

Holding Fast to the Gospel of Jesus

Summary and Goal

The world is full of temptations and distractions to keep people from a saving knowledge of Jesus Christ. Satan himself engineers these to oppose the work of God. But sometimes these distractions enter into the midst of the church with the aim of leading even believers astray. In this session, we will be warned to hold fast to the one true gospel of Jesus crucified and raised. We will be challenged to rely on God's power and direction for sharing this gospel with others. And we will be emboldened to confront anyone who would try to distract people from the truth of the gospel.

Session Outline

1. Hold fast to the one true gospel (2 Cor. 11:1-4).
2. Rely on God's power to share the gospel (2 Cor. 11:5-11).
3. Confront those who preach a false gospel (2 Cor. 11:12-15).

Background Passage: 2 Corinthians 11:1–12:13

Session in a Sentence

God empowers His people to share the one true gospel of Jesus Christ and confront anyone who preaches a false gospel.

Christ Connection

Jesus proclaimed that He alone is the way a person can be saved and come to the Father. This exclusive claim is at the heart of the gospel. As followers of Christ, we are to hold fast to the one true gospel of Jesus and proclaim it to the world as we also confront the false gospels preached by others.

Missional Application

Because we have been saved and transformed by the one true gospel of Jesus, we share it with others in the power of God.

Date of My Bible Study: _____

Group Time

Introduction

EXPLAIN: Use the paragraph on page 121 in the DDG to comment on how interacting with exotic animals might seem dangerous and therefore foolish, this kind of activity still appeals to people nonetheless, whether to their joy or their peril.

Swimming with sharks, disturbing beehives, challenging gorillas, poking sleeping bears, hunting crocodiles with your bare hands—most people would call these foolish choices. Depending on the context, there could be some validity to each of these activities for trained zoologists and researchers, but by and large, people dismiss each of these as a fool's errand. The danger and certain pain outweigh any conceivable benefit. But that doesn't stop people from fantasizing about interactions with exotic animals, nor does it prohibit everyone from participating in such activities, whether to their joy or their peril.

INTERACT: Ask group members the following question.



What animal would you count it most foolish to seek out and encounter? (be prepared to give an answer of your own to jump-start the conversation)

SAY: Generally, we avoid foolishness, but not always. Because of our sin, foolishness can sound like wisdom, and vice versa. To unbelievers, the message of the cross sounds like foolishness (1 Cor. 1:18). But if believers aren't careful, they too can debate, doubt, and dismiss what is central to the faith.

SUMMARIZE: The world is full of temptations and distractions to keep people from a saving knowledge of Jesus Christ. Satan himself engineers these to oppose the work of God. But sometimes these distractions enter into the midst of the church with the aim of leading even believers astray. In this session, we will be warned to hold fast to the one true gospel of Jesus crucified and raised. We will be challenged to rely on God's power and direction for sharing this gospel with others. And we will be emboldened to confront anyone who would try to distract people from the truth of the gospel.

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Point 1: Hold fast to the one true gospel (2 Cor. 11:1-4).

SAY: The apostle Paul and the Corinthian Christians had a love/not so loving relationship, not unlike a parent-child relationship at times. Paul loved the church that he helped to plant in Corinth (Acts 18:1-18). He preached and taught God's Word and the gospel there for a year and a half before the Holy Spirit led him elsewhere. But his letters to the Corinthian church had to address some big theological, practical, and personal problems, one of those being the Corinthians began to question his credibility as an apostle.

READ 2 Corinthians 11:1-4 (DDG p. 122).

¹ I wish you would bear with me in a little foolishness. Do bear with me! ² For I feel a divine jealousy for you, since I betrothed you to one husband, to present you as a pure virgin to Christ. ³ But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ. ⁴ For if someone comes and proclaims another Jesus than the one we proclaimed, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you put up with it readily enough.

EXPLAIN: Use the first paragraph in the DDG (p. 122) to describe the church as the pure bride of Christ.

Having been instrumental in the gospel coming to Corinth, the conversions among the Jews and the Gentiles, and the founding of the church there, Paul saw himself as a spiritual father to the Corinthian church. He labored hard to provide for his own physical needs while at the same time providing for the spiritual needs of this fledgling congregation. His commitment and goal was to “give the bride away” to her betrothed husband—Jesus Christ. To that end, he sought her purity in the *faith* and in their *fellowship*.

- *Faith:* Paul taught the Corinthian Christians to be mindful and aware of their actions and associations lest they be participating in idol worship and the work of demons (1 Cor. 10:14-22). He explained the core of the gospel and the necessity of Jesus' resurrection and our own for the purpose of our salvation from sin (1 Cor. 15). And he emphasized the call for believers to be holy and separate from the world, though not abandoning the world (2 Cor. 6:14-7:1; see 1 Cor. 5:9).
- *Fellowship:* In his letters, Paul had to tackle the issues of division (1 Cor. 1:10-17), immoral church members (1 Cor. 5), lawsuits between believers (1 Cor. 6), the loving use of spiritual gifts (1 Cor. 12-14), and the presence of false teachers within their midst (2 Cor. 11-12). He was concerned for their unity in the faith in light of Christ's second coming and the “marriage of the Lamb” (Rev. 19:6-9).

FILL IN THE BLANKS: Provide group members with the answers for the call-out in their DDG (p. 122).

Bride of Christ: The church is described as the bride of Christ, faithfully **waiting** for the day when Christ will return and heaven and earth will be one. Made up of all believers from all **tongues** and **nations**, the church is the bride that Christ **redeemed**.

Essential Doctrine “Bride of Christ”: The church is described as the bride of Christ, faithfully **waiting** for the day when Christ will return and heaven and earth will be one. Made up of all believers from all **tongues** and **nations**, the church is the bride that Christ **redeemed**. The picture of a bride also speaks to the permanence of Christ’s relationship with the church, for marriage was intended by God to be a lasting covenant between a man and a woman (Gen. 2:24; Matt. 19:5).

EXPLAIN: Use the second paragraph in the DDG (p. 122) to emphasize that the church should never entertain different gospels.

Within the fellowship of the church in Corinth, some believers had tolerated and even welcomed boastful teachers of a different Jesus, a different spirit, and a different gospel—in other words, a different faith that could not save. And listening to these voices, the Corinthians had begun to belittle Paul’s voice. But jealous on God’s behalf for these fellow believers, Paul chose to fight this uphill battle and get a little muddy in the process. To counter the fools threatening his children in the faith, he too would engage in some “foolishness,” namely, doing some boasting of his own as an apostle of the one true gospel.

- God has given us one gospel and no other (see Gal. 1:6-9). Jesus alone is the way to the Father (John 14:6), and that path of reconciliation between God and humanity took Jesus to the cross, to the grave, and then out of the grave and into the skies (1 Cor. 15:1-8). Every other gospel that people might preach cannot be good news but only bad news because the end thereof is death in sin and hell. Salvation is found in Jesus’ name alone (Acts 4:12), but exactly who that Jesus is matters. If we do not believe in the Jesus of the Bible, about whom all the Scriptures testify—the Son of God, the crucified and risen Savior—then we are deceived by Satan and on a path to destruction.
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INTERACT: Ask group members the following question.



What are some “other gospels” people proclaim? (a gospel of self-righteousness achieved through good works; a Jesus who affirms people in their sin instead of calling them out of it; a spirit of pluralism in the world that says every religion is valid and a viable path to God; that we are our own gods and our salvation is found within each of us doing what is in our hearts)

Point 2: Rely on God's power to share the gospel (2 Cor. 11:5-11).

READ 2 Corinthians 11:5-11 (DDG p. 123).

⁵ Indeed, I consider that I am not in the least inferior to these super-apostles. ⁶ Even if I am unskilled in speaking, I am not so in knowledge; indeed, in every way we have made this plain to you in all things.

⁷ Or did I commit a sin in humbling myself so that you might be exalted, because I preached God's gospel to you free of charge? ⁸ I robbed other churches by accepting support from them in order to serve you. ⁹ And when I was with you and was in need, I did not burden anyone, for the brothers who came from Macedonia supplied my need. So I refrained and will refrain from burdening you in any way. ¹⁰ As the truth of Christ is in me, this boasting of mine will not be silenced in the regions of Achaia. ¹¹ And why? Because I do not love you? God knows I do!


EXPLAIN: Use the first paragraph in the DDG (p. 123) to show how Paul relied on God's power through his message of the gospel.

The culture of Corinth expected two things from her teachers: *First*, they wanted their teachers to be eloquent, trained public speakers, which Paul's opponents—the "super-apostles"—were. Paul could hold his own in a public forum (Acts 17:19-34), but a professional public speaker he was not. That did not stop Paul from fulfilling his calling, however, or give him an inferiority complex. In fact, he boasted in this because God's power could shine brightly through his shortcoming. Plus, while he lacked the desired training, he was more than adequate in his knowledge of the gospel message, which he heard firsthand from Jesus Himself (Gal. 1:11-12).

- The "super-apostles" boasted in their education and skills; they prized their Jewish pedigree and heritage—and the Corinthians were falling into their well-spoken trap even though it enslaved them once again to sin and death (2 Cor. 10:10; 11:20-23).
- When Paul arrived in Corinth, he made it a point not to wow the Corinthians with any speech, rhetoric, or wisdom, save the wisdom of God in the gospel of Jesus Christ. In a culture that valued public speaking, Paul chose to minister contrary to their expectations. Instead, his goal was to proclaim the gospel of Jesus clearly and simply so the Spirit of God would do His thing and the miracle of faith would demonstrate the amazing power of God to save sinners (1 Cor. 2:1-5).

Application: Moses tried to excuse himself from God's service because of a lack of speaking ability, but God declared He would work His power through Moses' weakness (Ex. 4:10-12). Similarly, in the context of Corinth, Paul's perceived weakness of speech allowed the power of God to shine through the message of the gospel. God is not concerned about our ability to speak well when sharing the gospel; He is concerned that we are faithful to speak the true gospel and leave the results up to Him.

INTERACT: Ask group members the following question.

 Which do you think is more prized in our culture: eloquence or knowledge? Why? (be prepared to give an answer of your own to jump-start the conversation)

EXPLAIN: Use the second paragraph in the DDG (p. 123) to show how Paul relied on God's provision.

The Corinthians' *second* expectation was that their teachers make their sole living through the practice of their teaching. If you were a good teacher, you were worthy of being supported by those who would learn from you. Paul himself recognized the validity of this arrangement, but he also claimed the right to forego such support (1 Cor. 9). His pattern of ministry was primarily self-supporting, not because he was unworthy of support but because he did not want to burden the people he ministered to, so he worked. He preached the gospel of Jesus for free out of love, and he trusted the Lord to provide for all his needs, which the Lord always does (Acts 18:5; Phil 4:19).

- The “super-apostles” tried to twist Paul’s motives to say he didn’t care about the Corinthians because he refused to take money from them, as if they were beneath him. They considered this a weakness of Paul’s ministry but also a negative reflection on themselves.
 - These enemies boasted in their trade of teaching, but Paul boasted in his sacrifice of hard work for the sake of preaching the gospel to the Corinthians, not out of ego but out of love. In this he reflected the Lord Jesus, who set aside His rights and privileges as the Son of God and came to earth as a man to die for our sin so we could be rich with the infinite blessings of His grace (2 Cor. 8:9).
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Point 3: Confront those who preach a false gospel (2 Cor. 11:12-15).

READ: Ask a volunteer to read 2 Corinthians 11:12-15 (DDG p. 124).

¹² And what I am doing I will continue to do, in order to undermine the claim of those who would like to claim that in their boasted mission they work on the same terms as we do. ¹³ For such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ. ¹⁴ And no wonder, for even Satan disguises himself as an angel of light. ¹⁵ So it is no surprise if his servants, also, disguise themselves as servants of righteousness. Their end will correspond to their deeds.

EXPLAIN: Use the first paragraph in the DDG (p. 124) to emphasize that the enemies of Jesus' church disguise themselves just as Satan does.

Up to this point, Paul has been sarcastic in his comments about the “super-apostles.” Their boasting and the gullibility of some Corinthian believers forced Paul to try to commend himself to them as an apostle, even though God’s commendation is the only one that matters (2 Cor. 10:18). But here, Paul gets to the point—these “super-apostles” were minions of Satan! They looked grand, sounded wise, and fit the Corinthians’ mold, but they lied, deceived, and destroyed, just like their master, Satan (John 10:10). As the saying goes, not all that glitters is gold. The church must examine her leaders; skills have their place, but knowledge of and commitment to the gospel are of utmost importance.



Voices from Church History

“Evil apes respectability, and tares do their best to look like wheat, but however close a similarity to wheat they have in appearance their taste completely undeceives the discerning ... We therefore need the grace of God, a sober mind and watchful eyes, so as not to eat tares for wheat and come to harm for not knowing better; so as not to mistake the wolf for a sheep and be ravaged; and so as not to take the death-dealing devil for a good angel and be devoured.”¹

—Cyril of Jerusalem (c. 313-386)

- Paul refused to take money from those he was ministering to, and he doubled down on that policy with the Corinthians. He wanted as much distinction between himself and the “super-apostles” as possible, for they were greedy peddlers of the Word of God (2 Cor. 2:17).
- The Old Testament gave warnings about false prophets who claimed to speak for God but told lies and attempted to deceive God’s people (Deut. 18:20-22). The New Testament echoes those warnings as it condemns false prophets, false teachers, and here, false apostles. These are wolves in sheep’s clothing who want nothing more than to feast upon and take advantage of their prey, and we’ll recognize them by their works, the fruit of their labor (Matt. 7:15-20).

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- Satan has a track record of being a liar and a murderer (John 8:44), but he dresses himself to hide his true nature. His words in the garden of Eden sounded like wisdom but they brought death (Gen. 3). He makes sin look enticing and enjoyable, but it always results in guilt, shame, and pain as it too leads to death (Jas. 1:14-15). His false gospel of self-help and self-righteousness has appealed to the desire of billions for self-sufficiency and self-glory, but the end of this path is self-destruction.
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INTERACT: Ask group members the following question.



What are some ways we can recognize false teachers in the church? (are they loving or not; are they greedy or do they give sacrificially; does their teaching correspond to the truth of the Scriptures; do they proclaim the gospel or a version of self-help and self-righteousness; do they point people to Christ or to themselves)

EXPLAIN: Use the second paragraph in the DDG (p. 124) to highlight that God’s judgment will come upon false apostles, false teachers, and false prophets just as it will come upon Satan and his demons.

Paul’s last shot in this passage was a warning of the future for the “super-apostles” and presumably those who would follow them. These enemies of the truth sought to deceive people and distract them from the Christ, the one true Person whose perfect righteousness could save them. Through their false gospel, they would condemn people to hell, the place prepared for Satan and his demons (Matt. 25:41). Likewise, they too would face the fiery judgment of God’s wrath for those who resist and oppose the kingdom of His Son, unless they repented.

- Jesus’ disciples recognized that Jesus alone has the words of life (John 6:68). His gospel message, along with the Holy Spirit, was committed to the disciples to take it to the ends of the earth (Acts 1:8). Paul too had received this commission, which he fulfilled through his missionary journeys and his Spirit-inspired letters to the churches. This was the gospel Paul preached everywhere he went; this was the gospel the Corinthian Christians had accepted through faith. This gospel alone—the truth of Christ crucified and raised for the salvation of sinners—is the message of eternal life. Every other “gospel” is a sentence of death and eternal destruction.
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INTERACT: Ask group members the following question.



Why must believers confront those who would preach a false gospel in the church? (the stakes are high: eternal life vs. eternal destruction; so she fulfills her commission from Jesus to proclaim His gospel to the ends of the earth; false gospels distract believers from their mission; false gospels keep people from hearing and receiving the true gospel by faith; Jesus’ church is to be pure in her faith and her fellowship; so false teachers might repent and come to faith in Christ for salvation)

My Mission

PACK ITEM 14: BOAST IN HUMILITY: Read the **Ambrosiaster quote** on this poster, and then conclude with the following on boasting in our weaknesses so we boast in Christ alone.

- Paul should never have had to boast about his credentials with the Corinthians. They were saved by faith in the gospel he proclaimed, and they could only become more like their Savior through that same gospel. But for all his boasting, it was all tongue-in-cheek—foolishness. He did not put any stock in his training, his experiences, or his heritage. Rather, he chose to boast in his weaknesses because that’s where the truth and power of Christ shines through the clearest (2 Cor. 12:9). Paul held fast to the gospel, his only saving grace. We too must hold fast to the gospel for the same reason. No amount of boasting—save in Christ—sets us apart from the world, and it is only the message of Christ crucified and raised that we have to hold out hope for the world.

READ the following missional application statement in the DDG (p. 125), and encourage group members to choose at least one of the options below as a way to respond to the truth of God’s Word.

Because we have been saved and transformed by the one true gospel of Jesus, we share it with others in the power of God.

- **In what ways will you strive to boast in Christ alone in this world?**
- **What false gospels does your group need to confront for the sake of your group and your gospel witness in the community?**
- **With whom will you share your boast in Christ alone, who was crucified and raised for the salvation of sinners?**

Voices from the Church

“Amazing love, how can it be? That God should plunge the knife in his heart for me—all the while, me, dry and indifferent, cool and detached. That he, the God of life, should conquer death by embracing it. That he should destroy the power of sin by letting it destroy him.”²

—Joni Eareckson Tada

CLOSE IN PRAYER: Father, Your power and provision for our salvation through faith in Christ are more than adequate graces shown to us, yet You give us so much more. May we never take your grace for granted or seek the easy life. Instead, give us the strength of character and faith, through Your Holy Spirit, to take up our cross and follow Jesus in this world that actively opposes Him. May we speak the truth of the gospel clearly and simply and see your miraculous power at work as people come to faith in Christ. Amen.

INSTRUCT: As your group departs, encourage group members to read and respond to the **Daily Study** devotions in their DDG (pp. 126-128), which build and expand upon the group study. Also advocate for small groups or families to use **Encourage One Another** (p. 129) for mutual accountability and fellowship grounded upon the foundation of God’s Word.

Daily Discipleship

Throughout the week following the session, use the ideas below to remind and encourage your group members to live as disciples of Jesus Christ. The **Daily Study** devotions in the DDG (pp. 126-128) will help group members get into God's Word and study it for themselves. **Encourage One Another** (p. 129) will help group members and families fellowship with one another with purpose.

Daily Study

Brief daily devotions in the DDG (pp. 126-128) will help group members take initiative in their own discipleship.

- Make sure all group members have access to a Bible to read. Have some Bibles available to give to guests who may need one, or offer to get one and arrange a time to meet to give it and show how to navigate it for the devotions.
- Share the following idea from the devotion for **Day 3** as a part of point 3 in the session: **Paul wanted no limitations on his proclamation of the gospel. Instead of taking pay, he chose to set a sacrificial example, just as Jesus did.**



Consider leading by example and reading the daily devotions yourself with your own DDG. Based on your study, use brief messages throughout the week (group text, email, social media) to encourage your group to keep up with their daily time in God's Word and to live it out. Here are a couple of examples you can use:

- **Day 4:** "The goal of discipleship is to become like the teacher. Those who follow Jesus must deny themselves, take up their cross daily, and follow Jesus."
- **Day 5:** "Jesus went to the cross, where He died so that we may live; Paul proclaimed the sufficiency of God's grace to shine through our weaknesses."



Visit www.GospelProject.com/Blog for additional content and resources you can use to help group members gain more insight into their daily studies. Send group members a link or a portion of a blog post or other content that you believe will be helpful and encouraging for their time in God's Word.

Encourage One Another

This brief plan for fellowship and accountability in the group member's DDG (p. 129) will help groups of 2-4 people to meet sometime during the week to reflect on the session and to share how God is working and they are responding. It could also be used for family discipleship with students and children who are using *The Gospel Project* in their groups.

- **Encourage group members to consider the sacrifices they are making for Christ and for the gospel by sharing about them with one another.**
- See yourself as a member of the group who also needs encouragement in the faith, and participate in such a group this week.

Additional Commentary

Point 1: Hold fast to the one true gospel (2 Cor. 11:1-4).

“In Jewish as well as in Greco-Roman culture, the father was responsible for the virginity of his daughters before marriage. Thus, Paul’s main concern and responsibility as a father is for the bride’s purity, in other words, for the Corinthians’ undivided loyalty to Christ till they are united with him at his coming (11:2b). Paul’s greatest fear as a parent is that the Corinthians will be deceived and led away from their *sincere and pure devotion to Christ*—just as *Eve was deceived by the serpent’s cunning* and lost her innocence (11:3; Gen. 3:13). The false apostles in his church are in a sense rivals to Christ and servants to Satan who are enticing the Corinthians with a different gospel.”³

“As at the time of Eve’s fall in the garden (Gen. 3:1-13), the serpent’s (i.e., Satan’s; see 2 Cor. 4:4; 6:15; 11:14-15) **cunning**, now represented by Paul’s opponents, consists in calling into question the sufficiency of God’s provisions and the truth of his word, which is now focused in Christ (see 1:20). The instrument of Satan’s deception is the opponents’ preaching of **another Jesus** (instead of the Jesus proclaimed by Paul), a **different spirit** (not the Holy Spirit but some false or demonic spirit), and a **different gospel** (rather than the gospel of salvation by faith in Christ alone). The ‘gospel’ of Paul’s opponents may have promised everyone health and wealth but no suffering, contrary to Paul’s message and experiences noted in 4:5; 5:14-15,18-19; etc.”⁴

Point 2: Rely on God’s power to share the gospel (2 Cor. 11:5-11).

“Ironically, Paul begins his comparison with his rivals by admitting that he does not measure up to them in the skill that the Corinthians so prize, speaking. He says he is unskilled (*idiōtēs*) in word. This statement recalls the criticism that ‘his speaking amounts to nothing’ (10:10). Some take it to mean that his speaking lacks spiritual power. But how could Paul admit that he was a layman when it came to spiritual power or utterance? It is more likely that it relates to Paul’s style and strategy of public speaking. He lacks the polish of a skilled rhetorician who waxes eloquently with compelling arguments. He is a layman when it comes to rhetorical flourishes and comes off as amateurish to the Corinthians, whom Paul notes are ‘rich in word’ (8:7).”⁵

“Paul lives out the gospel, humbling himself so that others might be exalted, even as Christ did for him (v. 7). He follows Jesus’ lead in loving the rebellious church, and is grieved by their disloyalty to him. Paul works on different terms than the false apostles (v. 12). While they are deceitful and disguised (v. 13), he is honest and open in his ministry (4:2).”⁶

“It also rankled the Corinthians that Paul, unlike his rivals, preached *the gospel of God free of charge* (2 Corinthians 11:7). Why did he do it? The intruders claimed it constituted an admission that he was a second-rate apostle. But Paul categorically denies this (*I do not think I am in the least inferior*, 2 Corinthians 11:5). In fact, he has already made it plain to the Corinthians that he waived support so as not to hinder reception of the gospel message (1 Cor. 9:12). He did not want the gospel associated with a solicitation for money and rejected for that reason. Paul also refused to accept support in order to undercut the opposition (2 Cor. 11:12). Like the Sophists of his day, a fair number of itinerant preachers showed more interest in lining their pockets than in proclaiming the truth. In doing so, they were in effect treating God’s message like so much cheap merchandise (2 Corinthians 2:17 TEV).”⁷

Point 3: Confront those who preach a false gospel (2 Cor. 11:12-15).

“Only once in the NT are people described as *false apostles* (11:13). The term seems to derive from the expression ‘false prophets’ that is used in the ancient Greek translation of Jeremiah (Jer. 6:13; 26:7,8,11,16; 27:9; 28:1; 29:1,8). Both Jeremiah and Paul were confronted by people who were passing off their own ideas as the words of the Lord (Jer. 14:14). In stating that these people are simply *masquerading as apostles of Christ* Paul is stressing how false they are (11:13b). Their deep falseness reveals their real character: they are servants of Satan, who is the deceiver and the liar par excellence (John 8:44; 2 Thess. 2:9-10). His servants disguise themselves as he does and pass themselves off as *servants of righteousness*, which they clearly are not (11:14-15). For this, they will be judged by God (Rom. 3:8; Phil. 3:18-19).”⁸

“The so-called ‘super-apostles’ were not simply believers who disagreed with Paul in motive or method. They were agents of Satan who had gained a hearing in the church. Verse 13 is the only place in the NT where the phrase **false apostles** occurs, but see Revelation 2:2. More frequent is the reference to false prophets, which Jesus predicted (Matt. 7:15; 24:11,24). Holy angels are sometimes associated with **light** or brightness (Luke 2:9; 24:4; Acts 12:7). No wonder Satan deceives by covering his dark evil with a cloak of light.”⁹

References

1. Cyril of Jerusalem, Catechetical Lectures 4.1, quoted in *1–2 Corinthians*, ed. Gerald Bray, vol. VII in *Ancient Christian Commentary on Scripture: New Testament* (Downers Grove, IL: IVP, 2001) [Wordsearch].
2. Joni Eareckson Tada, “Share His Sufferings,” in *Jesus, Keep Me Near the Cross*, ed. Nancy Guthrie (Wheaton, IL: Crossway, 2009), 143.
3. Jacob Cherian, “2 Corinthians,” in *South Asia Bible Commentary*, gen. ed. Brian Wintle (Grand Rapids, MI: Zondervan, 2015), 1606.
4. Scott J. Hafemann, “2 Corinthians,” in *ESV Study Bible* (Wheaton, IL: Crossway, 2008), 2236, n. 11:3; n. 11:4.
5. David E. Garland, *2 Corinthians*, vol. 29 in *The New American Commentary* (Nashville, TN: B&H, 2003) [Wordsearch].
6. Stephen T. Um, “2 Corinthians,” in *Gospel Transformation Bible* (Wheaton, IL: Crossway, 2013), 1567, n. 11:7-15.
7. Linda L. Belleville, *2 Corinthians*, in *The IVP New Testament Commentary Series* (Downers Grove, IL: IVP, 2006), 278 [Wordsearch].
8. Issiaka Coulibaly, “2 Corinthians,” in *Africa Bible Commentary*, gen. ed. Tokunboh Adeyemo (Grand Rapids, MI: Zondervan, 2006), 1435.
9. Kendall H. Easley, “2 Corinthians,” in *CSB Study Bible* (Nashville, TN: B&H, 2017), 1852, n. 11:13-15; n. 11:14 [Wordsearch].