

2 Corinthians Chapter 11

1. **Oh, that you would bear with me in a little folly—and indeed you do bear with me.**

A. **Oh,**

B. **that you would bear with me in a little folly**

1. **bear-** Gr. **anechomai-** *to endure patiently, to bear with, to suffer, admit, permit, tolerate.*

a. This is a tinge of sarcasm.

2. **little-** Gr. **mikron-** *small*

3. **folly-** Gr. **aphrosune-** *foolishness, levity, impiety*

a. Boasting in oneself's accomplishments and standing and especially comparing yourself with others is foolish. [2Co 12:11](#)
We are what we are by the grace of God and not of any merits in ourselves.

C. **and indeed you do bear with me**

1. **bear**

a. This is a tinge of sarcasm. He is saying here that you are already treating me like you are just putting up with me.

2. **For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present *you as* a chaste virgin to Christ.**

A. **For I am jealous for you with a godly jealousy.**

1. **jealous-** Gr. **zeloo**

2. **godly-** Gr. **theos**

3. **jealousy-** Gr. **zelos**

a. There is an unholy jealousy which is self-centered, but there is a godly type of jealousy. God is a jealous God. If all forms of jealous were sin, then God would be guilty of sin.

b. Seven times the Bible says God is jealous. Seven is the number for perfection and completion. This perfect jealousy comes out of a burning desire for us to be blessed and protected.

c. There is a godly jealousy between a husband and wife.

B. **For I have betrothed you to one husband,**

1. **betrothed-** Gr. **harmozo-** *to fit together; to join, unite, in marriage, espouse, betroth*

a. The church is the betrothed bride of Jesus Christ. When he returns, we the church will be presented to him without spot and blemish and we will be officially married to Him and enjoy the marriage supper of the Lamb.

2. **one husband-** Gr. **heis aner**

a. There may be various teachers and leaders that would minister at the church in Corinth, there is only one husband to them, which is Christ. The false teachers were leading them away from their one husband through lies and deception.

C. **that I may present you as a chaste virgin to Christ**

1. **present-** Gr. **paristemi**

a. We will be presented to the Lord holy, without spot or blemish. [Eph 5:27](#), [Col 1:22](#)

2. **chaste-** Gr. **hagnos**

3. **virgin-** Gr. **parthenos**

a. We are a chaste virgin not because of our own intrinsic purity but are made to be so through the new birth and cleansing of the blood and Spirit of Christ.

3. **But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ.**

A. **But I fear,**

1. **fear-** Gr. **phobeo**

B. **lest somehow,**

1. The enemy will use any method at his disposal to deceive. He does not care what it is as long as it works. [Eph 4:14](#), [1Th 3:5](#)

C. **as the serpent deceived Eve by his craftiness,**

1. **serpent-** Gr. **ophis**

a. This is a name given to Satan. He is called that old serpent. [Rev 12:9](#); [Rev 20:2](#)

b. Satan most often will deceive by using people that are yielded to him, such as the false teachers that had infiltrated the church at Corinth.

2. **deceived-** Gr. **exapateo-** *to deceive thoroughly*

a. When you are carnal then the deception of the flesh seems so right. Only if you are spiritual can you see the obvious error of fleshly temptations. The slogan of the Corinthians was-

"How can it be wrong, when it feels so right?"

3. **Eve**- means *giver of life*

a. Eve was deceived by the lusts of the flesh, the lust of the eyes, and the pride of life. The false teachers appealed to the flesh, eyes, and pride of the Corinthians.

b. The false teachers at Corinth probably were Gnostics, who taught that sensuality [lust of the flesh] did not impact their spirit, so it was ok. They also gave the promise of glory [lust of the eyes], and the status of being spiritually elite [the pride of life].

c. Eve was deceived by Satan. [1Ti 2:14](#)

4. **craftiness**- Gr. **panourgia**- *shrewdness, cunning, craftiness, unscrupulousness; the word signified the employment of any or all means necessary to realize an end*

D. so your minds may be corrupted from the simplicity that is in Christ.

1. **minds**-Gr. **noema**- *a conception of the mind, thought, the mind, the understanding, intellect*

a. This is the target of the enemy. He knows he has to win over the mind of a person before he can have their will. Once he has someone's will he can do anything he wants to do.

2. **corrupted**- Gr. **phtheiro**

a. The mind purified by grace, can become corrupted by the complexity of legalism.

3. **simplicity**- Gr. **haplotes**- *singleness, simplicity*

a. False teachers and legalists will complicate the spiritual life with a myriad of rules and regulations to obtain favor and right standing with God, instead of simple faith in Christ as one's righteousness.

b. Religious flesh does not like grace. Religious flesh wants to earn what it gets so it may glory in it. The more complicated the path, the more religious flesh likes it.

4. For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted—you may well put up with it!

A. For if he who come preaches another Jesus whom we have not preached,

1. **preaches**- Gr. **kerusso**- *to herald a message*

2. **another**- Gr. **allos**- *one of the same kind*

a. Some false teachers were saying there was another person other than Jesus of Nazareth that was the Messiah. This probably was a person who did not suffer and die like Jesus did.

b. There can never be another Jesus. He was unique in that he was the only mediator between God and man, being both in one person. [Act 4:12](#), [1Ti 2:5](#)

B. or if you receive a different spirit which you have not received,

1. **receive**- Gr. **lambano**

2. **different**- Gr. **heteros**- *one of a different kind*

3. **spirit**- Gr. **pneuma**

a. If you receive anyone other than Jesus of Nazareth, then you will be default receive a different spirit than the Holy Spirit. You will receive a false and lying spirit. The Holy Spirit is only sent in the name of Jesus Christ of Nazareth.

C. or a different gospel which you have not accepted

1. **different**- Gr. **heteros**- *one of a different kind*

2. **gospel**- Gr. **euaggelion**- *good news*

a. The true good news is that Jesus Christ, the God-man, was made a sacrifice for all our sins, once for all, for all time and we can receive the benefit of this by faith in Jesus. Any other message is not good news. It is a lie.

b. Anyone who preaches a different gospel is accursed. [Gal 1:8](#)

3. **accepted**- Gr. **dechomai**- *welcomed*

D. you may will put up with it

1. **put up**- Gr. **anechomai**

a. They would not put up with Paul's teaching, but they would false teachers.

b. Paul prophesied that there would come a time when people would not put up with sound doctrine. [2Ti 4:3](#)

5. For I consider that I am not at all inferior to the most eminent apostles.

A. **consider**- Gr. **logizomai**

B. **inferior**- Gr. **hustereo medeis**- *behind or lacking in nothing*

1. Paul refers to this in his first letter to the Corinthians. [1Co 15:10](#)

C. eminent- Gr. **huper lian-** *above great*

1. I call these people affectionately- "super dupers"

2. This refers to Peter, James, and John. Paul called them pillars in the book of Galatians. [Gal. 2:9](#)

D. apostles- Gr. **apostolos**

1. I personally believe Paul was called to replace Judas after he killed himself, not Matthias. Paul, in reference to the original disciples of Jesus, said that he was one born out of due time. [1 Cor. 15:8](#)

6. Even though *I am* untrained in speech, yet *I am* not in knowledge. But we have been thoroughly manifested among you in all things.

A. Even though I am untrained in speech,

1. **untrained-** Gr. **idiotes-** *in the NT, an unlearned, illiterate, man as opposed to the learned and educated: one who is unskilled in any art*

a. We get our English word idiot from this Greek word. Today the word means someone stupid. Back in Paul's day it meant untrained or unlearned.

b. *Although Paul's preaching ministry was effective (see Acts 17), he had not been trained in the Greek schools of oratory and speechmaking, as the false teachers evidently had been. - Life Application Commentary*

2. **speech-** Gr. **logos**

B. yet I am not in knowledge

1. **knowledge-** Gr. **gnosis**

a. Paul had a vast reservoir of knowledge of the Old Testament that he had studied as a Hebrew student in rabbinic school and also New Testament revelation he had received directly from the Lord Himself. [Eph 3:4](#)

b. Paul had trained under Gamaliel, the foremost rabbi of the day. [Acts 22:3](#)

C. But we have been thoroughly manifested among you in all things

1. **thoroughly-** Gr. **en pas-** *in all*

2. **manifested-** Gr. **phaneroo**

a. *His faith and doctrine, as well as manner of life, were well known unto them; he had not shunned to declare the whole counsel of God unto them: his knowledge in the mystery of Christ's person and grace, and in all the parts of the everlasting*

Gospel, was no secret to them; he had used no artful methods to hide himself, or conceal the truth; but by manifestation of it, had commended himself to every man's conscience in the sight of God; and by observing this, as he had witnesses now among them of the truth of it, so he strikes at the hypocrisy and deceitful methods the false teachers took to cover themselves, their practices, and principles. -Gill Commentary
b. [2Co 4:2](#)

7. Did I commit sin in humbling myself that you might be exalted, because I preached the gospel of God to you free of charge?

A. Did I commit sin in humbling myself that you might be exalted,

1. **commit sin-** Gr. **poieo hamartia**

2. **humbling-** Gr. **tapeinoo**

a. This is how the kingdom works. We are to humble ourselves in service of others that they might be exalted, and in doing so God makes sure we get exalted as well. If we rise up in pride and bring people down so we can rise above, we will end up being abased as well.

b. Paul is probably referring to him working with his own hands to provide for his support while he was ministering to them.

c. Paul worked making tents while he was at Corinth. [Acts 18:1-3](#)

3. **exalted-** Gr. **hupsoo**

a. This is the principle of servant leadership.

b. Paul removed any excuse anyone would have for receiving the gospel because they thought Paul was preaching so he could obtain their money.

B. because I preached the gospel of God to you free of charge

1. **preached-** Gr. **euaggelizo-** *to preach the good news*

2. **the gospel-** Gr. **euaggelion-** *good news*

3. **free of charge-** Gr. **dorean-** *undeservedly, without cause*

a. This is ministering out of grace- unmerited favor. The gospel is a gospel of grace. Salvation is free and underserving. The false teachers brought a gospel that was based upon merit, which is not good news!

b. Paul did not charge for his services. He ministered freely the

gospel of God.

8. I robbed other churches, taking wages *from them* to minister to you.

A. I robbed other churches,

1. robbed- Gr. **sulao-** *to spoil, rob, plunder*

a. The expression, "**I robbed other churches,**" is a figure of speech known as hyperbole. It is an exaggerated statement designed to produce a real effect on the mind. Paul does not mean he literally robbed other churches, of course, but it simply means that while he was serving the Lord at Corinth he received financial assistance from **other churches** so that he might serve the Corinthians without any remuneration at all from them. -Believer's Bible Commentary

b. This is strong sarcasm here. Again, I believe Paul is showing his human side here, but not to the point of sin.

2. churches- Gr. **ekklesia-** *called out ones*

B. taking wages from them to minister to you

1. taking wages- Gr. **lambano opsonion-** *a soldier's pay, allowance*

a. This Greek word means to receive a soldier's pay. A minister of God is also a soldier in God's army. A soldier does not go to warfare on his own charges, that is, with his own money. [1 Cor. 9:7](#)

[Cor. 9:7](#)

b. When Paul first arrived in Corinth he worked to pay for his needs. He did this so he would not be a burden to the church or give an excuse to some that would say he was there for their money.

c. After some time, a large offering came from Macedonia- from the Philippian church, which freed Paul to start ministering full time and not work on the side. When he first arrived, he was pressed by need to work, but when the money arrived from Macedonia he was pressed by the ministry of the Word. The KJV said that after Silas and Timothy came from Macedonia Paul was "pressed in the Spirit" and starting preaching. The earliest manuscripts don't say "Spirit" but "Word". He was pressed by the need to preach the Word instead of being pressed work a secular job and thus only minister part time.

d. Sometimes it is necessary to have a secular job on the side, but God wants to bless you so that you don't have to and have enough finances from the ministry to support you ministering full time. God has ordained that those who are called to preach the gospel as a full-time calling, that they live of the gospel. [1 Cor. 9:14](#)

2. minister- Gr. **diakonia**

a. This verse reveals that it is best to not receive offerings from those you preach the gospel to, but instead minister based on funds that are raised from the churches. Billy Graham operated this way in his ministry, and it worked well. It removes all occasion to lay blame or accusation.

9. And when I was present with you, and in need, I was a burden to no one, for what I lacked the brethren who came from Macedonia supplied. And in everything I kept myself from being burdensome to you, and so I will keep myself.

A. And when I was present with you,

1. present- Gr. **pareimi**

a. Paul was with them for over a year and a half.

B. and in need,

1. need- Gr. **hustereo**

a. This included food, clothing, and housing.

C. I was a burden to no one,

1. burden- Gr. **katanarkao-** *to be burdensome or a dead weight to someone in a pecuniary sense*

a. Paul worked on the side to provide for his needs. He did this in other places as well. [1Th 2:9](#), [2Th 3:8](#)

D. for what I lacked the brethren who came from Macedonia supplied.

1. lacked- Gr. **husterema**

a. This would lead us to understand that Paul had some items he would have like to have that he could not afford from just working his job.

2. brethren- Gr. **adelphos**

3. Macedonia

a. This is Silas and Timothy. [Acts 18:5](#)

4. supplied- Gr. **prosanapleroo-** *to fill up by adding to*

E. And in everything I kept myself from being burdensome to you,

1. in everything

a. There are many different ways we can be a burden to others. Every traveling minister needs to see this and heed it. Often a traveling minister will put many demands on their host, and they become a burden instead of a blessing.

2. kept- Gr. **tereo-** *to attend to carefully*

3. burdensome- Gr. **abares-** *without weight, not a burden*

F. and so I will keep myself

1. keep- Gr. **tereo**

a. Again, a tinge of sarcasm here.

10. As the truth of Christ is in me, no one shall stop me from this boasting in the regions of Achaia.

A. As the truth of Christ is in me,

1. truth- Gr. **aletheia**

a. It is not wrong to speak the truth about yourself in a positive light as long as you don't put other down to do so.

b. Moses recorded of himself he was the meekest man on the face of the earth! And it was truth, because it is part of scripture.

2. Christ- Gr. **christos**

a. Paul told the truth about himself, but actually it was true because of Christ in Him. What he was sharing was the truth of Christ that was in him.

B. no one shall stop me from this boasting in the regions of Achaia

1. stop- Gr. **sphragizo-** *to set a seal upon, mark with a seal, to seal, since things sealed up are concealed (as the contents of a letter), to hide, keep in silence, keep secret*

2. boasting- Gr. **kauchesis**

a. Again, it is not wrong to boast about what is in Christ and done through Christ.

3. regions- Gr. **klima-** *a tract of land, a region*

4. Achaia

a. The region of which Corinth was its capital.

11. Why? Because I do not love you? God knows!

A. Why?

1. This verse brings out that Paul was not boasting so that it would benefit him, but it would help the Corinthians wake out of the deception the false teachers have put them in concerning the truth and about Paul.

2. Also, Paul says this because some might have said Paul did not love the Corinthians because he would not receive anything from them.

B. Because I do not love you?

1. **love-** Gr. **agapao**

C. God knows!

1. **knows-** Gr. **eido-** *to know fully*

a. The omniscient One knows all things, even in each human heart.

12. But what I do, I will also continue to do, that I may cut off the opportunity from those who desire an opportunity to be regarded just as we are in the things of which they boast.

A. But what I do,

1. **do-** Gr. **poieo**

a. Not be chargeable to anyone by demanding to be supported.

B. I will also continue to do,

1. Paul made this a practice and planned to continue the same policy of ministry.

C. that I may cut off the opportunity from those who desire an opportunity to be regarded just as we are in the things of which they boast.

1. **cut off-** Gr. **ekopto**

2. **opportunity-** Gr. **aphorme-** *a place from which a movement or attack is made, a base of operations*

3. **regarded-** Gr. **heurisko**

4. **boast-** Gr. **kauchomai**

a. *It seems clear that the... [false teachers]... expected, demanded, and received money from the Corinthians. Like most cultists, they would not have served unless it paid them financially. Paul was determined to **continue** his policy of not receiving money from the believers in Corinth. If the false*

teachers wanted to engage in a boasting match with him, let them follow his policy. But he knew they would never be able to boast of serving without monetary reward. Thus he cut out this ground of boasting from under them. -Believer's Bible Commentary

13. For such *are* false apostles, deceitful workers, transforming themselves into apostles of Christ.

A. For such are false apostles,

1. false apostles- Gr. **pseudapostolos**

a. An apostle is a sent one by God. A false apostle is one that was not sent by God. They were not sent they just went. They were "went ones" instead of "sent ones". The problem arises though when they say they were sent from God and those they speak to believe them.

B. deceitful workers

1. deceitful- Gr. **dolios**- *fraudulent*

a. The actual goal of these false teachers was different than what they told the Corinthians. They were there for their own selfish motives and not for the good of the church.

2. workers- Gr. **ergates**

a. False apostles are actually evil and not good. [Rev 2:2](#)

C. transforming themselves into apostles of Christ

1. transforming- Gr. **metaschematizo**- *to change the outward appearance of*

a. This Greek word denotes a mere outward change of appearance, but it is not indicative the true inner nature.

2. themselves

a. They transformed "themselves". Believers are transformed by the Spirit of God through the Word of God. [2 Cor. 3:18](#)

b. Believers are never said to be - Gr. **metaschematizo**- *to change the appearance of*, but to be - Gr. **metamorphoo**- *to take on an outward form that is truly indicative of one's inner nature.*

3. apostles of Christ

a. They claimed the authority of being sent by Christ but did not hold to the doctrines of Christ.

14. And no wonder! For Satan himself transforms himself into an angel of light.

A. And no wonder!

1. **wonder**- Gr. **thaumastos**- *extraordinary, striking, surprising*

B. For Satan himself transforms himself into an angel of light

1. **Satan**- Gr. **Satanas**- *The adversary*

2. **transforms**- Gr. **metaschematizo**- *to change the outward appearance of*

a. Again, this Greek word means to change one's outward appearance, but it is not indicative of one's inner nature. The inner nature of Satan is of complete darkness.

b. This brings out the fact that not all that sparkles and dazzles is of God.

3. **angel**- Gr. **aggelos**- *messenger*

a. Satan acts like he is from God, but nothing can be further from the truth.

b. This brings out that the false apostles that came to Corinth had satanic backing. This is why Paul is so strongly addressing the saints at Corinth about them. Paul had no problem with other ministers coming there and ministering if they were true ministers- like Apollos and Peter.

4. **light**- Gr. **phos**

a. God's angels are seen as spirits of fire. [Heb. 1:7](#)

15. Therefore *it is* no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.

A. Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness,

1. **great thing**- Gr. **mega**

2. **ministers**- Gr. **diakonos**- *servants*

a. Here Paul comes and plainly tells the Corinthians that the so-called apostles they had accepted among their midst were actually ministers of Satan himself!

b. Here we see that some in the church actually serve Satan and not God. You will know them by their fruits.

3. **transform themselves**- Gr. **metaschematizo**- *to change the outward appearance of*

a. This is a mere outward show that is not true of their inner nature.

4. righteousness- Gr. dikaiosune

a. They come in wearing sheep clothing but in truth they are ravaging wolves.

B. whose end will be according to their works

1. end- Gr. telos

a. Their end will be the same as the one who sent them. The end is the lake of fire.

2. works- Gr. ergon

16. I say again, let no one think me a fool. If otherwise, at least receive me as a fool, that I also may boast a little.

A. I say again,

1. say- Gr. lego

B. let no one think me a fool

1. think- Gr. dokeo- consider, esteem

2. fool- Gr. aphron- senseless, foolish, stupid

C. If otherwise,

D. at least receive me as a fool,

1. receive- Gr. dechomai- to welcome

a. Paul was not a fool, but if those in Corinth believed him to be so, then so be it.

E. that I also may boast a little

1. also may boast- Gr. kauchaomai

a. By saying "ALSO" this means the false apostles at Corinth were boasting in themselves. Watch out for self-promoters. They are never safe people- never! Why? Because it is a sign of insecurity. Insecure means not secure, or in other words not safe.

2. little- Gr. mikron

a. In this book Paul will boast "a little". This means he could have brought out much more and boasted a lot. The little Paul shares in this book is quite impressive!

17. What I speak, I speak not according to the Lord, but as it were, foolishly, in this confidence of boasting.

A. What I speak,

1. **speak-** Gr. **lego**

a. What is he speaking here specifically in this chapter about himself.

B. I speak not according to the Lord,

1. This means that boasting is not how the Lord communicates. Jesus never boasted in himself or his accomplishments.

C. but as it were,

D. foolishly- Gr. **en aphrosune-** *in a senseless or stupid fashion*

E. in this confidence of boasting

1. **confidence-** Gr. **hupostasis-** *ground, basis, assurance*

2. **boasting-** Gr. **kauchesis**

18. Seeing that many boast according to the flesh, I also will boast.

A. Seeing that many boast according to the flesh,

1. **boast-** Gr. **kauchaomai**

a. Paul says many boast. This was common at Corinth.

2. **flesh-** Gr. **sarx**

B. I also will boast

1. Paul keeps repeating boast, boast, boast, boast. This is because this was so much practiced at Corinth by the saints there and also the false teachers.

19. For you put up with fools gladly, since you *yourselves* are wise!

A. For you put up with fools gladly,

1. **put up-** Gr. **anechomai-** *hold up*

2. **fools-** Gr. **aphron**

3. **gladly-** Gr. **hedeos-** *with pleasure*

a. You usually find pleasure in others that practice what you practice yourself. The Corinthians enjoyed boasting. They rejoiced in the boasting of the false teachers.

B. since you yourselves are wise

1. **wise-** Gr. **phronimos-** *intelligent; prudent; shrewd; wise, skillful*

a. Again, Paul uses sarcasm. It is a little love tap on the face to wake them up.

20. For you put up with it if one brings you into bondage, if one devours *you*, if

one takes *from you*, if one exalts himself, if one strikes you on the face.

A. For you put up with it if one brings you into bondage,

1. **put up**- Gr. **anechomai**- *hold up*

2. **brings you into bondage**- Gr. **katadouloo**- *to bring under slavery or servitude.*

a. False teaching, especially legalism, brings the saints into bondage. [Gal 2:4](#); [Gal 4:9](#), [Gal 5:1](#) Knowing the truth sets you free!

B. if one devours you,

1. **devours**- Gr. **katethio**- *to consume down by eating*

a. Grace and faith teachers and teaching adds to your life. False teachers and teaching devour people and what they have. [Mat 23:14](#)

C. if one takes from you,

1. **takes**- Gr. **lambano**

a. A false teacher is focused on taking. A grace and faith minister focusing on giving.

D. if one exalts himself,

1. **exalts himself**- Gr. **epairo**- *to rise up*

a. A false teacher will point to himself and lift himself up. A grace and faith minister will point to Jesus and lift Him up.

E. if one strikes you on the face

1. **strikes**- Gr. **dero**- *to beat or scourge so as to take off the skin*

a. "It wasn't uncommon for religious authorities in that day (outside of Jesus' true ministers) to command people they considered to be ungodly to actually be struck in the face."

([Act 23:2](#)) - Guzik Commentary

b. Paul says that one of the qualifications for church leadership is that someone not be a striker. [1 Tim. 3:3](#), [Titus 1:7](#)

c. I am sure most pastors are tempted to slap some people in the face at some point in their ministry, but that is not what a Christian leader is to do.

2. **face**- Gr. **prosopon**

a. Being slapped in the face is a great sign of disrespect and humiliation.

21. To *our* shame I say that we were too weak for that! But in whatever anyone

is bold—I speak foolishly—I am bold also.

A. To our shame I say that we were too weak for that!

1. **shame-** Gr. **atimia-** *dishonor*

2. **say-** Gr. **lego**

3. **weak-** Gr. **astheneo-** *feeble, powerless*

a. Paul says that if the way the false teachers acted is real strength, then he has to say **to his shame** that he never showed that kind of strength, but rather weakness. -Believer's Bible Commentary

b. Paul confesses that he is too “weak” to abuse his sheep the way the “super apostles” do. *Guilty as charged!* -David Guzik Commentary

c. Some at Corinth considered Paul as weak. [2Co 10:10](#)

B. But in whatever anyone is bold-

1. **bold-** Gr. **tolmao-** *daring*

C. I speak foolishly-

1. **foolishly-** Gr. **aphrosune-** *in a stupid fashion*

a. Boasting in oneself is foolish.

D. I am bold also

1. Bold in boasting

22. Are they Hebrews? So *am* I. Are they Israelites? So *am* I. Are they the seed of Abraham? So *am* I.

A. Are they Hebrews?

1. **Hebrews-** Gr. **Hebraios-** *those who live in Palestine and use the language of the country*

a. Abraham was called "the Hebrew". [Gen 14:13](#)

b. This verse shows that the false teaches at Corinth were of Jewish origin, but they had also imbibed Greek philosophy. They might have been Gnostics which combined Greek philosophy, Jewish rules and traditions, and some aspects of Christianity.

B. So am I

1. Paul was of Jewish background although he was also a Roman citizen and lived in Tarsus.

C. Are they Israelites?

1. **Israelites-** Gr. **Israelites-** *a descendant of Israel or Jacob*

- a. The false teachers claimed to belong to one of the tribes of Israel.

D. So am I

1. Paul was of the tribe of Benjamin, one of the two faithful tribes to God along with Judah. [Php 3:5](#)

E. Are they the seed of Abraham?

1. **seed-** Gr. **sperma**

- a. This means they were physical descendants of Abraham.
- b. Both believing Jews and Gentiles [although not physical descendants] are the seed of Abraham through faith in Jesus Christ. [Gal. 3:29](#)
- c. A believer has been united to Christ and share what is true of Him. Jesus is the Seed of Abraham. In Him we are also the seed of Abraham and heirs according to the promises given to Abraham.

2. **Abraham-** Gr. **Abraam-** *father of a multitude*

- a. Abraham got saved as a Gentile and became a Jew with the covenant of circumcision. He is the father of the Jews and believing Gentiles.

F. So am I

1. Paul was both the physical and spiritual seed of Abraham.
[Rom 11:1](#)

23. Are they ministers of Christ?—I speak as a fool—I *am* more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often.

A. Are they ministers of Christ?

1. **ministers-** Gr. **diakonos**

- a. A minister is a servant. The false teachers at Corinth had no heart to serve others. They served themselves first.

B. I speak as a fool-

1. **fool-** Gr. **paraphroneo-** *to be beside one's self, out of one's senses, void of understanding, insane*

- a. It is foolish to compare yourself with others.

C. I am more:

1. More of a minister of Christ, not more of a fool.

D. in labors more abundant,

1. labors- Gr. kopos

a. Paul labored hard, but by and in the grace of God.

[1Co 15:10](#), [Col 1:29](#), [1Th 5:12](#), [1Ti 4:10](#)

E. in stripes above measure,

1. stripes- Gr. plege

a. We don't have record of when and what circumstances he received these punishments from the Jews.

b. He was beaten with rods three times. [2 Cor. 11:25](#) One of the times is recorded in [Acts 16:22-23](#).

F. in prisons more frequently,

1. prisons- Gr. phulake

a. Scripture records Paul in prison four times- In Philippi, Caesarea, and twice in Rome. He no doubt was imprisoned at other times as well.

G. in deaths often

1. deaths- Gr. thanatos

a. This does not mean he died often, but he was exposed to death often. The ways in which he was exposed to death are enumerated in the following verses. i.e. [Act 21:31](#)

24. From the Jews five times I received forty *stripes* minus one.

A. Jews- Gr. Ioudaios

a. Paul was called primarily to the Gentiles. However, Paul always tried to go to the Jews first. He would tend to get into debates with the Jews and get them all riled up at him. It was like stirring up the hornet's nest. If you do that you will get a lot of stings. A lot of these stripes were not necessary if he had gone to who he was supposed to go to in the first place.

B. five times- Gr. pentakis

1. Five is the number of grace. Paul took these stripes so we could have the gospel of grace today.

C. received- Gr. lambano

D. forty stipes- Gr. tessarakonta- forty [omit stripes- not in Greek]

1. *The word "stripes" does not occur in the original, but is necessarily understood. The Law of Moses [Deu 25:3](#) expressly limited the number of stripes that might be inflicted to 40. In no case might this number be exceeded. This was a humane provision, and one that was*

not found among the pagan, who inflicted any number of blows at discretion. -Barnes Commentary

2. The Jews whipped with a whip with three cords on it.

3. *"Five times," says Paul, "I received the forty stripes less one." This was a Jewish punishment. The Jewish law lays down the regulations for such scourging ([Deu 25:1-3](#)). The normal penalty was forty stripes, and on no account must that number be exceeded, or the scourger himself was subject to scourging. Therefore they always stopped at thirty-nine. That is why scourging was known as "the forty less one." The detailed regulations for scourging are in the Mishnah, which is the book in which the Jewish traditional law was codified. "They bind his two hands to a pillar on either side, and the minister of the synagogue lays hold on his garments--if they are torn, they are tom, if they are utterly rent, they are utterly rent--so that he bares his chest. A stone is set behind him on which the minister of the synagogue stands with a strap of calf-hide in his hand, doubled and re-doubled, and two other straps that rise and fall thereto. The handpiece of the strap is one handbreadth long and one handbreadth wide, and its end must reach to his navel (i.e. when the victim is struck on the shoulder the end of the strap must reach the navel). He gives him one third of the stripes in front and two thirds behind, and he may not strike him when he is standing or when he is sitting but only when he is bending down ... and he that smites smites with one hand and with all his might. If he dies under his hand, the scourger is not culpable. But if he gives him one stripe too many, and he dies, he must escape into exile because of him." That is what Paul suffered five times, a scourging so severe that it was liable to kill a man. - Barclay Commentary*

E. minus- Gr. **para**

F. one- Gr. **mia**

1. *In practice among the Hebrews, the number of blows inflicted was in fact limited to 39, lest by any accident in counting, the criminal should receive more than the number prescribed in the Law. There was another reason still for limiting it to 39. They usually made use of a scourge with three thongs, and this was struck 13 times. -Barnes Commentary*

25. Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep;

A. Three times I was beaten with rods;

1. **three times-** Gr. **tris**

2. **beaten with rods-** Gr. **rhabdizo**

a. In Philippi, it states that the city officials commanded Paul and Silas be beaten. The same Greek word, **rhabdizo**, is used which shows that he was beaten with rods.

b. *"Three times," says Paul, "I have been beaten with rods." This was a Roman punishment. The attendants of the magistrates were called the lictors and they were equipped with rods of birch wood with which the guilty criminal was chastised. Three times that had happened to Paul. It should never have happened to him at all, because, under Roman law, it was a crime to scourge a Roman citizen. But, when the mob was violent and the magistrate was weak, Paul, Roman citizen though he was, had suffered this. -Barclay Commentary*

B. once I was stoned;

1. **stoned-** Gr. **lithazo**

a. This happened to Paul in Lystra. [Act 14:19](#) Apparently, there was no Roman oversight in the area when this took place, because stoning, a Jewish punishment, was not permitted by the Romans.

C. three times I was shipwrecked;

1. **three times-** Gr. **tris**

2. **shipwrecked-** Gr. **nauageo**

a. One instance of this was recording in [Acts 27](#).

D. and night and day I have been in the deep

1. **and night and a day-** Gr. **nuchthemeron**

a. The Jews record a 24-hour day starting with the night and then ended with the day.

2. **deep-** Gr. **buthos**

a. He was floating on a piece of the broken-up ship. [Acts 27:44](#)

b. It was undoubtedly very cold.

26. in journeys often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the Gentiles, in perils in the city, in perils in the

wilderness, *in* perils in the sea, *in* perils among false brethren;

A. in journeys often,

1. **journeys**- Gr. **hodoiporia**- *travels*

a. We have in scripture three missionary journeys that Paul carried out over vast distances. Undoubtly, there were more than what we see in the book of Acts.

B. in perils of waters,

1. **perils**- Gr. **kindunos**

2. **waters**- Gr. **potamos**- *river, torrent*

a. The difference between perils of waters and perils in the sea is that "waters" speak of rivers and the sea is the Mediterranean Sea.

b. Paul no doubt had to cross swollen and rapid moving rivers in his travels, which were very dangerous to traverse.

C. in perils of robbers,

1. **robbers**- Gr. **lestes**

a. An example of this is the region of Pamphylia. This region was known to be infested with thieves that waited to pounce on travelers. We see in the book of Acts that young Mark left Paul and Barnabas at this place and went back home. He might have fled out of fear. Mark was known to run when he got afraid. Most bible scholars believe in the book of Mark that the man who fled naked from the garden of Gethsemane and left his outer garment was none other than Mark himself.

b. *Perhaps he was afraid of the proposed journey up into the plateau where Antioch in Pisidia stood, for it was one of the hardest and most dangerous roads in the world.* -Barclay's Commentary

D. in perils of my own countrymen,

1. **own countrymen**- Gr. **genos**

a. Some of these perils were self-imposed because Paul was called to the Gentiles, but he always tried to go to the Jews, and when they rejected him, and often beat him, he would turn to the Gentiles.

b. I.e. [Act 23:21](#)

E. in perils of the Gentiles,

1. **Gentiles**- Gr. **ethnos**

a. An example of this was in Ephesus where a whole amphitheater of idol worshipping Gentiles was stirred up against him.

F. in perils in the city,

1. **city-** Gr. **polis**

a. Such was the case in the city of Jerusalem where he was arrested and sent to Rome. [Act 21:30-31](#)

G. in perils in the wilderness,

1. **wilderness-** Gr. **eremia**

a. Undoubtly, wild and poisonous animals were present in the wilderness.

H. in perils in the sea,

1. **sea-** Gr. **thalassa**

a. This undoubtly speaks of him going through storms and shipwreck.

I. in perils among false brethren

1. **false brethren-** Gr. **pseudadelphos**

a. Paul speaks of these in Galatians. [Gal 2:4](#)

b. I believe the teachers Paul speaks of in this letter fall under this category. I say this because he talks about ministers of Satan masquerading around as ministers of Christ.

27. in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness—

A. in weariness and toil,

1. **weariness-** Gr. **kopos-** *intense labour united with trouble and toil*

2. **toil-** Gr. **mochthos-** *a hard and difficult labour, toil, travail, hardship, distress*

a. It is well documented in the New Testament that Paul often worked to maintain himself while ministering.

B. in sleeplessness often,

1. **sleeplessness-** Gr. **agrupnia-** *sleeplessness, watching*

C. in hunger and thirst,

1. **hunger-** Gr. **limos-** *scarcity of harvest, famine*

a. This was due to scarcity of food.

2. **thirst-** Gr. **dipsos**

a. This was due to scarcity of water or other drink.

D. in fastings often,

1. fastings- Gr. **nesteia**

a. This is not the same as hunger. Hunger was due to scarcity of food. Fastings are self-imposed times of restriction of food for a spiritual purpose.

E. in cold and nakedness

1. cold- Gr. **psuchos-** *to cool by blowing*

a. This is due to not having shelter at night while traveling or traveling in the wintertime. [1Co 4:11](#)

2. nakedness- Gr. **gumnotes**

a. This is lack of sufficient clothing due to the fact that that they may have worn out or had been damaged in traveling.

28. besides the other things, what comes upon me daily: my deep concern for all the churches.

A. besides the other things,

1. The other things just listed.

B. what comes upon me daily:

1. comes upon- Gr- **episustasis-** *a hostile banding together or concourse, to throng*

a. Paul was daily thronged by issues that needed his attention concerning the churches he was overseeing.

2. daily- Gr. **kata hemera**

a. This speaks of unremitting care.

C. my deep concern for all the churches

1. deep concern- Gr. **merimna-** *care, anxious interest*

2. churches- Gr. **ekklesia**

a. This is not every church in existence, but the ones he founded and planted.

b. The church who gave him the most trouble he had to be concerned about is this church he is writing to now- Corinth.

29. Who is weak, and I am not weak? Who is made to stumble, and I do not burn *with indignation*?

A. Who is weak,

1. weak- Gr. **astheneo-** *to be weak, feeble, to be without strength, powerless*

- a. This was what allowed them to be caused to stumble.
- b. We are strengthened by God's grace and the Holy Spirit.

[Eph. 6:10](#), [Rom. 8:26](#)

B. and I am not weak?

- 1. Paul had weaknesses himself. Paul recognized them and sought God's grace for them. The Corinthians were wholly ignorant of their weakness thus were prone to stumble because of pride.

C. Who is made to stumble,

- 1. **stumble**- Gr. **skandalizo**- *trip up (figuratively stumble [transitively] or entice to sin, apostasy or displeasure*

- a. The false teachers were causing them to stumble in regards to their faith.

D. and I do not burn with indignation

- 1. **burn with indignation**- Gr. **puroo**- *to be incensed, indignant*

- a. It angered Paul to see that the false teachers had taken advantage of the weakness of the Corinthians and caused them to stumble in their faith.

30. If I must boast, I will boast in the things which concern my infirmity.

A. If I must boast,

- 1. **boast**- Gr. **kauchoami**

- a. Boasting is not wrong as long as it is in the right thing.

B. I will boast in the things which concern my infirmity

- 1. **infirmity**- Gr. **astheneia**

- a. Most people boast in their strengths and hide their weaknesses. Paul did the opposite. He refused to boast in his strengths but gave God all the glory. He rather boasted in his weaknesses so that the grace and power of Christ would rest upon him. [2 Cor. 12:9](#)

31. The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying.

A. The God and Father of our Lord Jesus Christ,

- 1. **God and Father, Lord Jesus Christ**

- a. Here we see two members of the Godhead- God the Father and the Lord Jesus Christ.

B. who is blessed forever,

1. **blessed**- Gr. **eulogetos**- *well spoken of*

C. knows that I am not lying

1. **knows**- Gr. **eido**- *to know fully and precisely*

a. God's knowledge is full and precise.

b. This speaks to God being omniscient.

2. **lying**- Gr. **pseudomai**

a. We can lie to others, and even lie to ourselves, but we cannot successfully lie to God.

32. In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me;

A. In Damascus the governor,

1. **Damascus**- means "*place of blood*"

a. This is where Paul went to shed the blood of the saints before his conversion.

b. It was here that Paul placed his faith in Jesus Christ as the Messiah and was cleansed by the blood of Jesus.

2. **governor**- Gr. **ethnarches**- *governor of a minority or ethnic community*

a. This was not Aretas who was the king at the time the governor ruled.

B. under Aretas the king,

1. **Aretas**- means "*engraver*"

a. This is a type of Jesus. He has engraved those who believe upon Him upon His hand. [Is. 49:16](#) The governor that ruled the land was a type of Satan, who for a time rules on earth, although King Jesus is the ultimate ruler that will come back.

2. **king**- Gr. **basileus**

C. was guarding the city of the Damascenes with a garrison,

1. **guarding**- Gr. **phroureo**

a. Satan guards this earthly realm to capture those who would receive Jesus and be redeemed by His blood.

2. **city**- Gr. **polis**

3. **Damascenes**- *of Damascus*

4. **garrison**- not in Greek- omit

D. desiring to arrest me

1. **desiring**- Gr. **thelo**

2. **arrest**- Gr. **piazo**- *to lay hold have, capture*

a. It is interesting that Saul [Paul] went to Damascus to capture Christians, but upon being converted, was a target of the same thing. [Act 9:24](#)

b. Satan brings men into bondage, so they don't accept Jesus and be free.

33. but I was let down in a basket through a window in the wall, and escaped from his hands.

A. but I was let down in a basket through a window in the wall,

1. **let down**- Gr. **chalao**- *to let down from a higher place to a lower*

a. Paul trusted in those who let him down.

2. **basket**- Gr. **sargane**- *a basket, a basket made of ropes, a hamper*

3. **window**- Gr. **thuris**- *a little door, window*

4. **wall**- Gr. **teichos**- *the wall around a city*

a. [Act 9:22-25](#)

B. and escaped from his hands

1. **escaped**- Gr. **ekpheugo**- *to flee out of*

2. **hands**- Gr. **cheir**