

II Corinthians Lesson 11

II Cor. Chapter 11

Distributed by: KJV Bible Studies

Website: www.KjvBibleStudies.net

Email: mailKjvBibleStudies@gmail.com

Memory verses for this week: *Eccl 3:6 A time to get, and a time to lose; a time to keep, and a time to cast away;*

Introduction: Last week in Chapter 10, Paul defended his apostleship, and warned the church there in Corinth to be careful to judge themselves accurately. Not comparing themselves one to the other in human judgment, but rather in relation to Jesus Christ. Jesus is the one we should look to and attempt to copy in our daily lives. He then catalogues his credentials through his afflictions demonstrating his unique apostolic position.

I. Paul's Godly Jealousy

2 Corinthians 11:1 Would to God ye could bear with me a little in my folly: and indeed bear with me. 2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

In the opening portion of this chapter, Paul begins by showing that the false teachers there in Corinth were seeking to undermine confidence in him and to lead the people away from the simplicity of the true Gospel. We talked last week that the false teacher seeks to tear down while the true man of God seeks to build up Christians. When trying to determine whether a person is teaching the truth, always ask "What is the purpose of what is being taught?" and "What is this person's motive in teaching this?" If it is to hurt others or glorify self, be sure that this person is not teaching God's way.

If a person is always finding fault with others and never building you up, this is a false teacher. Paul was one who taught in honesty and truth. Paul had just written how foolish it was to praise oneself. Out of necessity, he is forced to do this very thing in his own defense. But what he had taught is true. We should always try to let words of praise come from another's lips, not our own.

Prov 27:2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

The reason Paul had to indulge in this "folly" was because he was jealous over these believers with a godly jealousy. In other words, he did not want them to be deceived by these false teachers. So many hurt the cause of Christ by having jealousy in churches today that is ungodly jealousy. Paul's jealousy was not build up self but to serve the Lord. Paul's desire is to see the church at Corinth remain loyal and devoted to Christ. Paul had led to be "espoused" or engaged to

Christ, and he wants them to remain faithful in this calling.

Though not stated, it is apparent that the critics of Paul, the false apostles, had not been shy about boasting of their own virtues to the point it dazzled the gullible Corinthian church. It forced Paul into the uncomfortable position of establishing his own spiritual credentials. He therefore begins this section saying, "Would to God ye could bear with me a little in my folly: and indeed bear with me". The thought simply is, please put up with me, perhaps foolishly, defending myself. He in effect apologizes.

In verse 2, Paul was jealous of them as a groom would be of his bride. He had a godly zeal for this church he had founded. Without going into all the social implications of that day regarding espousal, it essentially had the sense of being 'engaged' in the modern sense.

Here, one of the clear analogies of Christ and the church, as his bride, is found. Paul, as a servant of Christ was the chief instrument in the establishment of the Corinthian church. He had espoused them to Christ. The marriage was not yet fully consummated. But they were engaged nevertheless. As a father determined to keep his espoused daughter pure, Paul likewise was determined to present the Corinthian church "as a chaste virgin to Christ." He spoke primarily spiritually, though there certainly had been physical immorality in that church.

2 Cor 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

With that same immorality in mind, the Apostle uses the illustration of the seduction of Eve by Satan in Eden. Some have foolishly used this verse to try and build a case that the devil had a physical relationship with Eve in the garden of Eden. A careful study reveals that Paul refers to the singular sincerity of the gospel of Christ. It is neither complex nor devious. It is simple and sincere.

His greater point was his fear of the doctrinal and spiritual corruption of the Corinthian church from the false gospel preached by the boastful Judaizers who had afflicted them. He clearly had a true burden for them.

Paul was afraid that Satan might be able to beguile the Corinthians, even as he did in the garden of Eden with Eve. Satan is very subtle, and works to destroy each of us. If you think about it, all Satan had to do was mix up a little truth with a little error and this led her astray. If we don't know the word of God, Satan can

twist us so many ways that we can't get loose. But when you are grounded and know the truth, Satan can't penetrate that barrier of the word of God. Paul fears that these young Christians there in Corinth might be led astray from the simple faith in the Lord Jesus Christ.

Paul clearly alludes to the Judaizers which had infested the church at Corinth. These Judaizers had in fact preached another Jesus, another spirit, and another gospel. Paul, however, uses a bit of ironic sarcasm in stating "ye might well bear with him." These sought to discredit Paul. But they had no new gospel, spirit, or Christ to offer than what they had received through Paul. So with sarcasm, Paul urges them to go along with them.

Verse 4 speaks of many preachers in pulpits all over the world. They teach and preach a little of the truth, but add things to the gospel that God never intended. Many say if you have Jesus and enough works, then you can be saved. Others teach that if you have Jesus and some church ordinance (such as baptism), then you can be saved. But anytime someone adds to the simplicity of Jesus and Jesus alone for salvation, that man is not teaching the truth.

The word of God teaches that if we hear the word of God, and we recognize that we are sinners by the convicting power and drawing of the Holy Spirit, and we repent of our sins and turn by faith to Jesus for salvation, we will be saved. It is that simple. Following the commandments, being baptized, and working for the Lord are all good things and should be done. But not a one is required for a person to be saved.

2 Tim 1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Eph 2:9 Not of works, lest any man should boast.

Gal 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Gal 1:7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. Gal 1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. Gal 1:9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

Acts 4:10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. Acts 4:11 This is the stone which was set at nought of you builders, which is become the head of the corner. Acts 4:12 Neither is

there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

2 Cor 11:5 For I suppose I was not a whit behind the very chiefest apostles. 6 But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

Paul continues: "For I suppose I was not a whit behind the very chiefest apostles". He refers once again to the false teachers advocating a return to Judaism. They had come purporting themselves to be apostles of the highest rank.

Paul explains that he was an apostle not far behind the chiefest apostles. As a matter of fact, I think that Paul will be the 12th name on the wall and will sit with the others when they judge the 12 tribes of Israel one day. We certainly know it won't be Judas Iscariot, because he was a lost man. It could possibly be Matthias who was chosen to replace Judas, but in my heart I feel sure it will be Paul, the apostle unto the gentiles. Paul tells them that he might not be the best speaker to be found, he when he did speak, he knew what he was talking about. We read the verses last week which spoke of how God does not call many of the mighty into the work of the Lord. He uses the base things of this world to confound the wise. If I had my choice, I would always prefer to be like Paul, not particularly a great speaker, but always teaching the full truth.

Paul brings them back to cold reality. He made no apology for having knowledge directly revealed to him from Jesus Christ. Moreover, his life and ministry had been fully manifested before them. They knew his integrity, character, and doctrine.

J. Vernon McGee has a very high opinion of Paul as well as I. Here is what he had to say about Paul:

Paul was a brilliant man, but he used simple language. There are two men who have had a great influence on my life. One was a scholarly man in Memphis, Tennessee, who taught in simplicity. The other was Dr. Harry A. Ironside who was known as a simple preacher. He was a brilliant man, but he preached with simplicity. He put the cookies on the lower shelf where the kiddies could get them. Simplicity was the method of Paul.

Paul says that he was rude in speech. I think that he actually adopted the language that the Corinthians would understand, and I am of the opinion that it may have been a rather rude approach. However, Paul was a brilliant man. From his writings I would judge that he had the highest I.Q. of any man who has walked this earth.

2 Cor 11:7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? 8 I robbed other churches, taking wages of them, to do you service. 9 And when I was

present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

In going to Corinth, Paul had never sought any financial support from them. At times, he had worked on the side as a tent maker (Acts 18:1-3). Later, other churches had sent financial support for his ministry. The Corinthian church had never supported him. He therefore confronted them with the question, 'Was that a sin? By so humbling himself, had he only further inflated their pride? His ministry had been free to them!'

He asks, "I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?" Continuing, Paul wrote, "I robbed other churches, taking wages of them, to do you service". His support came from other churches. He had received 'wages' from them to enable his ministry at Corinth. When he was in Corinth and having need, he was not a burden to anyone there. To the contrary, his needs were met by brethren from the churches of Macedonia.

He assured the Corinthian brethren that he would never be a burden to them. That in itself should have embarrassed the Corinthian church. (See also Acts 18:5 and Philippians 4:15-18 for further insight in this regard.)

Paul was like every true pastor.. he preached the Gospel of God freely and accurately. He explains that other churches helped to pay his way while he was at Corinth. It is an honor that we as a church can help missionaries when they go to the foreign field. That is how we accomplish the great commission given to the church where he spoke of how we are to preach the gospel to every creature in the world. You and I may not can go to the foreign field, but by supporting missionaries, we help to reach the lost in countries all around the world.

Concerning Paul, he was a man who was not afraid to work either. He spoke of using his tent building trade to pay some of his expenses as he journeyed doing the work of the Lord. Far too many who are called to the mission field refuse to go until they have all the support they need. When the majority of the money is in place, I believe God will supply every need if a man will go ahead and go and trust God. Even if a person had to work some to begin with, to be in God's Will and be found preaching the gospel is one of the ultimate accomplishments any missionary could claim.

2 Cor 11:10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. 11 Wherefore? because I love you not? God knoweth. 12 But what I do, that I will do, that I may cut off occasion from them

which desire occasion; that wherein they glory, they may be found even as we.

Paul was a man determined that no one would stop him from boasting that the gospel is free. Paul took care of himself, and was a burden to no man. What a great testimony this man had. He speaks of how that he was careful to cut off those who would make occasion to glory in themselves. No matter where Paul went, it seemed someone was always there as an opponent observing him and seeking a reason to criticize him. We should not be surprised when Satan rears his ugly head up against us. Paul's desire was that those that criticized him might come to the point where they could glory in the freeness of the gospel as he did.

Notwithstanding the sniping of his critics, Paul continued, "As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia". That is, no one could stop him from boasting how he had preached the gospel without cost in the region of Achaia. Achaia, of course, is southern Greece wherein Corinth was located. If one should ask why, his answer was simple." Because I love you not? God knoweth". It was only too apparent that he loved them and for that reason, he had freely ministered to them.

In verse 12, Paul called their bluff. "But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we." He would continue his practice of seeking no support from them that he might cut off any basis from those looking for a reason to criticize him. To the contrary, let these false, self-proclaimed apostles, the Judaizers, be as Paul. That is, let them have their ministry to you at no cost. Clearly implied is that these troublemakers were in fact living off the Corinthian church. Paul challenged these to live by faith as he had done.

II. The Warning Against False Teachers

2 Cor 11:13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

He now calls them exactly what they were. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. Strong charges are these. They were counterfeit and deceitful apostates while masquerading as apostles of Christ. Paul specifies what they really were: the advocates of false, counterfeit religion of which the world so abounds. The following text will make clear their ultimate origin. One of the honest truths usually covered up by the world is at hand. "And no marvel; for Satan himself is transformed into an angel

of light". The devil is in the religion business. It is one of his greatest enterprises.

The fact that he is able to portray himself as an angel of light is dangerous. He who is in fact the chieftain of darkness goes about cleverly disguised as a messenger of light. How many 'reverends,' 'men of the cloth,' and 'clergy' could be accused of the same?

Drawing the focal point back to the false apostles at Corinth, Paul concludes, "Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works".

If Satan can portray himself as an emissary of light, it is no big deal if his servants disguise themselves as ministers of righteousness. Notwithstanding their pretense, their end would be in accordance with their apostate activity. Clearly implied is that their damnation is just.

Paul here is not talking about true apostles in these verses, but those that were 'deceitful workers.' They had no call into God's work, and were not saved Christians. Paul said that as Satan, they had transformed themselves into the appearance of being ministers of Jesus Christ. You don't have to look too far to find a false teacher. Flip on the television dial and probably at least half of the ones you see are not true men of God.

Satan is the one leading those who are false teachers. Satan has powers like no man... he can literally change himself into an angel of light. He is devious. When he tempted Christ, he even quoted scripture to try and get Christ to follow after him. But none of his false teachings tricked Christ. If Adam and Eve had not been deceived, we would not have inherited our fallen nature.

Genesis 3:4-6 And the serpent said unto the woman, Ye shall not surely die: 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Paul says that the end of these false apostles will be according to their works.

III. Paul's Forced Boasting

2 Cor 11:16 I say again, Let no man think me a fool; if otherwise, yet as a fool

receive me, that I may boast myself a little. 17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.

Paul is not following the example of the Lord in this boasting that he does in these verses. Christ never set an example of boasting of himself. Since many in Corinth gloried after the flesh, Paul uses this to show how much he could glory also if he so desired.

Paul continues, "I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little". He had been compelled to say what he had by his detractors and their disparagement of his ministry. Even if the church considered him foolish, nevertheless, he urged them to receive him that he might glory if only a little.

In verse 17, Continuing to reason, he proceeds. "That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting." Paul had heretofore appealed to the example of Christ (10:1). However, he admits at this point that he is not in keeping with that. In what he is about to write, if there is folly, it is his alone.

2 Cor 11:18 Seeing that many glory after the flesh, I will glory also. 19 For ye suffer fools gladly, seeing ye yourselves are wise. 20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

A little later in the chapter, Paul will rehearse the long account of his physical sufferings for Christ. They, for the most part, were physical—in the flesh. Therefore, he wrote, "Seeing that many glory after the flesh, I will glory also". His critics gloried in their flesh (i.e., their circumcision). He therefore will also glory in his physical sufferings. There is a pure motive in Paul's actions. You have to look carefully for it.

He once again adds a bit of righteous sarcasm, "For ye suffer fools gladly, seeing ye yourselves are wise". His critics, like broad-minded Greeks, were willing to tolerate fools, appealing to their own presumed wisdom (with a condescending spirit).

Further disdain is directed at his Judaizing critics in verse 20.

In their condescending broad- mindedness, the Corinthian church had allowed themselves to be brought back under the bondage of the law. They allowed their resources to be devoured by these Judaizers.

They had allowed themselves to be taken by these false apostles and were more than willing to allow these selfsame Judaizers to make exaggerated claims about

themselves. Some even had tolerated these arrogant false teachers when they slapped one who disagreed with them. If his critics in the Corinthians church would tolerate all of that with their broad-minded tolerance, they would surely therefore suffer a fool such as Paul.

These people who were false teachers brought the people who followed after them into bondage rather than liberty. The bible sets us free when we find Jesus as our Lord and Savior. While Paul was no burden to the people, these false teachers devoured the Corinthians with their false teachings. They exalted themselves and were overbearing to the people.

*John 8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;
John 8:32 And ye shall know the truth, and the truth shall make you free.*

Rom 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Rom 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

Rom 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Rom 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Rom 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

Rom 8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

Rom 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

2 Cor 11:21 I speak as concerning reproach, as though we had been weak.

Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. 23 Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

Though continuing to defend his ministry, Paul shifts from irony to directness. He essentially informs the church that his critics had been a reproach to him, assuming him to be weak. He warned however, if they wished to be bold, he will be as well. He concedes however, that it might be folly to do so.

Pro 9:6 Forsake the foolish, and live; and go in the way of understanding.

Pro 9:7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot.

Paul gets down to brass tacks when he asks, “Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I”.

His scornful critics had come boasting to the Jewish element in the church that they were true Hebrews, Jews of the stock of Abraham. Paul responded that he was as well.

In verse 23, Paul now supersedes them by presenting some real evidence of the ministry. “Are they ministers of Christ? (I speak as a fool) I am more”. Whatever claim these lame Judaizing believers could make to Christ, Paul was in a league they were not. Paul spoke as the Judaizers spoke (on the same level) but Paul spoke the truth. He conceded such boasting might be folly. He proceeds to present a lengthy list of that which he had suffered for Christ, thus demonstrating the authenticity of his ministry. Through all his trouble, he had not quit or been stopped.

Notice the insignia of his rank in Christ:” in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft”. The word translated as labours (kopov kopos) has the sense of wearying or troublesome work—problems. Stripes refer to the wounds inflicted in numerous beatings. (See Acts 16:22, 33, and II Corinthians 11:24-25.)

He certainly had known what the inside of jails looked like and he had faced death on many an occasion. He bore in his body the marks of Christ.

This section of scripture (verses 21-29) really makes us realize what Paul suffered for the cause of Christ. Paul says if these deceivers are bold to speak of their own qualifications, Paul could also be bold. Paul explains if these false teachers could claim something in qualifications, he could claim even more. This man had a tremendous heritage.

Born a Hebrew, and Israelite, the seed of Abraham. Paul was known as a leading Pharisee and really knew the word of God, even before he was saved on that road to Damascus. By being a seed of Abraham, that made him part of the covenant God made with Abraham and his seed.

*Genesis 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;
Genesis 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.*

2 Cor 11:24 Of the Jews five times received I forty stripes save one. 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; 26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in

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

More specifically, Paul continued, "Of the Jews five times received I forty stripes save one". The Book of Acts and the epistles do not record these beatings by the Jews, yet there is no reason to doubt his veracity. Deuteronomy 25:3 specified that a Jewish flogging could not exceed forty blows. The Jews therefore routinely considered thirty-nine to be the maximum, lest they lost count and broke their law.

The litany continues: "Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep". The Romans tended to beat with rods which may have been that in Philippi as noted in Acts 16:23. Luke records his stoning in Acts 14:19. Stoning's were considered a form of capital punishment and that is what no doubt had happened at Lystra. Nevertheless, God raised him up.

The account of his shipwreck in Acts 27-28 had not as yet taken place. Therefore, there were three other similar shipwrecks Paul suffered, including one wherein he floated on wreckage for a full day and night.

Paul proceeds to enumerate other perils: Paul had faced shipwrecks. Highway robbers were a common threat of the day and Paul evidently had faced them. He certainly had been endangered by hostile Jews. He had faced similar hostility by gentiles such as at Philippi and Ephesus.

It made no difference if he was in urban areas such as Damascus and Jerusalem, in rural areas, or at sea; dangers presented themselves. He even faced the treachery of false brethren as his epistle to Corinth made clear.

2 Cor 11:27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 28 Beside those things that are without, that which cometh upon me daily, the care of all the churches. 29 Who is weak, and I am not weak? who is offended, and I burn not?

Moreover, Paul routinely faced deprivation from the hardships he endured. He knew what weariness and pain meant. He had endured sleepless nights often as well as hunger, thirst, and fastings. The latter likely was involuntary fasting necessitated by lack of food. He further had experienced winter's elements with inadequate clothing. On top of his physical affliction over the years, Paul had carried the spiritual load of the numerous churches on his shoulders. He continually carried concern and even anxiety over the needs of the many young churches of which he had contact. This may have been a heavier burden than all his physical problems.

In verse 29, Paul asks rhetorically, "Who is weak, and I am not weak? who is offended, and I burn not?" When his young churches underwent problems he bore the problems as well. When they were weak, he carried that concern. When they were attacked, he burned within against the evil one.

2 Cor 11:30 If I must needs glory, I will glory of the things which concern mine infirmities. 31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. 32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: 33 And through a window in a basket was I let down by the wall, and escaped his hands.

Paul goes through a brief history of his life and what he had experienced as a minister of Christ. When you look at Paul's life, and you put your own experiences against what Paul faced, it gives you a very humbling feeling. I've done so little for the cause of Christ compared to Paul. The beatings he mentions in verse 24 is recorded in Acts 16.

Acts 16:22-23 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. 23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

Paul faced many heartaches and shipwrecks. Besides these mentioned here, he also suffered the one in Acts 27 on his trip to Rome. Paul was dedicated to God, and because of it, he suffered. But a great deal of joy was in Paul for all that he did for the cause of Christ. His number one thing in life was to see the churches flourish and grow to the honor and glory of God.

His haughty critics had boasted of their meager inflated credentials. Paul had just presented his. He concludes the matter by acknowledging, "If I must needs glory, I will glory of the things which concern mine infirmities". Referring back to verse 23, if his critics claimed to be ministers of Christ, let them exceed Paul's credentials or compare in some way the identifying marks of the true ministry. His were apparent for all to see.

To add further force to his claim, the great Apostle invoked even higher authority by stating, "The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not". No more solemn oath can be taken than of God above. Paul knew his claim to be true and hesitated not a moment to verify such by this sacred assurance.

The reference here is to Acts 9:23-25. Paul here adds details about the governor and his escape from Damascus not otherwise recorded in Scripture. Aretas was king of Petra, and the father-in-law of Herod Antipas. Paul here refers to a braided rope or a basket made of ropes such as was used for hoisting cargo onto ships. In any event, Paul escaped Damascus by such a rope device. The chapter

ends, further demonstrating his indisputable credentials for the ministry. None other to this day could make such claim.

KJV Bible Studies are prepared and distributed free of charge. The lessons may not be sold without consent. If you have questions or wish to discuss the lessons, or possibly need help in finding Jesus Christ as your Personal Lord and Savior, contact us at the email below.

Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

Website: www.KjvBibleStudies.net

Email: mailKjvBibleStudies@gmail.com

Practice Random Acts of Kindness. Each act spreads, and many will be blessed.