

46-1Corinthians-01

0:53: Well, greetings, brethren, and welcome to another Wednesday night Bible study, where together we study the scriptures line upon line this evening, God willing, we will start a new book.

1:07: This time we're going to be studying the epistles or the letters to the church at Corinth, and this evening as we begin, we'll be in chapter one of First Corinthians, quite, quite fascinating, quite exciting.

1:20: I was just actually just being, just a state of awe of, you know, last week with, Pastor Murray, we concluded the scroll of Ezekiel, and now this week, by God's grace, we fast forward over 6 centuries, over 600 years to a completely different reality.

1:40: Same Holy Spirit, completely different reality as we deal with Corinthians and, and hopefully we're, we're connecting dots and we're not just treating these books as just completely.

1:52: Disparate books, separate books, no connection at all, but there's a storyline, there's a thread, there's a narrative that begins in Genesis runs all the way to Revelation.

2:01: So I think it's important as we move back and forth through the scriptures that we're always aware of the connective tissue.

2:09: The glue that holds all of the passages together.

2:12: Let's open with a word of prayer.

2:14: I really thank you for coming.

2:15: I'll check the chat to make sure that I'm coming through loudly and clearly.

2:20: You can see I'm on the road.

2:21: I think the internet is pretty good here, but hopefully I am coming through loudly and clearly.

2:26: Let's begin with prayer.

2:28: Loving Father, we bow before your holy throne in all of you, in all of your covenant faithfulness.

2:40: And your everlasting mercy and loving kindness.

2:44: We thank you Father, that as we study the scriptures, especially now in this season leading up to the Passover season, the spring holy days.

2:55: Thank you, Father, for everything that we learned through the scroll of Ezekiel.

2:59: We thank you for what lies ahead as we study Corinthians.

3:05: Certainly we thank you Father, no doubt we'll be in the Torah in Exodus, and other passages, as we lead into Passover and the days and the feast of unleavened bread.

3:17: We praise You, Lord God.

3:18: You're just a God of incredible faithfulness, incredible power, and incredible mercy.

3:28: And we're just so grateful, Lord, that we can be among those that you've called to be sanctified.

3:34: And we just thank you for the work of Jesus Christ.

3:38: And we pray, Father, that we can continue to be a part of His work here on earth and ask your blessing now as we begin this new study.

3:46: We praise you, Lord, we thank you in Jesus' most holy name.

3:49: Amen.

3:51: Very, very good.
3:52: Let me just check here, see who, wow, quite a few people are here.
3:56: Very, very good.
3:57: Welcome everyone.
3:58: Wow, quite a few here.
3:59: Let me just see who's checked in.
4:02: And I don't see anything on the clarity whether or not I'm coming through clearly.
4:06: I know there's a bit of a delay.
4:08: Let me just say a quick hello to Rosebud, Petty milk.
4:12: Christine Bruce.
4:16: Who else is here?
4:17: Like, I'm afraid I can't read the, the conversations back and forth.
4:21: Dave and Deb, Judy and Chuck.
4:26: Let's see who else is here.
4:28: A lot of conversation going back and forth.
4:31: Very, very good.
4:31: Pastor Murray is here.
4:33: Welcome.
4:35: Let's see who else is here.
4:38: I, I'm afraid I can't read the conversation.
4:39: I just see there's a lot of conversation going back and forth, and I think that's wonderful that LJD is here, very good.
4:46: And let's see what else is here.
4:48: I think, oh, I've got a new one here, K, looks like K feeder.
4:53: So welcome.
4:54: I've never seen your handle before, but glad to have you here.
4:57: Pep Square is here.
4:59: Oh, Nate Hendrix is here.
5:00: I haven't seen you for a while, brother Nate.
5:02: Nice to see you.
5:03: Welcome to you and your family.
5:05: And yes, I'm coming through clearly.
5:06: Thank you, Pastor Murray.
5:08: And the majestic creation as well.
5:10: And I know a lot of you are here, but you don't check in, but we're really grateful to have you here as we begin this new study on Corinthians, and I felt inspired to cover Corinthians because of the season that we're in, as we're heading into this feast of Passover and unleavened bread, that we would just be sensitized to the lessons, the particular lessons.
5:38: For the Corinthians.
5:40: And when I think of the city of Corinth, the sort of the cities that are the, the images that come to mind.
5:48: It's sort of, let me, bear with me as I explain this.
5:51: I think of Dubai.
5:53: I think of Las Vegas, and I think of Google.

5:57: If you could combine those three in one, that's what I think of when I think of Corinth.

6:03: Let me explain myself.

6:04: When I first heard about Dubai, I was actually doing some consulting for an engineering firm, and they were sending all kinds of engineers.

6:12: They had big projects over in Dubai and other parts of the Middle East, and they were doing massive building construction projects over there, and they were being paid very handsomely.

6:23: And so Dubai is this young city that if you go over and visit, and I, I visited Abu Dhabi, but, but passed through Dubai, it's phenomenal, what the, the construction projects that are there, and it's a young city.

6:37: And I think that's the way, at least in the time of Paul, we're looking at sort of the 50 AD time period that Corinth was a young city.

6:47: That it was a Greek city and historically resisted the Roman Empire, and Rome doesn't play games.

6:55: So they just leveled this city, like, how dare you resist our authority, completely leveled the city, and it lay dormant for almost a century.

7:05: And then the Emperor Julius Caesar, saw that it was very, had a lot of potential and he basically resurrected this city.

7:15: And it became a real thriving city and it was something that they would reward a lot of military, retired military, that they would reward them by giving them a sort of a license to go there and build a, have a nice retirement package there.

7:32: Also, a lot of free men were sent there and a lot of slaves were sent there.

7:36: So it just, it was a, a city that came to be quite vibrant very quickly, a lot of construction, etc.

7:44: So that's sort of the Dubai image that I have.

7:47: The Las Vegas image is, I think everybody's familiar with the saying, what happens in Vegas stays in Vegas.

7:53: I think they may even have the moniker Sin City.

7:57: And that's definitely Corinth, Sin City, that it was a city of debauchery, it was a port city, a lot of sailors coming in through, you know, so just, just naturally a place where there's a lot of sinfulness.

8:09: There was, their, their god was the Aphrodite, the god of sex, the god of lust.

8:16: And so there was a lot of worship, a lot of temples, temple prostitutes, young girls then, and boys that had to act as prostitutes.

8:23: And so there's a lot of debauchery there.

8:27: And And I mentioned the traffic, and that's where I think of Google as well.

8:31: So Google is this young company.

8:33: I didn't check the age or maybe it's too, I don't think it's 3 decades old yet.

8:37: It's a young company and it's one of the most powerful companies in the world.

8:42: Why?

8:43: Because of traffic, because of traffic.

8:46: That so many eyes, so probably everybody on this site has gone to Google in the last month, let's say, if not the last week, the last day, last 24 hours.

8:55: Google is just a search engine that almost everybody goes to.

8:59: And as a result, selling advertising through the traffic, they've become extremely wealthy.

9:04: And so Corinth because of its geo where it was geographically located.

9:08: Became extremely wealthy because and and the the the residents there became extremely wealthy, the free men became extremely wealthy because of the traffic there.

9:20: So that's sort of what we're dealing with when we think of Corinth.

9:23: Let me go ahead and share my screen.

9:26: Let's get into chapter one of this scroll of Corinthians.

9:37: So this is the first, there's actually 4 letters that were written from Paul to Corinth.

9:42: We, we have 2 of them.

9:44: So let's get into Corinthians.

9:50: Paul Called to be an apostle of Jesus Christ through the will of God.

9:58: And so just even the opening, and that's the way they opened the way we sign letters today.

10:02: We even my email, I'll sign at the bottom of the email back in the day, the way that they would write a letter is they would start with who it's from and who it's to.

10:12: today we say to and then we put who it's from at the at the bottom.

10:15: So it's from Paul and it's to the church at Corinth.

10:18: But notice Paul credentializing himself right up front.

10:23: He was called to be an apostle of Jesus Christ through the will of God.

10:29: So he is laying down his credentials.

10:33: And he's making it very clear to Corinth, this was not his choice.

10:39: He was recruited into this role by by God the Father Himself, to be an apostle of Jesus Christ.

10:47: And we know that the apostles were sent directly from Christ.

10:51: And Paul was one of the apostles that was the one that was called out of season, but he was sent directly by Jesus Christ.

10:58: And that's what makes a true apostle.

11:01: And this was done through the will of God.

11:04: So this is going to be a difficult letter.

11:08: To Corinth, there are issues that have to be addressed, both of these letters that we have.

11:14: And, and Paul is making it very clear to Corinth who he is.

11:18: And under what authority he speaks.

11:21: And I think that in our modern age, which may not be that different, that dissimilar to to Corinth and the city of Corinth in particular, I think it's very relevant to us today because of our just the, the modern world that we live in is not unlike Corinth.

11:40: But I think they had an issue with authority.

11:43: And we certainly have an issue with authority, that the society that we come out of is resistant to authority.

11:49: And then that comes into that spills over into the church.

11:52: The church comes out of surrounding society.

11:55: And even if the brethren, are through conversion, are willing to accept that there's authority in the church.

12:03: Ministers ourselves, because of the society we come out of, do not necessarily exercise godly authority.

12:10: On the one hand, you have ministers who overstep, way overstep the bounds of their authority.

12:17: And then on the other hand, we have ministers who are weak and, and, and just cowardly and unable to exercise godly authority.

12:25: And so it's a recipe for disaster, and I do mean disaster.

12:29: It, it only ends in disaster.

12:31: But here, in order to avert disaster, Paul is making it very clear to Corinth where his authority comes from.

12:38: And then he says, and Sosthenes, our brother.

12:42: And so, you know, why would he include Sosthenes?

12:46: And there's this notion called an animmensuensis, which is basically a secretary.

12:51: That when letters were written, often the author of the letter did not necessarily write the letter himself.

12:57: He may have had a secretary who wouldn't just take dictation and, and write the letter, but would also participate in the writing of the letter, suggesting edits perhaps.

13:06: And so Sausthanes most likely is in this role of an immensuensis, and he's a brother in the faith.

13:15: And many believe it's the same Sosthenes in Acts 18.

13:21: So, let's just look at Acts 18, where Sosthenes is mentioned.

13:24: It's not necessarily the same man, but many do believe that it is.

13:28: It says here Acts 18, beginning in verse 12.

13:32: And when Galileo was the deputy of Ikea, so Ikea is the overall region of which Corinth is, is the capital city of Akea.

13:42: Galleo is the deputy of ACEA.

13:44: The Jews made insurrection with one accord against Paul, sort of, this is, for the sake of the archive.

13:52: This is March 2025.

13:55: And what we see is all of a sudden, The, the, the many Americans on the left democratic type Americans, liberal Americans, so-called liberal leftists, they are, they're in one accord against Elon Musk.

14:08: Elon Musk was their darling.

14:11: They loved Elon Musk.

14:13: Electric vehicles, the Tesla vehicle, and they all went out and bought these.

14:18: He was a, he was a man of the people, they loved him.

14:21: SpaceX, Neuralink, that he was their man.

14:25: But he voted for Trump, and they have turned on him.

14:29: And more specifically, he's now leading up Doge, the Department of Government Efficiency, and finding their fraud and abuse of money.

14:40: And because of that, the, the, the money tap is drying up.

14:45: And so these leaders are instigating the people.

14:49: The people are really brainless, pardon me for saying this.

14:52: They don't really know what's going on.

14:54: But the people who their, their money tree is drying up, they're instigating the people now.

14:59: And so with one accord, they're, they're, you know, burning Teslas, damaging the dealerships, firebombing the dealerships, doxing.

15:11: , publishing the locations, the owners of Tesla vehicles and where they live and then suggesting that people do them harm, and most of them are actually Democrats.

15:21: This is, this is insanity.

15:23: But they're doing it with one accord.

15:26: And this is how the devil works.

15:29: So we have to be careful that we ourselves don't get swept up in these movements, and unfortunately, we're not immune.

15:36: And I'll remind you of Black Lives Matter, how easily we got swept up in this, and it was pretty vicious and pretty intense, but this is what the devil does.

15:45: And so these Jews were against Paul, and Paul was one of them.

15:49: But once he supported Christ, they turned against him, and they brought him to the judgment seat.

15:56: Saying, this fellow persuades men to worship God contrary to the law.

16:03: And when Paul was now about to open his mouth, Galileo said unto the Jews, so, so Paul is about to defend himself, but before he can defend himself, Galileo says to the Jews, if it were a matter of wrong or wicked lewdness, oh you Jews, reason would that I should bear with you.

16:25: But if it be a question of words and names, and of your law, you look after yourselves, look you to it, for I will be no judge of such matters.

16:37: So, this could have been devastating for Paul.

16:42: He could have been beaten, imprisoned, tortured.

16:45: And the Jews would have rejoiced at this.

16:47: And again, this is this devilish demonic psychology that happens to human beings when they get swept up in these ideological movements.

16:56: They would have loved to see Paul tortured.

16:59: And he was on the verge of being tortured, and he wanted to defend himself.

17:03: But before he could even defend himself, Galileo speaks up and says, this is none of my business.

17:07: I couldn't care less.

17:09: But if it be a question of words and names and of your law, look you to it, for I will be no judge of such matters.

17:17: And he drove them from the judgment seat.

17:19: Unbelievable.

17:20: Paul must have been like, wow.

17:22: Just to see the the hand of God.

17:25: Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat, and Galileo cared for none of those things.

17:37: So they couldn't get Paul.

17:39: They turned on Sosthenes, who was the chief ruler of the synagogue.

17:43: And of course, Paul was always in the synagogue reasoning and, and, and, and just evangelizing and convincing the people of the reality of Christ.

17:54: And so it looks like Sosthenes, although he was the chief ruler of the synagogue, it looks like he was sympathetic with Paul.

18:01: And, and this is why we think it's the same Sosthenes, and he was beaten.

18:04: They couldn't get Paul, so they got Sosthenes and Galo could not care less.

18:10: So back to Corinthians Paul called to be an apostle of Jesus Christ through the will of God.

18:16: Androthenes our brother.

18:19: Unto the Church of God.

18:22: Which is that Corinth.

18:24: And I just, I just love this phrasing.

18:26: He's writing to the Church of God, which is at Corinth.

18:31: And I can remember it was long ago, but not that long ago, when I was speaking that the minister is no longer with us, but he was a CGI minister at the time.

18:43: And I was speaking to his congregation.

18:46: And he was very adamant that his congregation was the, the, the city Church of God.

18:54: I won't say the city, I don't want to reveal who it was, but it was the city Church of God.

18:59: And when I preached there, I, I could see the division that was taking place and the isolation that was taking place.

19:06: And so I addressed the brethren.

19:09: As the Church of God in this city.

19:12: Reminding them that they were part of the Church of God, and they just happened to be in this city.

19:19: And the minister did not like this.

19:22: In fact, he was furious and objected to me coming to the congregation.

19:27: And in fact, I was not invited back by that minister to come back to the congregation.

19:32: But I do love how Paul is raising here that The emphasis is that this is the church of God.

19:44: And I think we need to be very, very careful.

19:47: About the name that we put on the people of God.

19:52: God puts his name on the people.

19:54: And we need to be very careful not to emphasize anything other than that God is the center, and it's the Church of God.

20:03: And we just, we happen to meet in Burlington.

20:06: We happen to meet in Toronto, we happened to meet in Kitchener, or Ottawa, or London or anywhere in the world.

20:13: Where we meet is secondary.

20:15: How we meet is secondary.

20:17: What is primary is that we belong to God and God has put his name on us.

20:23: And in fact, just on that point, or as I think of it on that point, I, I mentioned earlier, you know, it's been 600 years since we looked at, or since Ezekiel's ministry, 600 years later.

20:38: And now we're dealing with these Gentiles that we're going to see how immoral they are, how, how reprehensible their behavior is.

20:45: And I just want to make sure we connect the dots here.

20:47: So we saw in Ezekiel.

20:51: Just how difficult and rebellious the house of Israel was, and in particular, the house of Judah, and in particular, Jerusalem.

20:59: Now we've gone from Jerusalem to Corinth.

21:02: And so just to make sure we're connecting the dots here.

21:06: Since Ezekiel, the Messiah has come.

21:10: He didn't come as they were expecting him.

21:13: He came as a lamb.

21:14: For their sake.

21:15: They were expecting a lion.

21:17: They were expecting a conqueror, they were expecting power to put down their enemies.

21:21: He came as a lamb to redeem them, which we'll be acknowledging as we head into the Passover season.

21:27: And then he, he, he called them to accept his grace, but they rejected him.

21:35: Same, same rebellious spirit that we saw in the time of Ezekiel.

21:40: So they rejected him.

21:42: Because of that rejection.

21:44: God opened the door to Gentiles.

21:47: To bring in Gentiles as the first fruits.

21:51: It should be Jews.

21:53: The the covenant remains with Judah.

21:55: And so he came calling Jews to be part of this first fruits movement, ultimately to save the whole house of Israel and ultimately to save the world.

22:03: But because of their rebellion, he then opened up the door to Gentiles.

22:08: So there's quite a miraculous.

22:11: of eventuality, where Gentiles are now coming into the covenant.

22:18: And that's where we find ourselves in corn.

22:19: The whole reason we're dealing with Gentiles in Corinth, and it's not Gentiles, there are we Sasanese, there are Jews as well.

22:26: Corinth was a real mixed bag.

22:28: But the whole reason we're dealing with Gentiles in the city of Corinth and not Jews in Jerusalem, is the Jews resisted the first fruits calling.

22:38: And so God opened it up to Gentiles.

22:39: I just wanted to, to mention that.

22:42: But now the church is spreading all over, and again, the emphasis is always God is, God is the center.

22:50: It is about God.

22:52: And we are the church of God wherever we meet or however we meet.

22:57: So now.

23:01: Just continue here.

23:04: He says it's, he, he, he is writing as an apostle with the authority of the apostle sent by Jesus Christ, by the will of God, with Sosthenes as well, unto the Church of God, which is at Corinth.

23:16: To them that are sanctified in Christ Jesus.

23:20: So, as much as he's informing them that he speaks with the authority of an apostle by the will of God.

23:27: He's also informing them that he, he was called to be an apostle.

23:31: He was recruited, it wasn't his choice, but they've been recruited as well.

23:35: And they've been recruited to be sanctified people.

23:39: To be saints, to be part of this first fruits movement or initiative that, that, that is in the will of God.

23:46: That's their role.

23:47: And they, they didn't have a say in this either.

23:48: They've, they've been recruited just as he's been recruited.

23:52: Called to be saints, sanctified, set apart holy.

23:55: With all that in every place, call upon the name of Jesus Christ, our Lord, both theirs and ours.

24:03: So again, this, this sense that you're part of something bigger.

24:08: This isn't about you.

24:10: This is about God and what he's doing in the earth through Jesus Christ, and you're part of this bigger movement.

24:16: Don't get all caught up in your little part of the body.

24:20: So we're called to be, they're called to be saints, which again, as we see, as we're gonna, as this, So, but the dirty laundry is going to be aired.

24:31: These are people who are called to be saints.

24:34: And, and I, I, I just find this introduction, this opening fascinating, because it tells me just how visionary Paul was, that we're going to have to deal with some dirty laundry here.

24:47: That notwithstanding, Paul understood the potential of these people.

24:51: Paul understood what they were called for and what they were called to.

24:55: And so they're called to be saints.

24:57: And, and they're part of a bigger movement.

25:00: With all that in every place called upon the name of Jesus Christ, our Lord, both theirs and ours.

25:06: So just to always remember, we're part of something much, much bigger.

25:11: And especially if we have brethren that are isolated, you might feel like you're just alone.

25:15: No, you're part of something very big.

25:17: All of us all over the world right now, today, we're all part of the same body.

25:22: And we're part of this body that is millennia old.

25:27: Millennia old, it began with Abraham.

25:30: And, and, and Christ has been sacrificed.

25:35: And, and now we're part of this first fruits initiative and movement.

25:39: We're just, we have to keep this vision in mind as, as Paul did.

25:43: So here he's he's, he's greeting them.

25:46: Reminding them that they're sanctified, we see something similar with Jude.

25:50: Jude, the servant of Thor, the slave of Jesus Christ and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ and called.

26:01: So again, you see these apostles as they're interacting with the body, they're really, really crystal clear on, on who the body is, what the body represents.

26:10: We are sanctified, set apart by God for holy use.

26:15: So then he comes back to Corinthians with the greeting.

26:18: Grace be unto you.

26:21: And peace, Shalom.

26:24: So this grace, in fact, the, the shalom is, is a result of grace, but grace, you could, many say is sort of the gentile greeting.

26:32: Shalom is the Hebrew greeting, but I would say one is a derivative of the other, that we can't have this shalom, this, this peace in the Lord, until he first extends grace to us.

26:43: Grace be unto you and peace and shalom from God our Father and from the Lord Jesus Christ, and I think we're pretty clear on the fallacy of the Trinity, and this is just very clear that we never get greetings from the Holy Spirit.

26:57: The Holy Spirit is not a person, it's the power of God.

27:00: But, but in the, in the Godhead, we see God the Father.

27:03: And the Lord Jesus Christ.

27:05: God, the Father is, is the highest authority and the Lord Jesus Christ, and, and he has the authority to communicate to us the grace and peace that come from the Father and the Lord.

27:17: And here you see his, his greeting to Rome and we could go through the other epistles as well, but it tends to be a, a, a formula.

27:25: To all that Romans 1:7, to these greeting to all that be in Rome, beloved of God, the, the, the beloved of God, called to be saints.

27:33: There it is again.

27:34: You're called to be sanctified, to be set apart.

27:36: Grace to you and peace from God our Father and the Lord Jesus Christ.

27:41: So there it is again.

27:41: We see very, very clearly.

27:44: As the as the apostle of Christ, he wants to make it very, very clear, this, this grace toward us, this peace toward us, this is in the will of God and the Lord Jesus Christ.

27:56: So then he begins the letter.

27:57: So that was the, the opening salutation.

28:02: I thank my God always on your behalf.

28:06: Why, why is he thank you so grateful to God about Corinth?

28:11: And I'm reading this and I'm thinking, yeah, but there's so many problems in this congregation, it's so dysfunctional.

28:18: And yet Paul is so grateful for them.

28:22: But what is he grateful for?

28:23: I thank my God always on your behalf.

28:27: It's almost like he's saying, you should be thanking God.

28:31: I'm, I'm thanking him on your behalf for what?

28:34: For the grace of God, which is given you by Jesus Christ.

28:39: This is just mind blowing, and it's particularly mind blowing.

28:45: When you think of Corinth, in fact, I should show you where Corinth is on the map, just so that we understand the Let me go to verse 21 Corinthians 2, just so we understand why it was so, wealthy, why it became so wealthy, why it was the, the position that it was in.

29:05: Let me just show you on the map here.

29:09: Hopefully you can see this.

29:13: Just make sure you can see it.

29:15: Yes.

29:15: OK.

29:16: So you'll see here, let me just zoom out first of all.

29:18: So, so Corinth is right here.

29:20: OK.

29:21: Now, Where is it?

29:24: So we're in, we're in the time of the Roman Empire.

29:27: So here's Rome, Roman Empire.

29:30: And here's Asia, what we call Turkey today, but Asia minor.

29:34: There's a lot of, lot of trade and activity between and taxes going back and forth.

29:39: But if you're going from Italy, and you want to get to Asia, you would normally have to go all the way around here into the Medi Mediterranean Sea.

29:49: But there was an opening here.

29:50: Let's just zoom in.

29:51: There's an opening here.

29:53: Sorry, in Greece.

29:58: And I forget what they call this, but this, this should be an island, except it's connected here.

30:04: And so there's this sort of peninsula that comes through, and Corinth, so that the boats would actually sail through here, they would get to this dead end and then Corinth had just set up this pulley system that the boats could come up out of the land, cross over this little bit of land, it's about 3 miles, and then carry on sailing over to Asia.

30:27: And so this, that's why I said Google, that this just became a high traffic area back and forth.

30:33: And because of that traffic, there's just lots of merchandizing.

30:37: And then Las Vegas, Sin City, all kinds of sin taking place.

30:42: There are all kinds of debauchery taking place there.

30:45: And then Dubai, because it was, it was, it was completely dead.

30:48: It was, it lay dormant for like 100 years.

30:51: And then because of Julius Caesar, all of a sudden there's this sort of reconstruction of rebuilding the city, but it's just, it's just geo geography is destiny.

30:59: And it's just this, this opening.

31:02: That, just a little bit of land, but there's opening to, to sail rather than sail all the way around here, unpredictable weather, pirates perhaps, all kinds of treachery, danger to, to, to go this way when you can just take this shortcut back and forth.

31:21: And so that's where Corinth became or how Corinth became exceptionally wealthy.

31:28: So, let me go back to where we were.

31:33: so we talked about this.

31:34: Let's go back here now.

31:36: So, he's thanking God on their behalf for the grace of God, which is given to them by Jesus Christ.

31:44: They have certainly been shown grace.

31:47: That in everything, you are enriched by him.

31:51: In all utterance and in all knowledge.

31:55: What I don't hear.

31:57: Paul saying to Corinth is that he thanks God always for their growth in the spirit, that he thanks God always for their maturity, that he thanks God always for their growth and righteousness.

32:12: No, he's thanking that he's thanking God always on their behalf for the grace which God is showing to them, and that in everything they're enriched by Him in all utterance and in all knowledge.

32:24: Even as the testimony of Christ was confirmed in you.

32:29: So that you come behind and no gift.

32:31: This, this was a a congregation that was truly blessed spiritually.

32:37: Waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end.

32:45: So again, Paul is very visionary, understands the will of God, that yes, there's dysfunction, but there's the will of God, and there's the grace of God, and there's the operation of God.

32:57: And so he's seeing that they're gonna work, he has faith.

33:01: That the grace of God will work through them.

33:05: And They will be successful in the end.

33:08: They will, they will deleven themselves in the end, or, or God will help them to live in the end, who shall also confirm you unto the end, that you may be blameless in the day of our Lord Jesus Christ.

33:22: And I think just a message to any shepherds that might be watching this evening.

33:30: We need to have this vision that there may be problems in our congregation, there may be problems with individuals, but it's not a human operation.

33:39: It's a spiritual.

33:42: God operation.

33:44: And even if we look at ourselves, our own growth, we know where we were, we know the immaturity, the dysfunction that we've had, that we're growing out of and what we're growing into.

33:52: And so we need to, as Paul does, extend this grace, this vision of grace to the body of Christ.

34:01: So people may not be at the level where we think they should be, but that's not our, our place.

34:08: Our place is to love and support one another.

34:10: And to allow God's grace to operate.

34:13: So here, again, we're gonna see all kinds of dysfunction.

34:16: But in, in the midst of all of this dysfunction, which Paul is about to address, in the midst of this dysfunction, he sees the vision of God's grace.

34:25: And God shall confirm them unto the end, so that they'll be blameless in the day of our Lord Jesus Christ.

34:30: What a great hope.

34:31: So he sees the return of Christ and he sees Corinth successful, and that he's able to present Corinth successful in the day of the Lord's return.

34:40: And here it is.

34:41: God is faithful.

34:43: Oh yes, he is, and we've seen that as we've studied the various prophets, how faithful God is.

34:48: He sends the prophets with the, the message of the covenant, and he gives them the vision of his faithfulness through the covenant.

34:55: God is faithful by whom you were called unto the fellowship of His Son Jesus Christ our Lord.

35:02: And again, Corinth was a mixed congregation.

35:06: There were Jews, they were Gentiles.

35:09: There were slaves, they were freemen.

35:12: It it was a real, just a metropolitan, cosmopolitan.

35:17: , congregation.

35:20: And if any of us are in big cities, then we would, we would have a sense of how, what the Corinthian congregation was like.

35:27: But he's telling them, God is faithful.

35:30: So you've been called into this covenant.

35:33: And God is faithful to the covenant.

35:35: And if you Gentiles and also the Jews who are now part of this first fruits operation, you need to know the faithfulness of God.

35:46: To this covenant of which you are now a part, by whom you were called so as by God you were called unto the fellowship of His Son Jesus Christ our Lord.

35:58: So that's all the introduction.

36:00: And again, Paul is just constantly thanking the Lord or he was constantly thanking the Lord.

36:09: On behalf Of the brethren at Corinth.

36:13: In other words, they should have been thanking the Lord for all these things.

36:17: But I think they were so dysfunctional that they, they lost sight of God's grace.

36:23: But Paul was thanking God on their behalf for his grace.

36:27: And now we come to verse 10.

36:30: When Paul now addresses The reality of the situation at Corinth.

36:36: And again, I, I feel inspired to cover this book at this time, because we need to have a real strong focus, sort of a crystallizing our focus.

36:47: On our congregations and our personal lives as we come into the holy day season.

36:54: And as we commit to the de-levening process.

36:58: And what we'll see here is the delevening process is not just individualized.

37:03: It's congregational as well.

37:05: The congregation has to work together to get this Len out of the congregation.

37:11: Now I beseech you.

37:13: Which is to say, I'm begging you.
37:16: I'm an apostle.
37:18: Sent by Christ, by the will of God.
37:21: And I'm begging you, brethren.
37:24: By the name of our Lord Jesus Christ, that you all speak the same thing.
37:31: And that there be no divisions among you.
37:34: So speak the same thing, doesn't mean that you should all be parrots.
37:40: And whatever I say, just repeat what I say.
37:43: That's not what that means.
37:45: All speak the same thing.
37:47: Means we have to have a depth of study.
37:51: And the depth of understanding.
37:54: That we really understand God's will.
37:57: And so I can get up one week and preach a message.
38:01: My brother Murray will get up one week and preach a message.
38:03: My brother Jen will get up one week and preach a message.
38:07: We don't confer with each other.
38:09: We don't collaborate with each other to say, well, why don't you say this and I'll say that.
38:13: We just speak as we're inspired, and yet we all say the same thing.
38:17: We're not actually saying the exact same thing, but we're speaking from the same depth of understanding, and we're, we're growing in the grace and the knowledge of our Lord Jesus Christ.
38:29: This is what he's saying.
38:31: That you should have a depth of understanding that you're all coming from the same place in your teaching, that you all speak the same thing, and that there be no divisions among you.
38:43: That if you, if you, if you understand.
38:46: The will of God, the plan of God, the doctrine of God, then there should be no divisions.
38:54: But that you be perfectly joined together in the same mind and in the same judgment.
39:01: And it's interesting that this is the very first thing.
39:04: That Paul addresses.
39:06: We're gonna get into immorality.
39:10: There's gonna be false teachers, there's gonna be, you know, brethren wanting to take each other to, to the, to the courts where you can be whipped and brutalized by Rome.
39:19: We're gonna get into all of that.
39:20: But the first thing that Paul addresses is division in the congregation.
39:26: And division that's coming because they don't have the, the, the shared understanding.
39:33: Of doctrine, of teaching, of Torah.
39:37: And this is, this is how we'll be perfectly joined together, he says, that we'll have the same mind with the, the, the Bible is the mind of God.
39:45: So if we actually study it and understand it, and we all, we're all doing this, we will all have the mind of God, the mind of Christ.
39:52: And therefore, we will have the same judgment.

39:55: When when a matter comes to our attention, and we diligently search to see if this matter is true, once we confirm that the that the details and the facts are true, we'll have the same judgment.

40:07: Because we're not coming from our personal opinion.

40:10: We're not coming from some sort of pop psychology to say, oh, well, why don't we try this?

40:14: No, we're just, this is what the, this is what the Torah says.

40:18: Or here's a judgment based upon the Torah.

40:20: The Torah may not explicitly say, but based on what the Torah does say, we can extract the principle and say, well, this is the judgment, and we would all agree, absolutely.

40:30: So this is, this is where true unity comes from.

40:34: And you know, I think people have used this verse to say, don't have any conflict.

40:39: Just, just paper things over, sweep things under the rug, just sort of hug with, with bumps under the rug, and, and be superficial and pretentious.

40:49: That is not at all.

40:51: What Paul is saying.

40:52: In fact, we may have to have some serious discussion.

40:57: And some very serious dialogue to get to the root of matters, and it might be uncomfortable, and, and conflict may be involved, but that's not the same as disunity.

41:09: In fact, true communication and, and true, I'll say conflict that comes from true communication, authentic communication, ultimately that conflict will be resolved so that we can have the same judgment.

41:22: But we have to be authentic, and I spoke about that on, on the Sabbath with the sermon sound of silence.

41:29: So this is what Paul is begging them to, to achieve, and this is, he was taught by Christ, and this is what Christ told us in John 13:34, a new commandment I give unto you.

41:44: That you love one another.

41:46: The way I've loved you.

41:49: That way is the way you should love one another.

41:51: So again, if we are if we are studying and understanding, where does this covenant faithfulness come from?

41:58: How has God demonstrated his love to us through covenant faithfulness?

42:04: How do we then exhibit this level of covenant faithfulness in our marriages, in our families, in our congregations to each other?

42:13: We're bound to have this true agape love for one another.

42:17: And that's really what Corinthians is, is going to drive.

42:20: Paul is going to drive home to the Corinthians, this commandment.

42:24: To truly have this agape love for one another.

42:27: And then Christ says, this is how men We know that you're my disciples.

42:33: If you have love for one another, so love one to another.

42:37: So if The Corinthians.

42:41: are willing to take each other in front of Roman courts and subject each other to Roman discipline and punishment and judgment.

42:52: How on earth can we see the love of God?

42:56: And, and this is what Christ is saying that there needs to be this understanding that we're the church of God at Corinth, called to be saints, sanctified and called to be saints, and we're part of this first fruits movement.

43:11: All around the world.

43:13: We're part of something very significant.

43:17: And therefore how we treat one another matters.

43:21: In Ephesians 4, Paul says in verse 31, Let all bitterness and wrath and anger, and clamor and evil speaking be put away from you, with all malice.

43:31: And be you kind one to another.

43:33: And this reminds me of a sermon that Pastor Murray gave, might have been 10 years ago, called one and maybe it was actually 12 years ago, because I remember it was very, very early.

43:44: In the founding of our Burlington congregation, and I remember just blowing me away.

43:49: I've never seen this before, the amount of instructions in the epistles.

43:54: Around one another, how to treat one another, what, how to treat one another and how not to treat one another.

43:59: And we would do well to just follow these instructions.

44:03: Be kind one to another, tenderhearted.

44:06: Forgiving one another And again, this, this is, Paul was taught by Christ.

44:12: Christ wants us to love one another the way he loved us.

44:16: And now Paul is telling us to forgive one another and be tender hearted to one another, be kind to one another, even as God for Christ's sake, has forgiven you.

44:25: Look how God has treated us.

44:27: This is how we ought to.

44:29: Treat one another.

44:31: Back to 1 Corinthians 1:11, for it has been, so, so now he's getting to brass tacks here, OK.

44:37: It's been declared unto me of you.

44:40: I've gotten a report about you.

44:42: So Paul, he spent a lot of time in Corinth, I think some 18 months there establishing the church, but now he is pastoring the church from a distance.

44:53: And he's receiving reports.

44:56: So obviously he didn't have the internet and telephone and all these things.

44:59: So people have to travel by foot, by, by, by animal.

45:06: And they would come to him, and here he from the house of Chloe, he gets these reports of, you know, how's the congregation doing there in Corinth.

45:16: It's been declared unto me of you, my brethren, by them which are of the house of Chloe.

45:22: That there are contentions among you and so.

46:49: They're on a carnal level.

46:52: And they're they're trying to get rank.

46:56: By saying, no, I'm, I'm, I'm of Paul and they're, they're almost, almost becoming very tribal.

47:01: In becoming creating these factions.

47:05: And Paul is blown away by this.
47:08: What a, what a, what a superficial.
47:12: Silly understanding that you have.
47:15: This is, this is unbelievable.
47:18: And so he poses the question, is Christ divided?
47:23: Was Paul crucified for you?
47:26: Or, or were you baptized in the name of Paul?
47:30: So, so he has followers, he has people that are loyal to him.
47:34: Like we're of Paul.
47:35: We believe in Paul, and he rejects this.
47:38: How dare you?
47:40: Did, was I crucified for you?
47:43: Did I baptize you in the name of Paul?
47:47: I thank God that I baptized none of you.
47:52: But Crispuss and Gayus.
47:54: So, so, and he says, And he's gonna say in verse 16 that he baptized also the household of Stephanus.
48:04: Stephanus But it's obvious that a lot of brethren were baptized, and Paul.
48:12: did not participate in that.
48:15: And he's grateful that he, that there wasn't this sort of faction that while we were baptized by Paul.
48:21: You might have been baptized by somebody else, but we were baptized by Paul.
48:24: He's grateful that very few people were baptized by him.
48:29: I thank God.
48:31: Like, wow, phew.
48:33: I baptized none of you, but Crispus and Gaius, and looks like Christmas and then we know Gaius, but also Christmaspus were faithful men, mature men, so he's glad about that, lest any should say that I had baptized in my own name.
48:49: That is like, that would be a disaster if, if I somehow contributed to this dysfunction.
48:56: And I baptized also the household of Stephanus.
49:00: Besides those individuals, I don't know whether I baptized anybody else.
49:06: I certainly hope not.
49:07: I don't think so.
49:08: But clearly, it was not his priority.
49:12: To, to baptize.
49:14: His priority was to teach, and then brethren would repent and they'd be baptized and it's like, because of his renown.
49:22: He's so glad That he didn't, he didn't participate in many, many baptisms.
49:29: Why?
49:31: Because Christ didn't send me to baptize.
49:33: But to preach the gospel, and that's what I did.
49:37: Not with wisdom of words.
49:40: Lest the cross of Christ should be made of no effect.
49:46: So, and this is dealing with ancient Greece.

49:51: In ancient Greece was all about wisdom.
49:53: This is this remarkable evolution.
49:58: Of this particular geography.
50:03: Where all of a sudden, kind of like out of nowhere, these powerful intellectuals burst onto the scene.
50:12: And they changed Western civilization.
50:15: But they became really immersed.
50:20: In intellectual pursuits.
50:23: And the pursuit of wisdom, the love of wisdom.
50:27: And that's what you did.
50:29: If you were anybody of notes in ancient Greece, you really reasoned and and you followed philosophers and you philosophize yourself.
50:39: And, and that's what they were known for.
50:42: And that's how the Greek language really became so robust, which is a benefit that the profound knowledge of Christ could be communicated with such a robust language.
50:56: Which everybody spoke.
51:00: But Paul is telling them that he didn't lean to this wisdom of words.
51:05: Because then it could be said, well, it's because of his powerful logic.
51:11: He was, he was so Socratic, he was so platonic, you know, he was, he was like, of the stoics, that he was on that level.
51:19: And he wasn't.
51:21: He he spoke in very simple language.
51:24: And so all of that conversion, all of that effectiveness of his preaching wasn't because of his, his, his rhetoric and his philosophy.
51:34: It was, it was spoken with simplicity.
51:36: But in this simplicity, the message of the cross of Christ was clear.
51:41: And that way, all of the credit goes to God.
51:46: And I think this is so encouraging for us.
51:50: That it's not our ability, it's God's clarity.
51:54: We just have to speak clearly.
51:57: And those whom God is calling, he'll lift the veil from their eyes, and they'll see what we're saying.
52:04: So this way, he gets no credit.
52:09: He just preached in a simple manner, and the cross of Christ was effective.
52:15: And, and that's what he focused on.
52:17: He says.
52:21: So the, the cross was not preached with this philosophical rhetoric and and flourish.
52:29: Just preach very simply.
52:31: For the preaching of the cross.
52:33: Is to them that perish foolishness.
52:38: But unto us which are saved, it is the power of God.
52:42: Wow.
52:44: So the cross is preached.
52:48: And it's preached in a very simple, straightforward manner.

52:52: And for those who are these powerful intellects, They laugh.
52:57: They say this is so stupid.
52:58: I, this is, this is nonsense.
53:00: This is fairy tales, and they reject it.
53:04: But the ones that God is calling.
53:07: They hear his voice, and they recognize it.
53:11: And so verse 18 sort of splits the world in two.
53:17: Most of the world is perishing.
53:20: But among the perishing, there's this, this select few.
53:25: That are called to be sanctified.
53:27: And this is how we need to see the world.
53:30: And this is how we need to see each other.
53:33: That unfortunately, most of the world will perish.
53:39: And to be part of this or to be invited.
53:42: To be sanctified and part of this first fruits calling.
53:46: We just have to understand how profound this is.
53:51: How rare this is.
53:53: How How, how privileged we are.
53:58: And then when we understand that, we'll immediately connect.
54:02: With all of the other first routes all over the world and through time, to realize we're part of this special cohort of humanity.
54:13: But unfortunately, those that perish are blinded to this.
54:19: And they will laugh at us and they can't make any sense of what we're saying, and they feel self-sufficient.
54:24: They're the intellects, they're the wealthy ones.
54:27: They're the ones who have things going for them.
54:29: They're the ones with the great careers.
54:31: Who needs Christ?
54:33: And yet we're the simple ones, that is like, wow.
54:37: And, and we're growing in this grace and knowledge, right in front of them, they, they see us they were with their neighbors, with their, with their family members.
54:46: And they see us daily, weekly, monthly, yearly, and they don't see the operation of God.
54:54: Unfortunately.
54:56: So this is what's happening.
54:57: There, there are, there's a cohort of humanity that's being sanctified, and the vast swath of humanity is among them that perish.
55:09: Because it's written, he says, it's written.
55:11: This is the prophet.
55:12: This is he, and again, we have to connect 600 years later, the prophecies of Ezekiel and Jeremiah and Isaiah, all those prophecies remain true.
55:21: It's the same God.
55:23: And so he invokes the prophets.
55:25: What what's happening in Corinth is a result of the prophecies.
55:30: For it is written, I will destroy the wisdom of the wise.

55:35: And bring to nothing the understanding of the prudent.
55:39: So the wise Normally we think of this in terms of the, the Jewish ethnic community.
55:47: And they will certainly, their understanding will be destroyed.
55:51: But now in Corinth, we have this added element.
55:55: Of the philosophers, the intellects.
55:58: That Right there in their midst.
56:02: Is the profound truth of the world of reality.
56:06: Which they're searching for.
56:08: Which they reject.
56:10: And God says, I will destroy the wisdom of the wise and bring to nothing.
56:14: The understanding of the prudent.
56:16: Where is the wise?
56:18: Where is the scribe?
56:20: Where is the disputer of this world, and that's certainly what the the Greeks would do, the philosophers would do.
56:26: Hasn't God made foolish?
56:29: The wisdom of this world.
56:31: Like this, this is something they really hang their hats on.
56:33: They, they are the they're the wise.
56:36: And God has made it of none effect.
56:38: They're actually blind.
56:39: They they, with all their intellectual horsepower, they can't understand truth.
56:45: And we can certainly relate to that.
56:47: In this day of the modern space age, science and technology, all these very powerful intellects all around us, can't understand the gospel.
57:00: But God's made foolish the wisdom of this world.
57:03: Look at the prophecy.
57:05: So he says, you know, where is the wise, where is the scribe, where's the disputer of this world?
57:10: Listen to Isaiah.
57:12: He says, your heart shall meditate terror.
57:15: Where is the scribe?
57:17: Where is the receiver there, the, the one who's receiving the wealth?
57:21: Where is he that counted the towers, all the ones that are doing all these great building projects, putting their, you know, Trump Tower everywhere.
57:29: The these great people are building all around and wealthy and and so intellectual.
57:35: Where are they when the terror comes?
57:39: So this is what we have to understand.
57:41: God's will is unfolding.
57:44: First Corinthians 1:21.
57:47: OK.
57:49: For after that in the wisdom of God.
57:52: The world by wisdom.
57:55: Knew not God So, and again, in Corinth, which is, you know, neighboring to Athens.

58:03: There's the difference between Corinth and Athens, but the, the Greek culture, the, the Athenians were real, that's where all the, the center of philosophy was.

58:11: Corinth is really the center of trade and traffic.

58:14: So we're not expecting to see the same level of intellect in Corinth as in Athens, but certainly the whole Greek culture.

58:24: would be spread out throughout the Roman Empire.

58:28: Even though Rome took over, the Greek culture remained.

58:32: And that's a lot to do with Alexander the Great.

58:36: But for after that in the wisdom of God, the world by wisdom knew not God.

58:42: It pleased God by the foolishness of preaching.

58:47: To save them that belief.

58:49: So, so Paul knew these intellects.

58:52: He was quite familiar with them.

58:53: He, he reasoned with the Jewish intellects and scribed, he reasoned with the Greek philosophers.

58:59: He went to school, was very educated.

59:02: And he understood the foolishness of preaching.

59:06: He, he did not rely on rhetoric and, and, philosophical flourish.

59:13: He just preached a very simple, straightforward manner.

59:17: And, and those that were to be saved responded.

59:20: And that's what he, that's what he was called to do.

59:23: He wasn't called to baptize and, and build up a following of him for himself.

59:27: He was just called to preach to with all of his understanding.

59:30: Of all of the Jewish scriptures, of all of the Greek poetry and philosophy, and learning that with all of his understanding, he could just simplify his preaching.

59:43: Of Christ.

59:46: And, and see how God was calling those that are to be sanctified.

59:51: And then he says, for the Jews require a sign.

59:54: And the Greeks seek after wisdom, and, and Corinth was this mixture of Jew and Greek, free slave.

1:00:04: But he says here the Jews require a sign, and that's exactly what Christ said.

1:00:09: Matthew 12:38.

1:00:11: Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from you.

1:00:18: So they had their scriptures, and they wanted to see signs.

1:00:22: And they saw a lot, but they rejected what they saw.

1:00:26: And, and, and Christ said, well, no sign will be given to you except one.

1:00:30: Now, he says, so the, the Jews are looking for a sign.

1:00:33: The Greeks, he says, are seeking after wisdom, and here we see in Acts 17 and verse 19, and they took him.

1:00:42: And brought him onto Epous.

1:00:45: This is Paul saying, may we know what this new doctrine?

1:00:51: Wherever you speak is, we're, we're so intrigued.

1:00:53: We, we're hearing something new, new intellectual meat for us to digest.

1:00:59: And then in verse 31, he says, because he has appointed a day in which he will judge the world in righteousness by that man whom he has ordained, whereof he has given assurance unto all men.

1:01:13: In that he raised him from the dead.

1:01:15: So, so Paul just made it very, very simple.

1:01:17: They're looking for wisdom, and Paul is just speaking very straightforwardly.

1:01:23: In Jeremiah 9 and verse 23.

1:01:28: He says, thus says the Lord God, Let not the wise man glory in his wisdom.

1:01:36: Neither let the mighty man glory in his might.

1:01:40: Let not the rich man glory in his riches.

1:01:44: And again, you think of Isaiah saying, well, you know, where's the receiver?

1:01:47: Where is he that that builds buildings?

1:01:50: Let him that glories glory in this, that he understands and knows me.

1:01:57: That I am Yehovah, which exercises loving kindness, judgment, and righteousness in the earth.

1:02:05: For in these things I delight, says the Lord, this is the simplicity in Christ.

1:02:11: And this is what the Corinthians should have been glorying in.

1:02:16: Instead, they're being influenced by the Greek intellects, the philosophers, they're being influenced by the Jewish scribes.

1:02:23: There's this, you know, diversity is our strength, philosophy that's just not working out.

1:02:29: There's this all these contentions because they don't understand the unity in the diversity of gifts.

1:02:37: That's, that's the real strength, but here they have this mixture, and they're just going at each other.

1:02:44: Back to 1 Corinthians 1 and 23.

1:02:47: But we preach Christ crucified.

1:02:51: That's what we teach.

1:02:54: We're not getting caught up.

1:02:56: In all of this Intellectual vanity.

1:03:00: We preach Christ crucified.

1:03:01: This is the heart of the matter.

1:03:04: And when, and as we preach this message, Unto the Jews a stumbling block.

1:03:12: And that's exactly the prophecy that we saw in Isaiah.

1:03:16: That he would be a stumbling block to the Jews.

1:03:19: And into the Greeks, foolishness.

1:03:22: These, these powerful intellectual minds that just burst onto the scene, looking for the nature of reality and the truth behind the universe.

1:03:32: When, when Christ has preached, it's nonsense, they rejected it outright.

1:03:35: It's nonsense to them.

1:03:37: So here in Corinth, we have Jews and we have Greeks, and, and they don't understand Christ.

1:03:44: But unto them which are called both Jews and Greeks.

1:03:49: Christ, the power of God.

1:03:51: And the wisdom of God.
1:03:53: And so here in Corn they should realize how blessed the grace that's been extended to them.
1:03:59: Both the Jews and the Greeks.
1:04:01: And now we have this mixed congregation of people who accept Christ as Messiah.
1:04:09: The power of God and the wisdom of God, because the foolishness of God is wiser than men.
1:04:16: So this, this, this the message that the wise men, both Greek and Jew, reject.
1:04:23: It's, it's a foolishness of God.
1:04:25: He, he preaches in very simple ways, but it's wiser than men.
1:04:31: And the weakness of God is stronger than men.
1:04:36: Look at your calling, for you see your calling brethren.
1:04:40: How that not many wise men after the flesh, not many mighty, not many noble are called.
1:04:46: And this message, this verse in verse 26.
1:04:51: is very specific to Corinth, right?
1:04:54: Corinth is this port city.
1:04:57: Very rough, very, it's, it's not Athens.
1:05:04: You know, it's not the, the high intellects the students of the philosophers.
1:05:09: It's hardworking, tough brawling.
1:05:12: , you know, brothel visiting culture.
1:05:17: And, and from this culture, God was bringing people out.
1:05:22: And he's saying, hey, look at yourselves.
1:05:26: Not many wise men, not many mighty, not many noble are called, and we extend this more generally, but this is specifically speaking to Corinth.
1:05:35: But God has chosen the foolish things of the world.
1:05:39: To confound the wise.
1:05:43: And God has chosen the weak things of the world.
1:05:46: To confound the things which are mighty.
1:05:49: And I think this is, although again, this is a very specific message to Koren, but it can be generalized.
1:05:55: And I think that we need to take heart.
1:05:59: That this is not about us.
1:06:01: This is the power of God.
1:06:03: And God has chosen to do things.
1:06:07: In in a paradoxical way.
1:06:09: To take weakness.
1:06:11: To show his strength.
1:06:14: To take foolishness to show his wisdom.
1:06:17: And then we should be heartened by this.
1:06:20: Sometimes it can be discouraging, maybe even a bit frustrating.
1:06:24: When we don't see.
1:06:26: Sort of human power and human glory.
1:06:32: We see weakness.

1:06:34: And yet, this is how God works.

1:06:37: And he's chosen the base things of the world.

1:06:40: And certainly many of the people from Corinth were base.

1:06:46: And, and again this can be extended where we know many of us are the base we were the the the rejects the rejected of the world, yet God calls us and refines us, dust us, builds us up in Christ, but this is what he's done.

1:07:01: And the things which are despised, has God chosen, yes, and things which are not.

1:07:07: To bring to nothing things that are.

1:07:10: So again, we should be encouraged, this is how God works.

1:07:14: Why does he do this?

1:07:15: That no flesh should glory in his presence.

1:07:21: And this is where You know, we see.

1:07:28: Mighty men.

1:07:31: Again, in our day.

1:07:33: 2025.

1:07:36: Mighty men.

1:07:37: Like Elon Musk.

1:07:40: Like Donald Trump, billionaires.

1:07:45: People who are incredible intellects to send people into space and bring them back and and contemplate how to colonize Mars.

1:07:53: These are incredible, really smart.

1:07:57: Really driven, really wealthy, and then you look at Donald Trump surrounding himself with these very capable people.

1:08:06: It's a very impressive cabinet.

1:08:10: And, and yes, as Christians, we can be grateful.

1:08:14: For how this has pushed back.

1:08:16: The globalist agenda.

1:08:19: But we also need to be clear, this is not how God works.

1:08:24: I if if this was God working.

1:08:27: To preach the truth of Christ.

1:08:30: And these men fortunately do mention Christ.

1:08:34: And Christ is being, his name is being mentioned in the Oval Office and in the White House.

1:08:38: That's a, a nice development, even though they don't understand Christ.

1:08:42: But it, but Christ could easily call these men and, and, and call them into the church.

1:08:48: And have these powerful Christians.

1:08:51: But that's not how God works.

1:08:54: Because then you would have somebody like Donald Trump saying, and I did this, and I did this, and I did this, and I did that.

1:09:03: And God's glory would be sidelined.

1:09:06: So instead of working with them through men, Like Donald Trump, like Elon Musk, like all of the people in high positions there who are very capable people.

1:09:17: It's very refreshing.

1:09:19: To see such capable people instead of incompetent people.

1:09:23: Running the American government now.
1:09:26: But that's not who God calls into the church.
1:09:30: Instead he calls me and you.
1:09:32: He calls us.
1:09:34: Why?
1:09:35: So that we don't steal the glory.
1:09:38: And say, well, of course, we were gonna be successful.
1:09:41: Look how much money we have.
1:09:43: Look how much experience we have.
1:09:45: Look how much power we have.
1:09:47: Of course, we were gonna be successful.
1:09:49: No, God takes the weak and the base.
1:09:54: And the foolish.
1:09:56: And he, he, he does this operation.
1:09:59: So that when it's all revealed, these men who have all this power and wealth and glory, they are going to be astonished.
1:10:08: And what God has done.
1:10:10: Through the weak and the base and the foolish so that no flesh should glory in his presence.
1:10:17: But if him are you in Christ Jesus.
1:10:21: Who of God is made unto us wisdom.
1:10:25: And righteousness and sanctification and redemption.
1:10:29: And this is what Paul just, he's always thanking God for the grace.
1:10:35: That he has extended to Corinth.
1:10:39: And this, this is God's operation, who is taking the weak and the base and the foolish and making us wisdom and righteousness and saints and of the redeemed that according as it is written.
1:10:54: He that and we just read this in Jeremiah and I, as it is written, he that glories.
1:11:00: Let him glory in the Lord.
1:11:02: So any success that we have.
1:11:05: Let us say, I, I didn't see how it would be done.
1:11:08: I didn't see how it could be done.
1:11:11: I, we were, we were perplexed.
1:11:14: We were confused, we were discouraged.
1:11:17: We didn't have the numbers, we didn't have the ability.
1:11:22: And yet God did it.
1:11:24: So when people come and say, wow, remarkable what you did, no, no, we didn't do this.
1:11:29: All the glorious gods, because we know the reality on the ground.
1:11:33: We, we didn't have the capability, and yet God did it.
1:11:36: So this is how God works.
1:11:38: And it's written.
1:11:39: This is what's written.
1:11:41: If we're gonna glory, Let us glory in the Lord.

1:11:46: And, and you see Paul repeating this in 2 Corinthians, he that glories, let him glory in the Lord.

1:11:53: This is exactly quoting Jeremiah and I.

1:11:56: And then we see Psalm 34 and verse 2, my soul shall make her boast.

1:12:03: In the Lord The humble shall hear thereof and be glad, and listen to Paul in Galatians 6:14.

1:12:12: But God forbid that I should glory.

1:12:15: Except in the cross of our Lord Jesus Christ.

1:12:19: By whom the world is crucified unto me, and I unto the world.

1:12:25: So the world is on one and Paul is very clear.

1:12:29: What we see with our eyes notwithstanding.

1:12:32: The world is perishing.

1:12:36: And I'm not glorying in anything of the world.

1:12:39: I'm going to glory in the knowledge of Christ.

1:12:42: So that is our introduction.

1:12:46: To, oh, sorry, I thought I had the scripture on this.

1:12:49: Sorry about that.

1:12:49: You're looking at me instead of the scriptures.

1:12:51: I should have had it, I should have had it here.

1:12:54: So I apologize for that, but hopefully the font was big enough that you were able to follow along and I, I don't have two screens, so I was just looking at the scripture myself.

1:13:05: But that is our introduction to the epistles of Corinth.

1:13:10: And again, as we always do, we're just gonna go through this line by line, and hopefully this helps us in this season.

1:13:17: So what we see here, the highest priority for Paul was to address the division.

1:13:23: In the congregation And that's something that I think that we should make a high priority, that we're all studying deeply to understand the will of God.

1:13:33: And to give all the glory to God, and not like Corinth to get caught up in these carnal pursuits and these egotistical pursuits and, and looking for, you know, personal aggrandizement.

1:13:49: Instead, we want all the glory to go to God.

1:13:52: So, let me just check the chat to see if there's anything that I might need to respond to.

1:13:59: And while I do that, Let me just remind you that we have our Sabbath services, most of you already know.

1:14:08: We have our Sabbath services and we're, Pastor Murray will be speaking.

1:14:15: At, this Sabbath at 1:30.

1:14:18: I just got a note from Pastor Murray that I have frozen.

1:14:21: So, hopefully, you will get the Recording.

1:14:27: So I'll just go ahead and end here.

1:14:29: Thank you so much for joining brethren.

1:14:31: God bless you.