

## 47-2Corinthians-01-Transcript

0:00: , hopefully, You're able to hear me, I just had a microphone issue.

1:41: I'll, I'll open with a word of prayer, and then we'll, we'll get started.

1:44: I just, I'll pray and then we'll confirm that you can in fact hear me.

1:48: Our Heavenly Father, we bow before your holy throne to praise you, to thank you.

1:54: we're just so privileged and blessed, Father.

1:58: To just know that you're watching over us.

2:01: You're watching over us individually and collectively.

2:05: We thank you for our Lord Jesus Christ.

2:09: We thank you for just how mission driven he was, he is, and he continues to be.

2:16: And Father, we just praise you for raising up the apostle Paul.

2:21: Thank you for his commitment and for his example and for his teachings, for his doctrine.

2:29: We pray, Father, you'll continue to bless us as we study the word line upon line, and we ask all of this in the mighty name of our Lord and our Savior, Jesus the Christ.

2:37: Amen.

2:39: So let me just confirm.

2:41: That you can in fact hear me.

2:45: Let's see.

2:46: Yes, new sound.

2:47: Thank you, Brother Jeff, and Pastor Murray is here.

2:50: Thank you.

2:51: Let's see who else is here.

2:52: Thanks, Pastor Murray.

2:53: Dave and Deb, greetings.

2:55: Rosebud, greetings.

2:56: Welcome.

2:57: Eileen, welcome.

2:59: Siegfried and Kay Feder and Stefandi.

3:04: And who else is here?

3:07: Bruce Ellis is here, JD is here.

3:10: Somebody from CGI Burlington is here.

3:13: Merlane is here, Donna Bawanta is here.

3:16: RDPJ greetings.

3:19: Judy and Chuck, welcome.

3:20: Chaw Jaws, welcome.

3:24: And let's see, I think, and Pep Square.

3:27: Welcome, and welcome to the rest of you who are here, but either unable to check in or just don't check in, but we know that you're here faithfully every week as we study the word lineup line.

3:40: And I just appreciate again, a big thank you to those of us, those of you who joined us on the Zoom call yesterday after Pastor Murray, Deacon Jan and myself just did a summary, or they did a summary of, of the book and what sort of jumped out for them.

3:55: And then we jumped over to Zoom and that was wonderful.

3:59: Wonderful to meet you, brethren.

4:00: some of you I knew from before, but some were new to me, and certainly new, I think you would be new to each other.

4:06: And we like that very much.

4:07: I think that we are a community.

4:09: And so we plan, God willing, to do that again in the future.

4:13: Maybe that's something we do at the end of every book.

4:16: All right, let's get into this 2, this letter called 2 Corinthians.

4:21: I'll go ahead and share my screen.

4:25: And hopefully everything will work smoothly here.

4:29: Yes, you should be able to see my screen now.

4:33: And I want to go back to 1 Corinthians, just a couple of verses, and then 2 Corinthians, a couple of verses, before I get into, chapter one of 2 Corinthians, just to get us to place this letter.

4:48: So, the letter that we call 1 Corinthians is most likely the second of four letters that Paul wrote to Corinth, and this letter that we call 2 Corinthians, it looks like it's the fourth letter.

5:02: And, and the scriptural evidence for that, when we were reading 1 Corinthians, and we got to chapter 5, he indicated that he's already written to them.

5:12: And, and they were writing to him and he was responding to them.

5:15: So, he says, I wrote unto you in an epistle, not to company with fornicators.

5:20: So he's already written to them by the time we get to 1 Corinthians.

5:23: So this is why we believe this is at least the second of four letters.

5:28: And then, In 2 Corinthians, God willing, we'll cover this next week, he, there's a letter in between.

5:37: What we call 1 Corinthians, and this letter 2 Corinthians.

5:41: And that letter, what would be the, the 3rd letter, was apparently a very harsh, no nonsense, not pulling any punches, just direct talk, real talk.

5:54: And very harsh, and he says, you know, I wrote, this same unto you, lest when I came, I should have sorrow from them of whom I ought to rejoice.

6:04: So he's just saying this was a painful letter that I had to write, but having confidence in you all, that my joy is the joy of you all, for out of much affliction and anguish of heart, I wrote unto you with many tears.

6:20: This was a really painful letter.

6:22: It's not this one.

6:23: And it's not what we call First Corinthians.

6:26: There's a letter in between.

6:27: After he left Corinth, or he, after he wrote to Corinth, and, and before he came back to see them.

6:35: That this was a really painful letter for him to write, and he says it's out of vanguard of heart and, and many tears that not that you should be grieved, but that you might know the love which I have more abundantly unto you.

6:48: And then in chapter 7, verse 8, he says, for though I made you sorry with this letter, I don't repent.

6:56: I, I'm not saying I did the wrong thing.

6:59: though I did repent, I was sorry about it, for I perceived that the same epistle.

7:05: That has made you sorry, though it were but for a season.

7:09: So we'll, we'll get into chapter seven later, but it was a pain, there's a painful letter in between 1 Corinthians and 2 Corinthians, and it was a very tearful letter for Paul to write.

7:24: OK, let's get into 2 Corinthians, and before I open with 2 Corinthians, just on the way he introduces himself is the same thing he did in 1 Corinthians.

7:33: Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes, our brother.

7:41: So Paul and Sosthenes were writing this letter together.

7:44: Sosthenes is one of the brethren.

7:47: Paul is pulling rank.

7:49: He, he's making it clear, he's an apostle of Jesus Christ, and this is not something he chose for himself, or I think I'd like to be an apostle.

7:57: it is through the will of God.

7:59: He was chosen to be an apostle of Christ through the will of God.

8:03: And You know, there's only 12 apostles in, in, in New Jerusalem, 12 apostles, and it's by the will of God that Paul is the 12th apostle.

8:14: So here now in 2 Corinthians, he opens in a very similar way.

8:19: Paul, an apostle of Jesus Christ, by the will of God.

8:24: And again, in, in 1 Corinthians, it was a very corrective letter.

8:28: He was addressing some issues there.

8:31: Here in 2 Corinthians, we're going to see, there are, there are still some issues, some, some issues remain.

8:38: And in fact, there's even competition.

8:41: There are so-called apostles that are trying to pull rank in Corinth, and Paul is making his authority known.

8:49: He is an apostle.

8:52: Not by his own will, by the will of Christ, he is an apostle, by the will of God, he's an apostle of Jesus Christ.

8:59: And then Tim in this case, he's writing with Timothy, our brother, and he's writing unto the Church of God, which is at Corinth.

9:08: And I think this is also an important phrase for us to consider.

9:12: He doesn't say he's writing to the Corinthian Church of God.

9:16: And, you know, sometimes we get into this, you know, the Corinthians Church of God, this is the only true church,, the, you know, the Church of God International is the only true church, united Global, whatever these, the churches of God are, we don't recognize anybody else's brethren, we're the only church.

9:33: and Paul is making it clear.

9:35: That the church belongs to God.

9:38: And these brethren happened to be at Corinth.

9:42: With all the saints, which are in all Akea.

9:46: So, you know, here in Ontario, he might be writing to Toronto, which is like the, the major city in Toronto in, in Ontario.

9:55: Ottawa is our capital city, but Toronto is like the major hub in the province of Ontario, and he'd be writing to the major city with all the saints that are in the province.

10:06: Maybe on the high days, you know, as many saints as possible gathered together in, in, in Corinth.

10:14: So, it's a, it's an apostle writing to the church with all the saints in Ikea.

10:22: Then he begins his life, and, and, you know, these letters always begin with the author.

10:28: We're used to signing off at the end of a letter, but it's actually not that unusual.

10:33: So I was just thinking about this, when I get emails, the first thing I'm looking at is, who's the author?

10:39: Who is this from?

10:40: And so in the inbox, the first thing it will show is who's writing the letter.

10:46: And then, if in back in the day, when we had snail mail, it's in an envelope.

10:52: And the first thing you ask is, well, who's this from?

10:54: So we don't wait to open the letter to get to the bottom of the letter to see the signature.

10:58: We turn the envelope over, look in the top left hand corner to see the return address.

11:03: So who, who's the return, who, who sent this?

11:06: And, oh, this is from so and so, and then we open the letter.

11:08: So we want to know before we start reading, who's this from?

11:11: And of course, they would have scrolls back then, so they're gonna have to unroll the scroll while they're reading it.

11:17: They, they can't just keep unrolling, unrolling, unrolling, skipping what the letter actually is saying to see who's this from.

11:22: So they would start with the letter with who it's from.

11:25: And again, you know, look at your email inbox, it, it begins with who it's from.

11:31: Then he begins the letter, grace be to you,, that's Charis, grace and peace in, in Hebrew would be Shalom, which is,, more than just the concept of peace in English.

11:43: It's just this, full.

11:46: eternal well-being, Shalom from God our Father, and from the Lord Jesus Christ.

11:53: And so we understand that there are two beings in God, in the God family.

11:58: They're distinct, there's God the Father, and there's the Lord Jesus Christ.

12:02: And of course, we don't need to belabor this, the Holy Spirit is not a person.

12:05: , so grace and peace from both the Father and from the Lord, Jesus Christ.

12:13: Blessed be God.

12:15: Even the Father of our Lord Jesus Christ, there's a relationship here between Christ and the Father, and he's making it very clear that the Father is even the Father of our Lord, Jesus Christ, the Father of mercies, and the God of all comfort.

12:32: So he's really positioning the Father now as, as a really caring, loving Father.

12:39: Something that our Marxist leftist lunatics, it's an archetype they're trying to destroy and shatter in the minds of human beings, especially children.

12:50: That there's no such thing as a benevolent father.

12:53: Fathers are stupid, they're bumbling, they're vicious, they're authoritarian, there's a masculine, a toxic masculinity, etc.

13:04: to destroy the archetype.

13:07: So that children growing up now, if we say God is your father, they have no clue what that, they cannot relate to this concept.

13:13: This is the work of the devil.

13:15: And here we see a father with so much authority, he's higher than the Lord Jesus Christ, who has everything under him and will have everything under him, and the Father is even higher.

13:26: And with all of this authority, he's the Father of mercies.

13:30: He's the God of all comfort.

13:32: That this is the archetype we need to understand.

13:34: Fathers are loving, husbands are loving, Family is a beautiful concept from the mind of God.

13:42: And we benefit from it.

13:43: So this is a loving, benevolent Father, a Father of mercies, and the God of all comfort.

13:49: So he's setting the tone as to where the source.

13:53: Where, where, where comfort and mercies emanate from, it's from the Father, who comforts us.

13:59: In all our tribulation, And Paul was a master at tribulation.

14:07: He, he suffered greatly.

14:09: But in that suffering, he came to realize the Father is the Father of mercies, and now he wants to educate the Corinthians on this, who comforts us in all our tribulation, that we may be able to comfort them, which are in any trouble.

14:24: And so this is not just theory to Paul, this is experiential.

14:28: He, he experienced this, because of the suffering that he went through, he could comfort others.

14:34: And now he's writing to a church that, that has suffered, that has gone through some very difficult times, even been afflicted by him, by his letters.

14:45: And he's helping them realize.

14:48: This is part of the journey.

14:51: Suffering is part of the journey.

14:52: It's not just everywhere you go, nonstop blessings,, prosperity gospel.

14:57: It's, it's, no, suffering is a part of the maturation process.

15:02: He comforts us in all our tribulation, in all, everything.

15:06: That we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted by God.

15:15: And this to me puts me in mind of 1 Corinthians 14, where he says, covet earnestly for the best gift.

15:23: And that you may learn to speak under inspiration.

15:26: And that doesn't mean you have to be at the podium giving some inspiring sermon.

15:30: It means that you can be just fellowshiping one on one with a brother or a sister.

15:34: And they're sharing with you the struggle they're going through, and God just gives you the wisdom.

15:41: Of how to comfort them, how to exhort them, how to encourage them, because you've been through something yourself.

15:47: And so you can have that understanding, that empathy, and that wisdom.

15:51: He says, for as the sufferings of Christ abound in us, so our consolation also abounds by Christ, the, the, the, the poetry of this man in, in the original Greek, but when it's translated, I personally love the, the King James, the poetry is incredible.

16:09: It's like such deep meaning wrapped in such a a creative expression.

16:16: So, God is the one that comforts us in every tribulation that we go through, and by going through that tribulation, we're now in a position where we can comfort others, the way we've been comforted by God.

16:28: For as the sufferings of Christ abound in us, he says, take up your cross and follow me.

16:34: And, and as we experience the sufferings of Christ, so our consolation also abounds by Christ.

16:43: By this relationship we have with Christ, we are comforted and consoled by Christ, or by the Holy Spirit, by the Father, through the Holy Spirit, by the gift of the grace of Christ.

16:56: And whether we be afflicted, It is for your consolation.

17:01: And I think he's, Paul is using himself as an example here.

17:03: He's, he's using himself really as a proxy for Corinth.

17:08: He's saying like, think of what I'm going through to process what you're going through.

17:14: And so whether we be afflicted, and again, we would be here, Paul and Timothy.

17:20: It's for your consolation.

17:23: And salvation.

17:25: Which is effectual in enduring of the same sufferings, which we also suffer.

17:31: Again, a bit of King James language here, but basically, Paul is saying, we've been through incredible pain.

17:40: Because we chose, we've been chosen by the Father, to, to come into Christ.

17:45: And so we have suffered as Christ suffered.

17:49: We've been persecuted for our faith in Christ.

17:53: And that affliction is actually to comfort you.

17:57: And it's for your salvation.

17:59: So everything that we have gone through is to your benefit, and it's effective.

18:04: In helping you learn how to endure.

18:10: Just so that you can learn how to suffer.

18:13: So our suffering will inspire you.

18:15: Or Whether we be comforted, and that just reminds me of, you know, 1 Corinthians 15 when he talks about being baptized for the dead, that, that what they went through.

18:26: inspired others to say, yeah, we'll go through that too.

18:29: Or so we might be afflicted, or we might be comforted.

18:33: So whether we're afflicted, or whether we're comforted, it's for your consolation and salvation.

18:38: So our affliction is for your consolation and salvation, and when we're comforted, it's for your consolation and salvation.

18:45: So Paul is going through all of this incredible pain, and he's not wrapped up in himself.

18:50: He's understanding that what we're going through is actually for the benefit of the sheep that we are responsible for.

18:59: And our hope of you is steadfast.

19:03: We, Paul and Timothy have this absolute rock solid hope.

19:08: Of the Corinthian brethren.

19:10: That that they will be successful in this calling.

19:14: Our hope of you is steadfast, knowing that as you are partakers of the sufferings, so shall you be also of the consolation.

19:24: So Paul is just praising God as the Father of consolation, because he's lived it.

19:32: He's gone through suffering.

19:34: He's, he's been comforted by God.

19:36: He sees in his own life experience that the suffering that he goes through or went through, and the comfort that he received has been for the edification of the brethren.

19:49: And then he sees that in turn, this is, this is the same thing that will happen for them, that they've gone through a very dark and difficult period where they're going through.

19:59: And as they come out of it, they will be able now to comfort others, because of the experience in Christ, and the patience that will be developed in their character.

20:12: For we would not, brethren, have you ignorant of our trouble, which came to us in Asia.

20:20: So Paul wants them to be aware of how much difficulty he and Timothy went through, says Asia, we would say today Turkey.

20:30: Asia Minor, you got to know this.

20:33: So this is a very difficult period in our lives.

20:37: And we don't want you to be ignorant of it because then you won't be able to process the suffering that you're going through.

20:43: So we need to share with you our suffering, so you can contextualize yours.

20:49: We would not, brethren, have you ignorant of our trouble, which came to us in Asia, that we were pressed out of measure.

20:56: You could say, you know, we suffered beyond measure.

21:00: Above our strength, this, this was more than we could handle.

21:04: Insomuch that we despaired even of life.

21:10: We, we gave up.

21:12: We're like, this is it.

21:13: And you know, when I, when I read passages like this, Today At least in the Western world.

21:21: This is very conceptual.

21:23: We read this, and we have to try to imagine what it was like for Paul.

21:29: But I, I believe that the scriptures are time stamped.

21:33: And that as time passes, different scriptures come alive.

21:38: I, I think this is one of those scriptures that not too long now is going to jump off the page.

21:45: And I, and I say this particularly as I see the wickedness of Islam.

21:51: Infiltrating and penetrating into Western countries.

21:55: And ultimately taking over.

21:57: And people just have no idea.

21:59: They have, they have no idea.

22:02: You hear all these black people, even brethren, decrying America for the Atlantic slave trade.

22:11: They have no idea.

22:14: About the the Saharan trade lines or trade, trade, slave trade.

22:19: They have no idea that the slaves that were sold across the Atlantic were captured by Muslims.

22:26: They have no idea what, how, how, how much better off Africans were to be, to cross the Atlantic.

22:35: And come to North America.

22:37: Or particularly America, and at least be able to have families and reproduce and, and, and now you see blacks all over America.

22:46: They have no idea the amount of blacks.

22:50: That went into the Arabian world.

22:55: And, and how they were castrated without any sort of anesthetic.

23:00: And 9 out of 10 of them died, ble bled out.

23:04: And then the ones that survived, they could then be the eunuchs to watch over as the Muslims repeatedly raped.

23:12: They're sexual slaves.

23:14: And you don't hear a word.

23:17: From blacks.

23:19: About Islam.

23:21: And the history and the nastiness and the wickedness and the filth.

23:25: But they can't stop complaining about America.

23:29: A little a little, a little context, please.

23:32: A little sense of proportion.

23:34: There should be some proportionality to the complaints.

23:38: And then you don't hear a word about how white Christians put an end to slavery in the Western world.

23:46: And they also put an end to it, at least on the surface, in the Arabian world, in, in what, 1960s.

23:55: That that this, this slavery had been practiced and continues to be practiced 1400 years later.

24:02: And blocks are just quiet, completely ignorant, have no idea.

24:06: Well, it's, it's around the corner.

24:08: History repeats itself.

24:10: And it's coming, and I want to be remembered.

24:13: I want to be remembered for two things.

24:16: One is, I, I warned brethren about Islam.

24:20: And when people say, why he keeps talking about Islam?

24:21: What's, what, what is he, what is he fixated with this?

24:24: I want to be remembered that I was one of the guys that stood up and said, hey, this is a problem, this is, this is nasty.

24:31: And this is coming.

24:33: And I personally believe this is the beast power that's coming.

24:36: So I want to be remembered for that.

24:38: And I want to be remembered for preaching the gospel accurately through the lens of the covenant.

24:43: I think these two things, I would just love, this is for me, my legacy.  
24:48: So I think this, this scripture, what Paul is explaining here, this is going to jump off the page for us.  
24:55: In years to come.  
24:56: But this is, he, he's trying to comfort Corinthians because they're in a period of, of mourning and, and, and suffering.  
25:02: And he's saying, look, I, you can't be ignorant of what we went through.  
25:06: This was beyond anything, this sort of level of suffering that we endured in Asia, it was beyond our ability to handle it.  
25:14: So much so we just, we gave up on life.  
25:16: We're like, OK, this is, this is the end.  
25:18: This is, this is what, this is how the story ends.  
25:22: But we had the sentence of death in ourselves.  
25:25: That we should not trust in ourselves.  
25:28: But in God, which raises the dead.  
25:31: So this is amazing, that Paul is looking back and saying, you know, the reason we came to this realization that it's over, our lives are over.  
25:38: This is how the story ends.  
25:40: is so that we would stop trusting in ourselves.  
25:43: And instead, we would turn our trust over to God, who, even if we were to die, we're trusting the God who can raise the dead.  
25:52: And this brings to mind Shadrack, Meshach, and Abednego, who answered the king and said to the king, O Nebuchadnezzar, we're not careful to answer you in this matter.  
26:02: If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of your hand, O King.  
26:11: But if not, be it known unto you, O King, we will not serve your gods.  
26:17: nor worship the golden image which you've set up, because we serve a God who can raise the dead.  
26:24: So we're just, we're just trusting in this God.  
26:26: And that's where, that's where Paul and Timothy came to.  
26:30: That if this is the end, we're not, we're not going to renege on our, on our, on our covenant.  
26:37: Because we're serving a God who can raise the dead.  
26:40: verse 9.  
26:42: , so just to repeat verse 9 again, just to, to, for the story flow here.  
26:46: But we have the sentence of death in ourselves.  
26:49: That we should not trust in ourselves.  
26:50: It's like, OK, we're useless here, we can't help ourselves.  
26:53: Only God can help us.  
26:55: We're gonna trust in God, which raises the dead, who delivered us from so great a death.  
27:01: And does deliver.  
27:03: So he delivered us in the past, and he continues to deliver us.  
27:07: In whom we trust that He will yet deliver us past, present, future.  
27:13: This is the God we serve.

27:14: And again, these, these passages right now are somewhat conceptual, at least for Christians in the West.

27:22: But it's not long now that we're going to have so much comfort and solace from these passages.

27:31: That God is faithful.

27:33: And just as he's delivered Christians in the past, he can deliver us in the present, and no matter what we face in the future, he can deliver us.

27:42: And, and I think we need to do a little bit of study of history.

27:46: To understand what is emerging, what is unfolding right in front of our faces.

27:51: And what it means for Christians.

27:55: You also helping together by prayer for us.

27:59: So, so God responds to prayer.

28:02: And You understanding what we're going through and praying for us, this is, we, we, we're going to have confidence in, in a God who can save, especially when brethren are interceding for us.

28:15: That for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf, so prayer is effectual.

28:25: For our rejoicing is this.

28:29: The testimony of our conscience.

28:32: That in simplicity, And godly sincerity.

28:37: Not with fleshly wisdom.

28:39: But by the grace of God, we have had our conversation in the world, and more abundantly towards you.

28:47: What's, what's all this saying?

28:49: So there's a problem Paul had to write a very harsh letter full of anguish and tears for him, but he had to correct these brethren and very harshly, and he did it by letter, and that created a real kerfuffle.

29:04: And there's a lot of upset.

29:07: And a lot of criticism of Paul.

29:10: And Paul is saying, our rejoicing is this.

29:15: We're straight talkers.

29:17: We're straight shooters.

29:20: We don't play.

29:21: And we just talk to you plainly.

29:24: And so he says our test, the testimony of our conscience, that in the simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we had our conversation in the world and more abundantly toward you.

29:38: Everything that we said to you came from a spirit of truth, and godly wisdom, not human beings trying to manipulate a situation, trying to use a bit of speech craft to get it right, but we'll just deal with you directly.

29:55: And this is something in my observation, we as Christians lack the mature, I shouldn't say, generally speaking, it's just an general observation.

30:07: We, we lack this kind of maturity.

30:10: To be straight talkers, come out with it and just speak plainly.

30:14: And that's what Paul is saying.

30:15: I don't come with fleshly wisdom, trying to, you know, be all this sort of convoluted talk.

30:22: Cause I'm just so afraid to say what's really on my mind.

30:26: I just speak very sincerely and very plainly.

30:29: And I think a lot of brethren would rather run.

30:33: Run and hide Then deal with something head on.

30:38: And, and Paul's example is sometimes you have to deal with stuff head on.

30:42: And, and we have to be willing to receive straight talk.

30:47: But most of us would rather run.

30:48: You'll see brethren in one congregation for a while, and the moment there's any conflict, they run for cover, rather than talk straight.

30:57: They run to another congregation, and then they'll camp out there for a while, until there's some sort of conflict over there, cause the problem whenever you run, you take yourself with you.

31:06: Some sort of conflict over there, and then maybe months or years go by, and then they come back to the congregation that they originally ran from, because now there's another conflict, and we just run and run and run and run.

31:17: And never have real talk, straight talk.

31:21: Paul is saying,, just simplicity, just very straightforwardness.

31:27: And this is why you see in Hebrews the warning, do not forsake the assembling of ourselves together.

31:35: As the manner of some is.

31:39: Given what we just read in 2 Corinthians, I could say, do not forsake straight talk.

31:47: Because the manner of a lot is to be immature and run and hide, and not talk straight to one another.

31:54: Family is real.

31:57: And if we're a real family, we're real people who, who, who, who speaks straightforwardly with one another, it's a spirit of love, of course.

32:04: And that's what we're going to see from Paul.

32:06: He spoke very directly to them from a place of deep love and concern.

32:11: And in a family, you, you hopefully can take that for granted.

32:15: That when a, when a sibling or a father or mother's child is talking with you, the love is taken for granted, the family bond is there, and we're, we're speaking within that bond.

32:26: So do not first, don't run.

32:31: Don't, don't be deceptive.

32:36: Don't, don't hide.

32:38: Be straightforward.

32:41: And, and build a healthy congregation.

32:44: Now, let's, let's not build dysfunctional congregations where we gather together once a week and we pretend.

32:51: Let's have congregations that we gather together by command.

32:54: By command, Sabbath is a command to assemble.

32:58: We do that, but we assemble other times as well, and whenever we assemble, we're real.

33:03: No, we're not, we don't just keep sweeping things under the rug.  
33:07: Right, we take it out, we sweep, we clean the place properly, we remove the leaven properly.  
33:11: And sometimes that requires, many times that requires real talk.  
33:15: And hopefully, pastors, as pastors, we set up an environment where people are comfortable to have real talk.  
33:21: That's what Paul is saying, we're just, we're just straightforward.  
33:24: We're not gonna go through all this gymnastics, trying to not offend anybody and just twist ourselves up into knots.  
33:34: Let's just be real.  
33:36: So don't forsake the assembly, oh, conflict, I'm, I'm running for the cover, running for cover.  
33:41: I'm gonna forsake the assembly.  
33:42: No, this is a process that we have to be part of.  
33:45: So, and it's more, much more, he says, but exhorting one another, and that sometimes requires straight talk.  
33:54: Many times, and so much the more as you see the day approaching, that this, this process of talking straight with each other becomes more essential as we get closer to the appearance of our Lord.  
34:06: In Romans 16:18, so people who twist themselves up into pretzels.  
34:13: Versus straight talk.  
34:15: Paul says to the Romans, that they are they, for they that are such, serve not our Lord Jesus Christ, but their own belly.  
34:25: They don't want what Christ wants, they want what they want.  
34:29: And so they're looking for a way to get what they want.  
34:32: And by good words and fair speeches.  
34:37: Deceive the hearts of the simple.  
34:40: So there's a way of using speech.  
34:42: That is speechcraft.  
34:46: And Paul is saying, be careful of these people.  
34:49: In, in 1 Corinthians 2, when we began the study here, Paul made it plain to them, I, brethren, when I came to you, came not with excellency of speech or of wisdom.  
35:02: Declaring unto you the testimony of God, for I determined, even though he's a very talented man.  
35:09: He says, I determined not to know anything among you.  
35:12: Except Jesus Christ and Him crucified.  
35:15: And I'm just gonna use plain talk.  
35:19: In 2 Corinthians back to verse verse 13 of chapter one, for we write no other things unto you.  
35:29: Than what you read or acknowledged.  
35:31: So I love this.  
35:34: I love this.  
35:35: Paul is saying, stop trying to read between the lines.  
35:39: I said what I said.

35:41: And I meant what I said.  
35:43: And what I said was plain.  
35:45: Whoever you're listening to, and you have to always be just kind of scrutinizing and trying to figure out what are they really saying and what are they hinting at.  
35:52: Paul is saying we're just plain talkers.  
35:55: So we didn't write anything else.  
35:56: You don't need to read between the lines.  
35:57: We didn't write anything else unto you, except what you read and acknowledge.  
36:02: And I trust that you shall acknowledge even to the end.  
36:06: it's just plain talk, that's true.  
36:08: That's the thing when we speak truthfully, we don't have to keep track of what, what did we say to who?  
36:13: It's just plain talk.  
36:16: As also you have acknowledged us in part.  
36:20: That we are your rejoicing, even as you also are ours in the day of the Lord Jesus.  
36:27: So you are coming to understand us.  
36:31: You're almost there, you're partially there.  
36:34: And, and you're coming to understand that we have a joy together.  
36:37: We're we're, we're mutually bound to each other.  
36:40: And when the Lord appears, we're going to be each other's rejoicing.  
36:46: You will be blessed by my teaching, and I will be rewarded by your adherence.  
36:52: So we have a mutual benefit here.  
36:54: We have a mutual stake in this outcome before the Lord.  
37:00: And in this confidence, I was minded to come to you, come unto you before that you might have a second benefit.  
37:07: So I, I really understand that we're, we're, we're beginning to understand each other.  
37:11: You're beginning to see our value.  
37:13: And because of that, I really wanted to come and visit you.  
37:17: And to pass by you into Macedonia.  
37:21: So, so he's coming from the south, he wants to go to the north, he wants to get to Macedonia, and he wants to pass through Achaia or pass through Corinth in particular.  
37:32: And to pass by you into Macedonia.  
37:35: And to come again out of Macedonia unto you, and of you be brought on my way toward Judea.  
37:42: So remember, when we were in chapter 16, he made it clear he wanted to make a collection from them to take a collection from them, so that on the way to Judea, he could pick up the collection from them, and then take it to the, the Jews in Jerusalem, who were suffering.  
38:02: So that was his plan, that he would, on the way to Macedonia, he would,, pass through them.  
38:09: Probably going to the Philippi, and then from Philippi, when he comes back and he's on his way to Judea, he would pass through them again.  
38:19: And of course, Philippi is going to be, they were very, very supportive, very healthy congregation.

38:23: They were going to be very supportive in giving for the Jews, and he would also make a collection on as he visited Corinth.

38:31: So that was his intention.

38:33: When I therefore was thus minded.

38:36: Did I use lightness?

38:37: So this, this versus getting to the heart of the matter.

38:40: , Paul was being accused and these false apostles were setting him up and criticizing him as being Double-minded.

38:52: Of, of being,, what's the word I'm looking for?

38:56: Let me just get the translation here of lightness, vacillation.

39:01: so, Paul was just they were just criticizing Paul, he, he doesn't know which way he's going, he's coming, he's not coming.

39:08: He's coming next year, he's not coming.

39:09: He's, you know, where's this guy coming from?

39:12: You can't take him seriously.

39:13: He's unreliable, that, that's it.

39:15: So Paul, you, you know, Paul's unreliable.

39:17: I think we've all, seen people who are unreliable.

39:21: So, Paul's just one of these unreliable characters, you can't trust him.

39:24: And so he's responding to that criticism.

39:27: And saying I really had the intention of visiting you when I was on my way to Macedonia, and then when I'm on my way back to Judea, I wanted to visit you twice, but he, he didn't make it.

39:40: And instead he wrote a letter.

39:43: And he's being criticized by many now that he's, he's unreliable, and he's just vacillating.

39:51: When I was thus minded, was I vacillating?

39:55: Or the things that I purpose.

39:58: Do I purpose according to the flesh?

40:02: That with me, there should be yeah, yeah, and no, no.

40:04: So, when I, when I intended to come to you, was it just a sort of a personal ambition that I had, according to the flesh, and therefore, I'm unreliable?

40:15: I'm saying, yes, yes, I'm coming.

40:16: No, no, I'm not coming.

40:17: I'm just back and forth, yes and no, because I'm just thinking according to the flesh.

40:22: But as God is true, Our word toward you was not yes and no.

40:29: So he's, he, he's responding to this criticism, as God is true, and the God of all comfort is true.

40:37: When we, when I told you that I was coming, it wasn't because I was uncertain and I'm saying yes, and I'm saying no, because I have these fleshly ambitions.

40:46: He says, For the Son of God Jesus Christ.

40:53: Who was preached among you by us.

40:56: Even by me and Sylvanus and Timothy was not yes and no.

41:03: But in him was yes, this is amazing.

41:06: So what he's saying here is, I founded this church in Corinth.  
41:13: And I preach there the gospel.  
41:17: With Sylvanus and Timothy.  
41:20: And we were not double minded.  
41:23: The gospel is not double-minded because Christ is not double-minded.  
41:28: In him is yes.  
41:31: In other words, Christ came to earth, and I'm going to be talking about this, God willing, on Sabbath, John 3:16, 2.  
41:40: But Christ came to earth on a mission.  
41:44: And that mission was to fulfill the covenant.  
41:48: And the answer is, will, is there redemption?  
41:53: Of Israel.  
41:54: Can Israel be redeemed?  
41:56: And in Christ, the answer is yes.  
41:58: He came, you know, when they say, oh, you shouldn't go to Jerusalem, you'll be killed.  
42:02: I have to go to Jerusalem.  
42:04: It cannot be that I'm killed outside of Jerusalem.  
42:06: Because in him the answer to the covenant question, can Israel be saved, is yes, and amen.  
42:13: So there's no double-mindedness here.  
42:16: And we came as apostle.  
42:18: I came as an apostle of Christ sent by Christ, and in him is yes.  
42:22: So this thing about I, I, I planned to come to you and I didn't come, don't get the wrong end of the stick, and think that somehow I'm double-minded, because there's a purpose in Christ that is yes.  
42:37: For, for the Son of God, Jesus Christ, who has preached among you by us.  
42:42: Not by these false apostles, we're the ones.  
42:45: Even by me and Sylvanus and Timothy was not yes and no.  
42:49: We were not vacillating despite all the persecution.  
42:53: But in Christ, it was yes.  
42:56: For all the promises of God in him are yes, I just love this.  
43:02: Go through all the promises.  
43:05: And this is something we have to be very careful of, brethren.  
43:08: That we cannot have a gospel that negates the promises.  
43:13: Because all the promises in Christ are yes.  
43:17: So when we come to John 3:16, We cannot be preaching a version of the gospel that the promises become known.  
43:26: This is, this is impossible.  
43:29: All the promises of God in Christ are yes, there is real purpose to this.  
43:35: And we are called to be soldiers in this army of Christ, with a mission of yes.  
43:44: For all the promises of God in Him are yes, and in Him amen.  
43:49: Unto the glory of God by us.  
43:53: Now he which establishes us with you in Christ.  
43:59: And has anointed us is God.

44:03: That same God of all comfort.  
44:05: That no matter what we go through, he consoles us.  
44:09: And no matter how we're afflicted, it's to your benefit.  
44:12: And no matter, even if we're not consoled or we are consoled, we live or we die, it's all purpose-driven.  
44:22: And so, the one who established us with you, as we came to establish the church in Christ, and has anointed us is God.  
44:30: The same God of all comfort.  
44:33: Who has also sealed us And given the down payment of the spirit in our hearts, and this is he saying, I don't operate.  
44:43: In in my missionary journeys.  
44:46: I'm not operating according to the flesh.  
44:49: I'm operating according to the Holy Spirit.  
44:52: And the purposes of God.  
44:54: And so don't be so wrapped up in yourself, that just because I couldn't make it when I said I was coming, that you want to criticize me now that I'm just, I'm, I'm flippant, I'm unreliable, I'm, I'm superficial.  
45:07: What if What if God has purposes?  
45:12: that are preventing me from coming to you.  
45:14: Am I to defy this, the, the, the, the nudging of the Holy Spirit and come to you no matter what because you're just so important?  
45:22: Or do I follow the promptings of the spirit?  
45:26: So the one who has sealed us and given us a down payment of the spirit in our hearts, this is God the Father, who's done this.  
45:34: Moreover, I call God for a record upon my soul.  
45:39: Wow.  
45:40: This is like there's some very serious criticism going on here.  
45:45: That Paul feels it urgent to open this letter addressing.  
45:51: So, clearly, he is very concerned about the doctrine and the teachings of these false apostles, these false ministers in Corinth, the church that he founded.  
46:06: And so he's addressing this head on.  
46:09: And he really wants the brethren there that are sincere, to understand how sincere he is.  
46:15: And he says, I call God for a record upon my soul.  
46:19: This is real transparency here.  
46:22: That to spare you.  
46:24: Is why I came not yet as unto Corinth.  
46:29: So, the prompting of the spirit by Paul.  
46:33: Oh sorry, the prompting of the spirit through Paul.  
46:37: Was not to go to Corinth.  
46:39: For their sake Because there was just so much dysfunction there.  
46:45: And Paul is just such a straight talker.  
46:48: That if he went and had to deal with this stuff head on, it could have been catastrophic.  
46:55: And so the wisdom of the spirit for him was not to go yet.  
46:59: Give them more time to sort this out, but he's going to write to them instead.

47:03: So instead of coming physically, And really causing incredible disruption.  
47:09: He wrote to them.  
47:11: To give them time to digest, even though it's a very harsh letter and it caused them a lot of anguish, it's straight talk.  
47:18: And so he gave them this straight talk, but in the form of a letter.  
47:23: So that he has time to, do they have time to digest this.  
47:28: And sometimes that's the best way.  
47:30: is to write, write it down and let, let people digest and see what, what you're saying.  
47:35: And then hopefully we're all straight talkers and they don't have to be trying to read in between the lines.  
47:39: Pauly, you don't need to read in between the lines.  
47:40: I said what I said.  
47:42: And that's what I meant.  
47:44: And, and the prompting of the spirit was not to go, even though I could have, the prompting of the spirit was not to, but to write you instead.  
47:52: And I call God God for a record upon my soul, he says.  
47:57: That I didn't come in order to spare you.  
48:02: Not For that we have dominion over your faith.  
48:06: But are helpers of your joy, for by faith you stand.  
48:10: I mean, you know, you hear it sometimes.  
48:12: Ministers using this phrase, oh, we just want to be helpers of your joy.  
48:16: And they use it in the sense that we have to do whatever you want.  
48:19: We're just, we're just here, we're just push, push button ministers, whatever you want, we're, we're here for your joy.  
48:24: That's not at all what this means.  
48:27: This means that Paul has to correct these brethren.  
48:32: In order for them to be faithful.  
48:35: And he has to give that correction.  
48:39: One way or another And by his wisdom, by, by the wisdom God gave him, he chose to give them this correction in writing.  
48:48: Because if he had to come in person.  
48:51: It would be very disruptive, almost probably catastrophic that what the people you'd have to put out and what we would have to deal with.  
48:59: So he still has to deal with it, but he chose to deal with it in writing.  
49:03: And he's saying, it's not that we have dominion over your faith.  
49:07: It's that we're here to help your faith.  
49:10: Because it's by faith that you stand.  
49:13: And then we'll just take this first verse of chapter 2, and then God willing.  
49:17: We'll continue in chapter 2 next week.  
49:19: So I didn't come in person.  
49:23: But I determined this with myself, that I would not come again to you in heaviness.  
49:30: So, he had a visit with them.  
49:33: He had a, it was heavy.  
49:35: And then he's like, OK, I don't want to have to do that again.

49:38: So, again, the wisdom of the spirit for him was the next time he comes, he doesn't want to have to deal with all of this.

49:46: Because it's just, it, it could just tear the church apart.

49:50: And it's not that he's saying I have dominion over you and I'm this sort of, you know, power monger.

49:55: So I, I'm an apostle, he's saying, I have authority.

49:59: But I'm using my authority to develop your faith.

50:04: And, and in this particular circumstance, the better part of wisdom was to give you more time to resolve your issues.

50:12: So that when I come, it doesn't have to be a such a, such a painful visit, that I could actually have the joy of visiting you.

50:21: So that is chapter one of 1 Corinthians, sorry, 2 Corinthians, and God willing, we'll continue with this very interesting letter from the apostle Paul to the brethren in Corinth.

50:39: And we've all, he's just, we've just, we're just in chapter one, and already we're getting deep into Paul's thoughts, deep into his feelings.

50:48: , this is very, you know, this is personal.

50:50: This is a very personal letter from the apostle Paul to the brethren at Corinth because of his love for them.

50:56: And this is what we need to benefit from this insight.

51:00: It's almost like an X-ray, having an X-ray and actually seeing inside Paul, and, and being inspired and, and encouraged by that.

51:08: So brethren, hopefully you did find this opening chapter to 2 Corinthians helpful.

51:15: And God willing, you'll be able to join us this coming Sabbath at 1:30 Eastern time on Saturday.

51:21: I started part one of John 3:16.

51:25: God willing, we'll conclude John 3:16, this coming Sabbath, and let me just quickly check the chat.

51:32: I know there's a bit of a delay, but I'll see if there's anything for me to respond to in the chat.

51:39: And we see.

51:42: Grisilda 73.

51:43: Pastor Davis, you are right on course with what you are expounding.

51:48: It would be wonderful if as Christians, we can be sincere in our speech with one another.

51:53: Amen, sister, and Sister Rosebud, very, very good.

51:57: Yeah, we just, it's just a level of maturity, Sister Grisilda, that we need to develop.

52:05: And it's both hearing and speaking that needs to be, what's the, the word sincere means without wax, this sort of fleshly, worldly wisdom of putting wax on everything to make it smooth.

52:19: we need to just be able to talk with one another.

52:22: And I, I certainly have had that, where we have relationships with brethren where sometimes we just have to have very straight talk, and it's been to the benefit of everyone.

52:33: So, hopefully, that's an area that we can develop.

52:36: God bless you all.

52:37: Jesus is Lord.

52:38: Amen.