Romans in the light of the tragic things that are happening all over the world today will show the folly of such procedure. And a careful reading of the third chapter of Romans will indicate the remedy which we so desperately need. Paul wrote to the Philippians reminding them that he had at one time been led astray from the truth, but had long since considered everything loss that he had once held dear that he might gain Christ and know Him and the power of His resurrection. See Phil. 3:10-11.

every thought into captivity to the obedience of Christ.—With full confidence in the truth of the knowledge of God with which he was armed, Paul expected to capture the thought of men as a victorious army would take prisoners in battle and lead those thoughts to obedience to Christ.

and being in readiness to avenge all disobedience.—Paul knew that there were those who would not submit to the truth of God and he was prepared to deal with such disobedience. This was a direct reference to the false teachers who had been disturbing the church at Corinth as well as those in the congregation who had sided with them. All disobedience would be punished as he had warned in I Cor. 4:18-21 and as he was about to repeat the warning in II Cor. 13:2. Paul was not bluffing; he intended to punish those who were attempting to destroy the church of God at Corinth.

when your obedience shall be made full.—Once again he is indicating what he had plainly stated before that he had delayed coming to Corinth in order to give them ample time to comply with all that he had instructed them to do. He is now anticipating the necessity of dealing with the super-apostles. Those who had insinuated that his

absence implied lack of courage to deal with the situation were reminded that he would delay sufficiently long for them to correct their ways, but that he would punish the disobedient upon his arrival.

A Defense Of His Boasting About His Authority

Scripture

10:7-12. Ye look at the things that are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also are we. 8 For though I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to shame: 9 that I may not seem as if I would terrify you by my letters. 10 For, His letters, they say, are weighty and strong; but his bodily presence is weak, and his speech of no account. 11 Let such a one reckon this, that, what we are in word by letters when we are absent, such are we also in deed when we are present. 12 For we are not bold to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding.

Comments

Ye look at the things that are before your face.—Paul began the defense of his apostolic authority against those who had attacked his person and methods. He reminded those, of readers who had been in sympathy with his enemies, that they were taking a superficial view of things that were before their very eyes. These men were in their midst, their claims were well known, and their motives should have been understood. But lest there be any doubt about it, Paul explained it to them in plain language. See 11:20-33.

If any man trusteth in himself that he is Christ's.—This seems to be directed against anyone who was attacking Paul while claiming to belong to Christ. But there is really only one way by which anyone can belong to Christ, and that is the way of complete surrender to Him. As Paul had done when he asked on the Damascus way, "Lord, what wilt thou have me to do?" so must every one obey Him. Paul obeyed the instruction of the Lord through Ananias whom the Lord sent to tell Paul what to do and got himself baptized into Christ. From that time on, he conducted himself as a Christian, for Christ lived in him (Gal. 2:20). By this standard the brethren at Corinth could judge the teachers who at that time were disturbing them.

Had they actually obeyed from the heart that form of teaching which led them to be crucified with Christ and be buried with Him in baptism and walk with Him in the new life? Had they demonstrated by their conduct that they had been transformed so that their thinking and action conformed to the truth revealed in God's Word?

For though I should glory somewhat abundantly concerning our authority.—In the light of the claims of these false teachers, it was necessary for Paul to boast about his authority. This was his apostolic authority which he received from the Lord Jesus when He appeared to Paul on the Damascus road. Paul quoted the words of the Lord Jesus in his trial before Agrippa, "But arise, and stand upon thy feet; for to this end have I appeared unto thee, to appoint thee a minister and witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and the Gentiles, to whom I send thee, to open their eyes, that they turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me" (Acts 26:16-18). Which of these false teachers had received such a commission from Christ? The brethren at Corinth knew that Christ had commissioned Paul as an apostle, for the signs of an apostle had been performed in their midst. See 12:12. Who among those who were seeking to tear down the apostolic authority of Paul could produce divine credentials to support their claims?

which the Lord gave for building you up.—The apostolic commission and the miraculous powers that accompanied it were not given to Paul for his exaltation nor to be used to destroy others. The intention of the Lord had been made clear in His instruction to Paul, for the ultimate goal was to bring men to the inheritance among them that are sanctified by faith in Christ.

Paul's authority was not given him for the purpose of destroying the church at Corinth. But these servants of Satan were doing so.

I shall not be put to shame.—Paul had perfect confidence in the message which as an apostle of Christ he had delivered to the church at Corinth. He was confident in the ultimate victory in the struggle to overcome the destructive false teaching to which some were apparently willing to listen.

that I may not seem as if I would terrify you by my letters.—These were not idle threats designed to strike terror in the hearts of those who read his letters; they were the solemn warnings of one whose

love for them had been demonstrated time and again, for he was their father in the gospel.

His letters.—So far as we know, Paul had written only one letter to the Corinthians. He had written other letters to other churches with which the people at Corinth may have been familiar. It is best however, to take the plural as a general reference to his writings rather than use it in support of theories about the "lost letter" or the "severe letter." See comment on I Cor. 5:9 and II Cor. 2:3.

The critics had pointed to the threatening tone of Paul's writings such as given in I Cor. 4:18-21. They had been attempting to destroy the effect of these warnings by resorting to a personal attack on the apostle. His bodily presence may not have been that of a strong, robust individual. He mentioned, "an infirmity" in connection with his preaching the gospel to the Galatians. See Gal. 4:13-14. He mentions "the thorn in the flesh" in II Cor. 12:7. But after reading the account of the things which he had endured as given in 11:23-33, it would be difficult indeed to believe that he was a physical weakling. In all probability this was a vicious attack without any foundation. It was designed to destroy the confidence of the brethren in the one who had led them to Christ.

and his speech of no account.—Paul readily admitted that he did not belong to the order of professional orators. See 11:6. When he came to Corinth the first time, it was "not with excellency of speech or of wisdom," for he had but one message and that was Jesus Christ and Him crucified. The Athenians had looked upon his preaching of Jesus and the resurrection with utter scorn, for to them it compared in no way with the systems of wisdom taught by their philosophers. See Acts 17:16-22. But there is no eloquence or system of thought that surpassed Paul's when he spoke on Mars Hill revealing the God whom the Athenians had worshipped in ignorance. He said, "the time of ignorance therefore God overlooked; but now He commands men that they should all everywhere repent: in as much as he has appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance to all men, in that he hath raised him from the dead" (Acts 17:30-31).

Paul hastened to assure his readers that his deeds when present with them would coincide exactly with what he had said in his letters in his absence.

For we are not bold to number or compare ourselves.—In boasting about the authority which the Lord had given him, Paul was in no

way attempting to compare himself with the false teachers at Corinth. He had urged his readers to be aware of the fact that his authority had been given him by the Lord. On the other hand, the false teachers had set up their own standards and had measured themselves by them and, consequently, were without proper understanding of the true basis of relationship to Christ which was to be found only in the authoritative Word proclaimed by His apostles.

The Standard By Which The Apostle Boasted

Scripture

10:13-18. But we will not glory beyond our measure, but according to the measure of the province which God apportioned to us as a measure, to reach even unto you. 14 For we stretch not ourselves overmuch, as though we reached not unto you: for we came even as far as unto you in the gospel of Christ: 15 not glorying beyond our measure, that is in other men's labors; but having hope that, as your faith groweth, we shall be magnified in you according to our province unto further abundance, 16 so as to preach the gospel even unto the parts beyond you, and not to glory in another's province in regard of things ready to our hand. 17 But he that glorieth, let him glory in the Lord. 18 For not he that commendeth himself is approved, but whom the Lord commendeth.

Comments

beyond our measure.—When the Lord appointed Paul to the apostleship He clearly defined the limits of his activities, sending him to the Gentiles. When he was at Troas on his second journey, in a vision, the Lord gave him specific instruction to go to Macedonia. Paul's policy was, and this seems to be within the limits the Lord had set for him, to preach the gospel where Christ was not already known, thus avoiding building upon another man's foundation. See Rom. 15: 18-21. Paul planted, but Apollos watered. This division of labors was approved by Peter and James and John when they gave Paul and Barnabas the right hands of fellowship as they went to the Gentiles while the others continued their ministry among the Jews. Their only request was that Paul and Barnabas should remember the poor of Judea which, of course, he was willing to do. See Gal. 2:6-10.

In the history of Paul's first visit to Corinth given in Acts 18, no specific direction of the Lord is mentioned indicating that he should

preach the gospel there. On other occasions, when emergencies arose, Luke does record the fact that the Lord gave Paul specific instruction as for example when He told him that he would go to Rome. See Acts 23:11. It is quite possible, then, that Paul's journey to Corinth to preach the gospel of Christ came under the general order to preach the gospel to the Gentiles.

The point that Paul is making is that he was under the orders of God to carry out his ministry in Corinth. This raises a serious question about his critics who came later and who were disrupting the progress of the gospel among those who had been converted to Christ through Paul's preaching. From whom did they receive direction to go to Corinth? Paul makes it very clear that they were not ministers of Christ but ministers of Satan. See 11:14-15.

For we stretch not ourselves over much.—Paul and his associates had not over extended themselves when they came to Corinth, for he was within the limits that God had set for him. He came in his capacity as an apostle of Christ preaching the gospel that had been revealed to him. In no way was he violating the limits which the Lord had set for him; he was not encroaching on other men's labors. He very definitely implies that the false teachers who were disturbing the church at Corinth were imposters. Indeed, they were not true teachers as Apollos had been, for he built on the foundation which Paul had laid (I Cor. 3:10-11); but they were endeavoring to destroy that very foundation by perverting the gospel and destroying the confidence the people had in the one who had led them to Christ.

but having hope.—Paul, appealing to the sound judgment of those who knew the history of the work in Corinth, expressed his hope that as the faith of the Corinthian brethren increased his place in their affection and his opportunity to work among them might be greatly enlarged. It was also his hope that he might be able to preach the gospel in areas beyond Corinth, but without the need of boasting about work already done by others.

Since the gospel was to be taken into all the world there was no need for duplication of effort even on the part of the faithful gospel ministers, not to mention the imposters who had sought to disrupt Paul's work at Corinth. This raises a serious question about the duplication of work in many areas today, a duplication which has in many cases been brought about by the sin of division. Corinth is a good example of what happens when through strife and faction men seek to propagate their own theological opinions rather than dedicate them-

selves to the sincere proclamation of the truth as God gave it to be presented to all the world.

But he that glorieth.—Paul called attention to a basic principle of his ministry: glorying in the Lord, referring to Jer. 29:4 in support of his view.

False teachers were commending themselves as they measured themselves by their own standards, but Paul was concerned that he have the approval of the Lord.

Summary

This third and last section of the letter is a defense of Paul's apostleship. It is a series of appeals in which he answered charges of his enemies. It closes with an explanation of his intended visit.

The first appeal is humbly presented in the spirit of gentleness and meekness of Christ who endeavored to win men to the truth which the Father had sent Him to reveal. Paul had preached Christ to the Corinthians, and they were familiar with His gentleness and deep concern for the erring.

Evidently Paul's enemies had remarked disparagingly about his humility as opposed to what they said was a show of courage through his letters when he was away. Paul begged them to accept the evidence of his apostleship so that he might not be forced to use this courageous boldness in dealing with them as he confidently expected to do against his critics who were saying that he was motivated by base principles.

Taking up the charge, he said, "Although we may be walking in the flesh, we are not waging war according to the principles and methods of men." His weapons were mighty, for they were spiritual and capable of demolishing every stronghold in the way. He spoke the truth as an inspired apostle of Christ. Exalted imaginations and arrogant thoughts of men were brought as prisoners to obey Christ. Paul stood ready to avenge every disobedience when they had been given ample opportunity to obey.

Paul charged that they were taking a superficial view of the issues before them. The basis of anyone's claim to be Christ's applied to Paul also. If he had boasted somewhat of his authority, they were to remember that it had been given him by the Lord to edify and not to tear down. But he intended to use this authority if necessary when he came to Corinth, for he was not merely frightening them by the letter. His enemies had said that while his letters were weighty and strong he was weak in person and should be despised. He warned them

II CORINTHIANS

that what he was in his letters he would be in reality when present.

As to his right to instruct the Corinthians, he was not like some who were setting up their own standards comparing themselves with themselves and who, consequently, were without understanding. He conformed to the standard of measurement which God had established for him. It gave him the right to be the first to come to Corinth to preach the gospel. His enemies evidently, had attempted to take credit for work he had done. Still, he hoped to be assisted by the Corinthians in carrying the gospel to regions beyond them. He did not want to boast about work done by others as if he had done it. "Let one's glorying be within the Lord's approval. It is not the one who commends himself, but whom the Lord commends, that is approved." Paul's self-commending critics were not approved by the Lord.

Questions

1. Why did Paul turn to the defense of his apostleship in this third and last section of the epistle?
2. Why was it necessary to again mention his forthcoming visit?
3. Why is there such a distinct change in Paul's attitude in this section of the letter?
4. What defense is there for the unity of the epistle in view of the harsher tone expressed in this section?
5. Why did he use the expression "I Paul myself" instead of his usual "we"?
6. When Paul uses the plural pronoun, to whom does he usually refer?
7. What is meant by the meekness and gentleness of Christ?
8. Why would the Corinthians be expected to understand it?
9. Why did Paul first appeal to them in this manner?
10. Why did he assume a somewhat harsh manner in his later effort to get them to look at the facts before them?
11. Why did he speak of himself as lowly in their presence but courageous when he was absent from them?
12. How did he confidently expect to use his apostolic authority upon his arrival? Against whom?
13. Who had been making these disparaging remarks about Paul?
14. How did Paul indicate that his critics had misjudged him?
15. What did he mean when he said that he did not war according to the flesh?

CHAPTER TEN

16. What had been the tactics of those who arrayed themselves against Paul?
17. What weapons did Paul use in carrying on his campaign for Christ?
18. How had he demonstrated their effectiveness to the Corinthians?
19. How did Paul describe the whole armor of God when he wrote to the Ephesians?
20. What stronghold were standing in way to victory for the gospel?
21. What was Paul's view of the outcome of the clash which he anticipated with the false teachers upon his arrival?
22. What did he mean by the expression, "when your obedience shall be made full"?
23. What did he mean when he said, "Ye look at the things that are before your face"? To whom did he refer?
24. What is the only way by which anyone can belong to Christ?
25. How did this apply to Paul as well as those who were claiming to be His?
26. How had Paul demonstrated the meaning of this standard to the Corinthians?
27. Measured by that standard, what could be said of the super-apostles who were attempting to discredit Paul?
28. What had it become necessary for Paul to boast somewhat about his authority?
29. From whom had he received his authority? When?
30. What could the false apostles at Corinth say about any commission they may have claimed as a reason for their being there?
31. What proof did he give that the Lord had commissioned him as an apostle?
32. What was the purpose of this authority?
33. Why, then, did he say that it was not for tearing down?
34. Why did he say, "I shall not be put to shame"?
35. How did all this answer the charge that he was attempting to terrify them by his letters?
36. If Paul had written only one letter to the Corinthians prior to this one, how explain the reference of his critics to "his letters"?
37. What possible evidence could the critics present to establish their claim that Paul was weak?
38. What did they mean when they said that his speech was of no account?

II CORINTHIANS

39. How does this compare with what Paul had written to the Corinthians? See I Cor. 2:1-5.
40. How had the Athenians looked upon his preaching about Jesus and the resurrection?
41. By what standard had the false teachers been measuring themselves? With what result?
42. By what standard was Paul's work to be judged?
43. Who authorized Paul's mission to Corinth?
44. What was Paul's policy in his missionary work?
45. How was this seen in the work that he and Apollos had done at Corinth?
46. What, then was the basic difference between the work of Apollos and the false teachers at Corinth?
47. What was Paul implying when he said that he had not encroached upon other men's labors?
48. What did Paul hope that the Corinthians might do to help him?
49. Whose approval was Paul seeking?
50. From what Scripture did he take this basic principle?

For Discussion

1. How can the light of the Word of God be turned on some of the widely accepted views of men that ignore God and His Word?
2. What can be done about the duplication of effort to preach Christ that is occasioned by division among His followers?