

47-2Corinthians-02-Transcript

0:56: Well, greetings, brethren, and welcome to another Wednesday night Bible study where together we study the scriptures line upon line.

1:04: And this evening, God willing, what I want to do is cover 2 Corinthians chapter 2.

1:11: I apologize for the delay.

1:13: We did have just a little bit of a technical glitch in getting started, but we're grateful for the technology.

1:23: It enables us to do what we do.

1:25: I'll open with a word of prayer.

1:26: I'll check in to see who is here, and I will look forward to covering this chapter with you once we get started.

1:34: Loving Heavenly Father, we come before you, as is our custom to acknowledge you and to acknowledge the incredible privilege we have to study these ancient words, the the prophets, the Torah, the writings, and also the apostolic writings, Father, in the Gospel, the revelation that we by Your grace can understand these ancient words and Apply them to our world today and apply them to our lives today.

2:06: We thank you, Father, and praise you for the brethren that we just all come together on this learning journey.

2:12: We pray, Father, we'll continue to grow in the grace and knowledge of our Lord, and we just praise you for this incredible privilege and grace that you showed to us.

2:20: We ask Father, that you'll bless our study in Jesus' name.

2:23: Amen.

2:24: All right, let's, let's get started with today's study, and, as I said, it's 2 Corinthians chapter 2.

2:32: I'll just go ahead and, oh, no, before I share my screen, let me make sure that I am coming through loudly and clearly, yes, Pastor Murray, audio and video are coming through clearly.

2:42: Very, very good, we did have a bit of a technical problem earlier, but we're good to go.

2:49: Let's see, greetings, Rosebud, Eileen, Rose Petty.

2:56: Siegfried Carlotta.

3:00: Let's see who else is here.

3:01: Griselda, 73.

3:04: Let's see, Bruce Ellis, Rick Ford, JD Dave and Deb, Chaw Jaws, RDPJ.

3:13: Christy Romine, Dave and Deb, Judy and Chuck.

3:18: CGI Burlington, Pep Square, Nate Hendricks, very, very good greetings, brethren, thank you for joining.

3:27: Let's dive in and see what the Lord has for us this evening.

3:32: I'll share my screen and this should work.

3:36: And it does I like it when the technology works, that's good.

3:41: All right.

3:42: OK, I just wanna go back, just for context, I'll pick up where we left off last week with 2 Corinthians chapter 1 verse 17.

3:52: so they were accusing him of, of, or some were accusing him.

3:55: And building a narrative that he's fickle, he is unreliable, he says he's coming, he doesn't show up, he says he's going to come, and he doesn't show up, it's just, you can't trust him, he's unreliable, he's fickle.

4:09: So that was the narrative that they were painting, or some were painting about Paul, and now he's writing to them very transparently to, to put that to rest, to put that to bed.

4:17: It's a narrative that if it, you know, if it harms him personally, if it, you know, they assassinate his character personally, this is irrelevant, but if it hurts the preaching of the gospel, and if it, if it hurts the growth of the brethren, then it has to be addressed.

4:32: So he definitely is going to knock down this narrative, and he's going to knock down this narrative by being very, very open and very transparent to the brethren, what's the saying that sunlight is the best disinfectant.

4:48: So when you have all of these competing narratives, why don't we just turn the light on and see who's who and what's what.

4:55: So he's going to be very, very transparent in order to cancel or negate.

5:00: , and, and dilute the effectiveness of these false teachers and this false narrative.

5:06: So he's saying, you know, when I was saying I was gonna come to you, I'm gonna go through Macedonia, I'm gonna visit you, I'm gonna collect the offering that you're putting together to take it to the brethren in Jerusalem, and then on the way back, I'll visit you again.

5:19: Did I make these plans lightly?

5:22: Or do I make plans the way a worldly man does, and so I'm reading right now from the Complete Jewish Bible.

5:27: I'm gonna go back to King James, I, I just prefer the language of King James, the poetry, the accuracy of King James, but I will actually toggle to, I was in the Complete Jewish Bible because there's just a couple of verses that I think the complete Jewish Bible just does a better job of getting over the awkwardness in the old King James language, but when I was therefore thus minded, Did I use lightness or the things that I purpose, do I purpose according to the flesh?

5:55: That with me there should be yes, yes, and no, no, so I can't make up my mind, yes, I'm coming, is that, is that how I planned, the way a carnal man plans?

6:03: But as God is true, our word toward you was not yes and no, we were not fickle, we were not simple, double-minded.

6:11: For the Son of God Jesus Christ, who was preached among you by us, even by me and Sylvanus and Timothy, was not yes and no, but in Him in Christ was yes.

6:24: Christ was very, very purposeful, declaring the end from the beginning and from ancient times, that which is not yet done, saying, My counsel, my plans shall stand.

6:37: Nobody shall negate them in Christ is yes.

6:41: And I just loved this verse.

6:43: I actually included it in my sermon on Sabbath, for all the promises of God in him are yes, I just, I love this.

6:53: So then this, this, we need to make sure that when we are preaching the gospel, we are able to stand up all the promises of God.

7:00: There's not a single promise of God where we would look at it and say, well, yeah, God didn't really know what he was talking about.

7:07: Well, yeah, but that's kind of obsolete now.

7:11: Absolutely not.

7:12: What makes God God, what makes Jehovah the only true God, is every word He speaks stands.

7:20: He never speaks in vain.

7:22: And we can challenge any narrative, we can challenge any false prophet, we can challenge any false ideology through the Torah, the writings and the prophets, and every promise of God stands.

7:35: And this is the gospel that we preach, that all the promises of God in Christ are yes, absolutely.

7:42: And in him, amen.

7:44: We never have to negate anything, it's just amen to everything God has said.

7:48: Unto the glory of God by us.

7:51: Now he which establishes us with you in Christ and has anointed us is God.

7:59: Who has also sealed us and given us the down payment of the spirit in our hearts.

8:04: We're operating on a different level now.

8:06: Yet, carnal people can be flippant and change their mind and unreliable.

8:10: We're on another level because we have the Holy Spirit working in us.

8:15: Moreover, I call God for a record upon my soul, being totally transparent with them.

8:21: So whatever the false teachers are telling you about me, I, I call God for a record upon my soul.

8:28: That to spare you.

8:30: I came not as yet unto Corinth.

8:34: That I, I had to make a judgment call.

8:37: And my judgment through the power of the Holy Spirit was not to visit you in person.

8:43: That there, there were, there were a lot of things going on.

8:46: He's gonna talk about an open door that he had, but he also had this promise that he said, I'm going to, to visit you, or he put it down that he's gonna visit, and he just thought, you know what, I don't want to visit you right now.

8:58: And the reason I don't want to visit you right now is to spare you.

9:03: There is so much dysfunction in your congregation.

9:08: The, the, the, the sin is in the through, through the roof.

9:12: And if I come personally, it's going to be a disaster for you.

9:17: It's going to be extremely unpleasant.

9:19: It's like, I'm gonna come and I'm going to be like, putting people out of the congregation, I'm going to be dealing with the sin, head on.

9:26: But my judgment is.

9:29: With a bit of time, you guys can work this out.

9:33: And so rather than come in person, the spirit led me to write to you.

9:40: And sometimes we would always talk face to face, always talk face to face.

9:44: Really.

9:46: Paul's judgment was no, face to face would not be the right thing.

9:50: Let me write this out, so I can get all of my thoughts down on paper, and it's gonna be a difficult letter.

9:56: But I'm gonna put it in writing.

9:58: And then you guys, and you're gonna read it and process it, and if the Holy Spirit is working in you, you will not react carnally.

10:08: If the Holy Spirit is working in you, you'll respond appropriately.

10:12: And as you grow by responding to the letter, then when I visit, it can be a pleasant visit.

10:19: It can be an enjoyable, enjoyable visit, because you would have done the heavy lifting before I get there.

10:24: That was his judgment inspired by the Holy Spirit.

10:27: And so the narrative now is Paul's fickle, he can't make up his mind.

10:30: In fact, it was Christ leading him to the decision not to confront them face to face, but to confront them in writing.

10:38: That's what he's gonna say here.

10:39: So I call God for a record upon my soul.

10:43: That to spare you, it's for your sake that I didn't come yet to quarantine person.

10:49: Not that we have dominion over your faith.

10:52: Like if I, if I come, I'm coming with absolute authority.

10:55: I'm coming with the rod of the shepherd.

10:58: Now, that authority that I carry, it's not that we have dominion over your faith, but we are helpers of your joy.

11:06: Correction is how we help you with your joy, and you'll hear some ministers use this phrase just flippantly, oh, I want to be a helper of your joy.

11:15: Anything you want, I'll be a helper of your joy.

11:17: It's like you're raising a child, and whatever makes the child happy, I'll just run around and, and, and chase the child and do whatever they like, and I'll never correct them.

11:25: Paul is saying, I have this rod of correction.

11:29: Not that I have dominion over you, but I do have authority so that I can be a helper of your joy.

11:34: So it actually means the exact opposite of the way many ministers will use this phrase.

11:39: Being a helper of your joy means we have authority, but it's not authority like a cult, so that we just have dominion over your faith, it's authority to guide you.

11:49: And make sure that when Christ appears, we are all glorified, and we are all successful.

11:54: So not that we have dominion over your faith, and I, I spare you, and, and I have authority, but I didn't, I'm not gonna exercise authority just because I have dominion.

12:03: It's rather because I want to be a helper of your joy.

12:06: For by faith you stand.

12:08: And I have to protect your faith and develop your faith and guide you in your faith, and this is how I'm going to be a helper of your joy.

12:16: Chapter 2.

12:18: But I determined this with myself.

12:20: This is the judgment that I made.

12:22: That I would not come again to you in heaviness.

12:27: That the visit that I had with you.

12:30: was so catastrophic.

12:33: And the letter that I had to write to you was so dramatic, and even you could say catastrophic in a way, but let's just say intense.

12:43: That I just thought, you know what, I'd rather write that intense letter than have another in-person collision with you.

12:52: Because the consequences of that, if people were to behave badly and I have to deal with it with such intensity.

12:59: The, the, the devastation that would follow.

13:02: I just made the judgment in myself, I'm not going to do that.

13:04: I'm not going to confront you face to face, I'm gonna write it in a letter.

13:08: I'm gonna think about what I have to say, I'm gonna write it all out, get my thoughts fully on paper, exactly the way I want it.

13:17: And then I'm gonna send that, and then I'm gonna pray that through the Holy Spirit, you'll be mature enough.

13:24: To not just read the letter and the harshness of the letter, but to read the love that's in the letter between the lines.

13:30: To realize that I'm writing in this way because I love you, and I want to see your faith strengthened.

13:36: I want to see you on the right path.

13:39: But I determined this with myself, that I would not come again to you in, in, in with, with grief.

13:46: And and really what he's saying here is, I determined myself not to talk to you face to face.

13:51: And I think sometimes we can have it in our minds, and, you know, especially with Matthew 18, that always, all the time, we must default to face to face.

14:00: Paul is saying, no, face to face would actually be to, to be destructive here.

14:04: Maybe you wouldn't listen, you'd interrupt me, I'd be interrupting you, I'd have to deal with you with authority.

14:09: And so I determined in myself, I'm not gonna do, I don't want that kind of visit.

14:12: I'm gonna write to you.

14:14: So we need to have that judgment.

14:17: Sometimes it's actually better to write things out and be clear-minded and just have everything we want to say down on paper, and hopefully the people we're writing to have the maturity to receive it.

14:28: And to read the love that's between the lines, which is what Paul is going to say here.

14:32: He says, for if I make you sorry, so if I, if I were to come to you in person, And have to deal with you in a dramatic and intense way.

14:41: And really bring sorrow upon you.

14:44: Who is he then that makes me glad?

14:46: Where, where would my joy come from?

14:48: But the saying, which is made sorry by me.

14:52: So, you're a congregation that I founded.

14:55: Your faith is a result of the work that God was doing in me.

14:59: And if I come and have this collision with you, and it ends up as a shipwreck.

15:04: Then there's nothing but sorrow.

15:08: And where would my joy come from, when my joy is supposed to come from you, when I'm, and I, and I've now just destroyed that joy.

15:17: And I wrote this same unto you.

15:20: This is what I wrote to you, lest when I came, I should have sorrow from them of whom I ought to rejoice.

15:29: So what he's saying here is, he founded this church.

15:33: Their faith is a result of the work that the Holy Spirit did in Paul.

15:39: And so, they're his fruit.

15:43: He should be enjoying the, the, the fruit of his labor in bringing them along to the faith that they came to.

15:50: And so He just doesn't want to have this situation where he cannot enjoy the fruit of his labor.

15:59: And that it's only pain that he's getting, the, the, the congregation that he founded, the faith that he established in them, that the only, the only source he's getting from them is pain.

16:12: It's just a source of pain instead of joy.

16:14: So he said he doesn't want this.

16:16: So this is what I wrote to you, that when I come, I, I didn't want when I come, I should have sorrow from them of whom I ought to rejoice.

16:25: Having confidence in you all.

16:28: That my joy is the joy of you all.

16:31: And what he's saying here is basically, and you remember the way he opened it in chapter one of the First Corinthians, he really believes that God is working in them.

16:41: He sees evidence of the Holy Spirit, and he really believes that the Holy Spirit is working in them, and that they will be by the Holy Spirit pointed in the right direction, and their objective is the same as his objective, which is Christ's objective.

16:56: So if we're all pursuing Christ's aim, we're going to, we're going to be aligned, even though we're going through a difficult patch.

17:02: If, if Christ is in me and Christ is in you, we're going to come together in a, in a, in a position of joy.

17:09: So, He says that when I come, I should have sorrow.

17:13: I don't want to have sorrow from them, of whom I'm supposed to rejoice, having confidence in you all that my joy is the same as your joy.

17:21: And this is similar to what he said to the Philippians.

17:23: The Philippians were like the exact opposite congregation of Corinth, where Corinth was nothing but heartache, Philippians was a very mature, very united, very robust, very healthy congregation.

17:37: And we, when I started doing these Bible studies, I think it was 7 years ago, Philippians was the first book that we studied together.

17:46: Because we were establishing the Burlington congregation, and I felt that there was inspiration in there for us as to how to just lay the foundation to be a healthy congregation.

17:57: And so we studied Philippians together, and it was just, it really struck me that congregations are different.

18:04: I remember when I was in the Worldwide Church of God, I had this impression that it was godly to have every single congregation operate exactly the same way.

18:14: It was almost like a yellow pencil factory, and everything had to be exactly the same and there could be no deviation.

18:20: If there was a deviation, that was a problem.

18:22: And then as I started to study the, the scriptures, I began to realize all these congregations are completely different.

18:29: The, the personality and the, the liturgy in Corinth is very different from what was in Philippi.

18:37: , Thessalonica, Rome, they, they, they all have their uniqueness, and that's good as long as they're all being driven by the Holy Spirit.

18:48: So in, in the letter to the Philippians here in verse 6 of chapter 1, he says, being confident of this very thing.

18:56: That he which has begun a good work in you will perform it until the day of Jesus Christ.

19:01: And that's really what he's saying to the Corinthian brethren as well, that he has this confidence that the Holy Spirit is at work, and, and we're going to end up where God wants us to end up.

19:12: Back to 2 Corinthians chapter 2 verse 4, and so now he really opens up to them.

19:21: And again, there's a narrative going on about how awful Paul is, how unreliable he is, how he's a real hypocrite, you know, when he writes his letters, he sounds so authoritative, and yet his presence in person is very weak, he's almost pathetic, and so they're just really tearing him down, which is what people do.

19:42: And now he's just opening up to them.

19:43: He's just giving them his heart.

19:45: And he's saying, you know, for out of much affliction and anguish of heart, this was painful for him to write.

19:51: So as painful as it was for them to receive his, his sharp rebuke, it was even more painful for him to write it.

19:59: For out of much affliction and anguish of heart, I wrote unto you with many tears, and people could have been saying, you know, he shouldn't have written.

20:06: He should have come in person and said this.

20:08: The Holy Spirit led him through the wisdom of the Spirit to say, I'm going to write and give them the opportunity to work this out, so that when I come in person, that heavy lifting is behind us.

20:20: And he's trusting the Holy, he's trusting God that the Holy Spirit will work in them to get to that level of maturity.

20:27: He says, for out of much affliction and anguish of heart, I wrote unto you with many tears.

20:34: This, this was a love letter.

20:36: And, and because of the world that we live in, and the psychological maneuvering that our society has done, we think that love is just, you got to feel good all the time, and, and love must be romantic and happy, happy, happy, sloppy, and just always just cotton candy love.

20:56: , Paul makes it clear.

20:59: That out of agape, sometimes love can be strong, really intense, confrontational.

21:08: And sometimes the lack of confrontation is the opposite of love.

21:11: It might appear nice.

21:14: But nice is not love.

21:16: And so we want to appear nice, but then things are not dealt with.
21:20: Paul is saying, I had to out of love, I had to deal with this was like the the the sin was through the roof.
21:26: And because I love you, I had to deal with it head on.
21:30: I don't, and it was, it was hard.
21:32: Clearly, Paul would have preferred not to have to write this, to preferred, you know, he didn't want to visit them in person, and certainly he didn't want to have to write this letter.
21:41: But because he's driven by the Holy Spirit, he had to.
21:44: Out of much affliction and anguish of heart, I wrote unto you with many tears.
21:51: Not that you should be grieved.
21:52: That wasn't, that wasn't the objective of my letter.
21:55: To bring you grief But that you might know the love which I have more abundantly unto you.
22:02: When you experience the intensity of my sharp rebuke, if you read between the lines, you will read how much I love you.
22:11: You will see this is true love.
22:15: That this is not, you know, I see what's happening, I see your destiny, and I'm just going to ignore it and allow you to be shipwrecked.
22:23: Because I'm afraid of confrontation.
22:26: Here in Titus, when Paul is now mentoring Titus, he says to Titus, these things speak and exhort and rebuke with all authority.
22:40: So this rebuke with all authority goes back to what Paul was just saying.
22:45: This is how you can be a helper of their joy.
22:48: It's not running around and doing whatever they like.
22:51: Oh, you want to be married, I'll marry you.
22:53: Oh, you, you wanna be divorced, I'll divorce you.
22:56: Oh, you want to be baptized, I'll baptize you.
22:59: Oh, you need a minister to show up and say a few nice words, I'll do that.
23:03: I'm just here to be a helper of your joy.
23:06: We're just that, so what is this?
23:07: Are you reading the Bible?
23:10: Paul is saying that I have this dominion, I have this authority, not to just lord it over you, but God has given me this authority as a shepherd to be a helper of your joy.
23:20: And now he's telling Titus, you need to be a helper of the joy of the brethren.
23:25: And the way that you do that is to speak true doctrine, to exhort, and to rebuke with all authority.
23:33: Which is what Paul was doing by example.
23:36: Let no man despise you.
23:39: Do what the Holy Spirit drives you to do.
23:41: And holy hopefully the Holy Spirit moves them to respond in kind.
23:52: Back to 2 Corinthian Corinthians.
23:54: , chapter 2, verse 5.
23:58: And then he says, OK, so I had to write this letter.
24:02: No If any have caused grief.

24:06: So, the source of this grief, who, who's the, the, the problem?
24:13: The one that has caused grief.
24:15: He has not grieved me, but in part, and this is where, but in part that I may not.
24:21: Overcharge you all.
24:23: I just want to flip over to.
24:26: The Complete Jewish Bible, I think this is a better translation of this verse.
24:38: Now, if someone has been a cause of pain, It is not I whom he has pained, but in some measure.
24:48: I don't want to overstate it, all of you.
24:51: So, the person, I'm, I'm writing this letter to you in tremendous heartache.
24:57: This person that is the root cause of this problem.
25:01: It's not me he's pained.
25:03: He's pained all of you.
25:05: Now, I don't want to overstate how much pain he's caused.
25:08: He's caused pain, but I don't want to overstate the case.
25:12: But it is this person that's really the source of the pain.
25:16: For such a person.
25:18: By the punishment already imposed on him, by the majority is sufficient, and I think I'll just, I'll stay with the complete Jewish Bible for a while.
25:27: I might switch back because, you know, my preference is the King James.
25:29: , for such a person, so it is a, it's a particular individual that is the cause of this.
25:38: The punishment already imposed on him by the majority is sufficient.
25:42: In other words, the brethren responded to Paul's correction.
25:48: That stop having fake love.
25:52: Stop pretending everything is OK and deal with this sin, and it is most likely what we saw in 1 Corinthians 5, this huge leaven that was in the congregation, and it concluded with the decision that Paul had in verse 4 of chapter 51 Corinthians 5, he says, in the name of the Lord Yeshua.
26:12: When you are assembled with me present spiritually, and the power of our Lord Yeshua among us, and he says, put out that person.
26:21: Deliver him to the devil.
26:24: That's a harsh judgment, but they obeyed it.
26:28: And that person who they were rejoicing with and glorying with, eventually they had to see the clear light of day.
26:35: He was gonna shipwreck the congregation, and they were, they were mollycoddling sin and playing with the devil.
26:42: And so they had to put him out.
26:45: And that's what he's saying.
26:47: So here in verse 7, he says, So he, he responded to the correction.
26:53: If, if you didn't correct him, if you played this fake love game, where everybody's just nicely nice, that person would have continued to live in incest.
27:03: And would never have repented.
27:05: Paul says, put him out.
27:07: Deal with that.

27:08: I, I've already judged this, deal with it right away.
27:10: This is urgent.
27:11: And so they obeyed him and did that, and the person repented.
27:16: And so now he says in verse 7, so that now, you should do the opposite.
27:23: Change gears now.
27:24: He's repented.
27:25: Forgive him.
27:27: Encourage him.
27:29: Comfort him.
27:30: Otherwise, such a person might be swallowed up in overwhelming depression.
27:36: So this is really, really fascinating.
27:39: Paul saw the Holy Spirit at work in this congregation.
27:45: You know, they were speaking in tongues, they had all kinds of knowledge, they were really responding to the gospel, they were very ambitious or motivated to grow spiritually.
27:54: He saw the Holy Spirit at work.
27:57: But were there ever problems?
28:01: Real spiritual immaturity.
28:03: So lots of problems in the congregation.
28:06: To the point where their judgment is just totally skewed.
28:11: Somebody is in the congregation, flagrantly living in sin, in, in a way that would he'd be put to death in, in, in, and certainly ostracized in the Gentile world.
28:23: But the Church of God is rejoicing in this sinfulness.
28:27: And so they were just so loving and tolerant, that they were going to put up with this sin.
28:33: Then Paul instructs them and guides them, You've got to take the leave out immediately.
28:39: And so they do that.
28:42: And now When the, so first the man is not repenting, and they're rejoicing in his lack of repentance.
28:48: Now the man repents, and they're holding this grudge, and they're not letting him back in, and they're not treating him well.
28:55: And Paul said, you can't do this.
28:58: The whole point.
29:00: Of the correction was not just to be harsh for harsh sake, it was to have an outcome.
29:07: And that outcome is reconciliation.
29:10: repentance and reconciliation.
29:12: And so now that you've got that repentance and reconciliation, don't keep ostracizing the man.
29:19: Lest he be swallowed up in overwhelming depression, and that, that would just take him out, and that's what Satan wants.
29:27: And it, and it will take you out as well.
29:30: A little leaven leavens a whole lump, so you can have leaven one way or you can have love in another way.
29:34: We just have to agree on what does the word of God say and always stand in the word of God.

29:40: And so the Corinthian brethren, their judgment is just upside down.
29:44: It's like whatever they should judge, if they were judging according to the law, they, they would judge like Paul, but they judge the opposite.
29:53: Whatever, whatever the situation is, they're on the wrong side.
29:57: He says, so I urge you.
29:59: To show that you really do love him.
30:03: That, that was the point.
30:04: And, you know, when we talk about Matthew 18, and again, I've just, I've said it before, I've never seen Matthew 18 actually executed properly.
30:12: It's never initiated over the, the right, I shouldn't say never.
30:16: Most times it's initiated over a minor offense instead of real sin.
30:22: And when it is initiated, It's not followed through to the end.
30:26: It's, it's aborted.
30:27: You, you cannot begin a Matthew 18 process and abort it.
30:32: It's this is, this is a wrong application.
30:35: It has to deal with sin, and once it's initiated, it has to be followed through to the end, and it can only have one of two outcomes.
30:43: Either the ideal, the brother-sister repents of their sin, and they're reconciled, and we've gained our brother.
30:51: Or they refuse, they double down, they triple down, and they're, they're just in, in this egregious error.
30:58: And then they will not repent.
30:59: They're, they're just incorrigible.
31:03: In which case, they become like an infidel to us.
31:07: But one way or another, Matthew 18 is going to be effective, and it, it must be followed through all the way to the end, that third stage.
31:16: But the point of the intention of it is reconciliation.
31:20: And the intent, the intention of Paul's guidance to Corinth was reconciliation.
31:26: Not just to be harsh.
31:30: He says, the reason I wrote you, sorry, so, so I urge you to show that you really do love him.
31:38: The reason I wrote you.
31:40: was to see if you would pass the test.
31:45: To see if you would fully obey me.
31:47: So this is really fascinating.
31:50: Paul is testing the congregation.
31:54: He's giving them a difficult directive.
32:00: And he wants to see where their heart is.
32:02: Will they follow his guidance?
32:05: And God does the very same thing.
32:07: This is, this is truly inspired by the spirit.
32:11: In Exodus, just one example, in Exodus 16:4, God says to Moses, Here, I will cause bread to rain down from heaven for you.
32:21: The people are to go out and gather a day's ration every day.

32:24: By this will I test whether you will observe, observe my Torah or not.

32:31: So God is testing the congregation of Israel, to see, are you, are you going to obey me?

32:37: And God tests us.

32:39: Are we, is our heart really in the right place?

32:40: Are we going to obey him?

32:42: And the apostle Paul is testing Corinth.

32:44: Where's your heart?

32:46: What level of maturity are you at?

32:48: So he gave them this difficult instruction to see if they would obey.

32:53: And here in Philippians 2:22, just the, the King James used the same language of proving.

33:02: Here he's talking about Timothy, but you know his character that like a child with his father, he slaved with me to advance the good news.

33:09: If we were looking at the King James here, the translation is similar that he had to prove him and and saw that he's really, his heart is in the right place.

33:18: Now, The challenging letter, the intense letter.

33:23: That Paul wrote to see like, will they obey him.

33:27: They actually did, and we'll see that when we get to chapter 7, but just to jump ahead to see how did they respond to such a harsh letter that Paul wrote with tears, that it was so painful for him to write.

33:40: It says in chapter 7, verse 8, I caused you pain by my letter.

33:47: So I didn't come face to face, I wrote you a very painful letter, and I know it caused you pain.

33:52: I don't regret it.

33:54: I wrote what I wrote.

33:57: Even if I did regret it before, so it's like it was painful and he wrote it with tears.

34:03: For I do see that the letter did distress you, caused a lot of pain when it landed.

34:09: Though only for a short time, you, you were able to snap out of that.

34:18: And he says in verse 9, now I rejoice.

34:23: Not because you were pained, that that wasn't my objective.

34:27: But because the pain led you to turn back to God.

34:31: That was the purpose of the, the pain, the, the pain I would say that he inflicted on the congregation.

34:36: And you could imagine the naysayers, you could imagine his critics saw what they were saying about him.

34:42: But his objective as a shepherd, a helper of their joy with the rod of correction, was to bring them back to faith.

34:51: Now I rejoice not because you were pained.

34:54: But because the pain led you to turn back to God.

34:57: For you handled the pain in God's way.

35:00: And this, this is the, the, the kicker.

35:03: Can we handle the pain in God's way?

35:07: Because the Torah says, you shall not hold a grudge against your brethren.

35:13: And so, if, and in fact, James says, quoting the Torah, he says, grudge not lest you be condemned.

35:22: So to hold a grudge.

35:25: would not be God's way, it would be Satan's way, and later on he's going to say we're not ignorant of Satan's devices.

35:31: But if they were to hold a grudge.

35:34: Against the brother that repented or against Paul for the pain that he caused them.

35:40: This would not be Responding through the Holy Spirit.

35:44: But he says you handled the pain in God's way, and I think many of us, we lack emotional maturity.

35:50: Nobody wants to be criticized.

35:52: You start criticizing me, I'm gonna get defensive.

35:54: This is human nature.

35:57: But the Holy Spirit needs to be stronger than our human nature.

36:01: And when you start criticizing me, I need to ask myself, is there some truth to what you're saying?

36:07: I'm sure when they were criticizing Paul, he would have to ponder, is there some truth to what they're saying?

36:13: So he says, For you handle the pain in God's way.

36:19: So that you were not harmed by us at all.

36:22: You, you, you benefited, because it was God, God inspired me to write this harsh letter, and God inspired you to respond to it in God's way.

36:30: So we'll come back, we'll come back to that when we get to chapter 7, but just sort of a preview, they responded really well to his letter.

36:39: Verse 10.

36:41: Anyone you forgive, I forgive too.

36:45: For indeed whatever I have forgiven, if there has been anything to forgive, has been for your sake in the presence of the Messiah.

36:53: So Paul is not holding any grudges.

36:55: He just wants to see the brethren on the right path.

36:59: And so whatever pain has been caused, he's forgiven it.

37:02: Whatever the source of this conflict and the source of this sin in the congregation, if it's been repented of, he's forgiven it.

37:11: And this is here in Matthew 18, when, when he gives them this process for dealing with sin in the congregation, he says, yes, I tell you people that whatever you prohibit on earth will be prohibited in heaven, and whatever you permit on earth will be permitted in heaven.

37:26: So that judgment when he says, when you come together to deal with this, in the name of the Lord, and, and we all are in one judgment, God is in that judgment.

37:36: But when there's repentant, repentance, there needs to be forgiveness, and there needs to be reconciliation, and God is in that forgiveness and that reconciliation.

37:48: Back to 2 Corinthians 2:11.

37:51: So, let me go back to verse 10 actually.

37:54: So he says, you know, anyone you forgive, I forgive too, whatever I've forgiven, if there's been anything to forgive, it's been for your sake in the presence of the Messiah.

38:02: It's been for your sake in the presence of the Messiah.
38:08: Paul is not operating out of self-interest, and that's the key to verse 10.
38:14: That he is operating in the presence of the Messiah for their sake.
38:21: Every judgment he's making, every word that he wrote in that letter.
38:24: It was not to feel better about himself, to prove that he's right.
38:29: It was, it was this, this rod of correction to guide the sheep in the right direction.
38:36: So then he comes to verse 11.
38:38: And he says, the the reason that we have this.
38:42: Wholehearted interest.
38:44: In the shape in the other and not in the self.
38:48: So that we will not be taken advantage of by the devil, by Satan, by the adversary.
38:56: This is the key.
38:58: You know, if you have a key, if there's a door that's locked and you have the key, you can unlock the door and get in.
39:03: So, the church has this fence, has this, this, this locked door that Satan can't get in, because we're operating by the Spirit of Christ, unless we give him the key.
39:17: And he has a very effective key that he's been using for thousands of years.
39:21: In fact, he's been using it since the creation of man.
39:25: And that key is what Paul has inoculated against that that key didn't work with Paul, because Paul was not acting out of self-interest.
39:34: The devil's key to your heart, the devil's key to my heart is self-interest.
39:39: And that's why the Torah says you shall not hold a grudge against your brother, because when you're holding a grudge, you're holding it out of self-interest.
39:47: That doesn't come from God.
39:48: And that's the key, that's the access point of the devil.
39:52: And so he says We, we, we just forgive like this.
39:57: Because we're operating for the sake of the other in the presence of the Messiah.
40:02: So that we will not be taken advantage of by the devil.
40:05: For we are quite aware of his schemes.
40:09: Or I would say his strategies.
40:11: You know, I do a lot of work with strategy.
40:15: Fundamentally, strategy is about having a very clear objective, and then having flexible tactics that always support the objective.
40:25: That that you have a battle plan.
40:26: If you're a general and you have a strategy, you have a battle plan, but you have a very clear objective.
40:31: And failure is not an option.
40:33: And whatever the battle plan is, it's going to fall apart on the field of battle.
40:39: , field of battle, you have to deal with the real world and, and, and the unpredictable.
40:44: But what never leaves your mind is the objective.
40:48: And so you have to just respond in real time, in a way that gets you to the objective.
40:54: Same thing with sports.
40:55: There's a very clear objective, but whatever the plan is, it falls apart on the field because there's so much that's unpredictable.

41:01: But what doesn't fall apart is the very clear objective.
41:05: And Satan has a strategy.
41:08: And that strategy is to destroy you.
41:11: That strategy is to destroy me, and failure is not an option for him.
41:16: He's all out, he's, he's already done.
41:18: And so how he wants to take down as many.
41:22: People made in God's image.
41:25: As he can, he wants to take down as many Israelites.
41:28: As he can to frustrate the promises of God.
41:32: But in Christ, all the promises are yes and amen.
41:36: So if he can get to us, he will, and the key is self-interest.
41:42: Which why he couldn't, he couldn't get to Paul, but why he could get to the Corinthian church.
41:47: Until they could break out of that.
41:49: And Paul is saying he, he know, he's gonna take advantage of us.
41:53: But we're aware of his strategies, we're aware of his schemes, we know how he operates.
41:59: Here in chapter 11, we'll get there in a few weeks, God willing, but listen to what he says regarding the adversary in, in verse 3 of chapter 11.
42:08: He says, speaking to the same Corinthian brethren.
42:11: I fear that somehow your minds.
42:16: May be seduced away.
42:19: From the simple and pure devotion to the Messiah.
42:23: Just as Eve.
42:25: He was deceived by the serpent and his craftiness.
42:29: So as I said, he's been doing this for thousands of years cause it works.
42:34: And Paul is now quite concerned.
42:37: About the brethren in Corinth.
42:39: That this strategy of Satan will work with them.
42:44: And it's the same strategy he used to take down Eve, and if we just look at that in Genesis 3.
42:51: And verse 6, he says, When the woman saw that the tree was good for food.
43:01: She's not thinking of her descendants.
43:04: She's not thinking, oh, this will be really good food for my children, my grandchildren, and my great grandchildren.
43:11: She's just thinking of herself, this is going to be good for me.
43:16: And that it had a pleasing appearance.
43:19: She's not thinking, oh, you know, when my great grandchildren see this, they're gonna love it.
43:24: She's just thinking, I like the look of this for me.
43:26: It makes me feel good when I look at this.
43:29: And that the tree was desirable for making one wise.
43:34: It may be even better translated for making her wise.
43:38: Again, she wasn't thinking of us.
43:40: When she's thinking, oh, my descendants will be wiser.

43:44: This appealed to her self-interest.
43:47: This is the strategy of the devil.
43:50: So that strategy worked, and so she took some of its fruit, and she ate, and then she seduced her husband.
43:56: So, this is from the beginning, and it works, and the reason Satan keeps using it is it works.
44:04: And so Paul wrote to Corinth testing them.
44:07: To see if they would obey him, or if they would continue to act out of self-interest.
44:13: Here in Job, when Satan Requested permission.
44:19: To attack Job We see the same strategy.
44:26: He says to God, if you reach out your hand and touch whatever he has, without doubt, I, I know human beings.
44:35: I've been at this for thousands of years.
44:38: I've been studying mankind.
44:40: I know how they operate.
44:41: So you're calling this man righteous?
44:44: You reach out your hand and touch what he has.
44:47: Without doubt, he'll curse you to your face.
44:51: That that's how confident.
44:54: Satan was in the nature of humans to be self-interested, and that self-interest being the key to the door that that gets him in, to take them out.
45:08: So it begs the question.
45:10: Do we operate in the presence of the Messiah for the sake of others?
45:15: Or do we operate out of self-interest and ego?
45:18: It's a big question.
45:20: Back to 2 Corinthians 2:12.
45:23: Now, When I went to Troas to proclaim the gospel of the Messiah, since a door had been opened for me by the Lord.
45:33: So Paul had intended to go to Corinth, but it was very clear to him that God opened the door for him to preach the gospel and throw us.
45:43: And so the Corinthian brethren just have to get over themselves, you're, you know, you're not the center of the universe.
45:47: Well, why isn't he here?
45:49: He should be here.
45:50: We're here, he should be here.
45:52: So, it's like, no, we're here, but God is actually leading him and opening a door for him somewhere else.
45:59: And so it's this combination of a door being opened for him.
46:03: And the determination that he had that he doesn't want to have this in-person knockdown drag out.
46:10: He wants to give them some time to work this out themselves and to grow up while he goes through this open door.
46:16: So he has this open door.
46:19: He says, but he couldn't rest.

46:22: So God opens this door for him, but he's unsettled.
46:26: Because I failed to find my brother Titus.
46:31: So I left the people there and went on to Macedonia.
46:35: So what he's saying here is this, this painful letter.
46:41: That he had to write.
46:43: He didn't have email, he didn't have Slack or Messenger or WhatsApp.
46:47: , they didn't even have Canada Post or, or the UPS FedEx.
46:55: What he had was Titus.
46:57: And so he wrote this letter, and Titus took it to Corinth.
47:03: And he was on the edge of his seat.
47:06: Waiting to hear from Titus, well, how did they respond?
47:10: And meanwhile, he's got to go to Troas.
47:13: And, and he's just, he's unsettled because he knows how painful the letter was, but he has no idea.
47:21: Did, did this shipwreck them?
47:23: Did they respond well?
47:24: Did they grow up?
47:26: Did Satan take advantage of them?
47:28: He has no idea, but he has this open door to trust.
47:31: So he says he couldn't rest because he couldn't connect with Titus was delayed coming to him, so he left the people there and went on to Macedonia.
47:41: Now, here in just chapter 8, and we'll get through these chapters, I just want to just jump ahead, just to show the character of Titus and why he was really depending on Titus coming back to him.
47:53: He says in verse 16 of chapter 8, now I thank God for making Titus as devoted to you as we are.
48:02: So he talks about Timothy and Sylvanus, and, and so there are certain leaders that are truly devoted to the brethren.
48:11: And Christ says, There's a hireling that just sort of You know, Calling it in And clocking in, clocking out.
48:23: But there isn't that real devotion.
48:25: And what Christ says is, the good shepherd is devoted to the sheep.
48:31: And will lay down his life for the sheep.
48:34: And, and that Holy Spirit in Paul made him like that good shepherd, to be a helper of their eternal joy.
48:42: And to be willing to lay down his life for them.
48:46: But then he's surrounded by people in Corinth.
48:49: Who are hirelings.
48:52: And Pursuing their own egos and agendas.
48:58: And spinning counter narratives against Paul and his ministry.
49:05: And then Paul is saying in the midst of all of that, he's found certain men, brothers, that he can really rely on.
49:13: And, and, and everybody knows, they see these brothers interacting, and they know, wow, they can rely on each other.

49:20: And so, he's thanking God that Titus is of the same mind and spirit and devotion as they are.

49:29: And that's why he's, he just, he had no rest because he knew, he knew Titus first of all, would deliver the letter faithfully.

49:37: would help guide the digestion of the letter.

49:41: And would come back with a truthful report.

49:44: And yet he can't hear from Titus.

49:49: Chapter 14.

49:51: O, sorry, back to chapter 2, verse 14.

49:54: So he's, he's not hearing from Titus.

49:58: But thanks be to God.

50:01: Who in the Messiah constantly leads us in a triumphal procession.

50:08: And through us spreads everywhere the fragrance of what it means to know him.

50:15: So he's thanking God that.

50:19: Wherever they go and they're doing the work of God, they're always triumphant.

50:25: And this notion of triumphal procession is actually a very, it's a very strong military term, and something that, you know, they're, they're living in the midst of the kingdom of Rome, and this is what Rome would do, right?

50:37: They would conquer their enemies, they would then lead this triumphal parade and procession showing their conquest.

50:44: And the the slaves that they've captured and the the king that they put down is, is in chains and being dragged through the procession, while, while they're just glorifying the power of Rome in a triumphal procession.

50:59: And so he's saying spiritually, we have a triumphal procession, and the enemies of God are being put down.

51:07: And the, the, the, the valiant in the Lord are being exalted.

51:12: But thanks be to God who in the Messiah constantly leads us in a triumphal procession.

51:18: So even though you couldn't hear from them, God is, God is the one who's leading the way.

51:23: So that letter, the Holy Spirit is at work, helping them digest it and act on it.

51:30: And through us, spreads everywhere, the fragrance of what it means to know him, and that's just amazing, and this fragrance would be better, aroma, in fact, he says aroma here in the next verse, for to God, We are the aroma of the Messiah.

51:50: So what this is saying.

51:53: Well, let me just read the, the cross reference, it'll be clearer.

51:57: we are the aroma of the Messiah, both among those being saved and among those being lost.

52:04: So the aroma here you'll see in Leviticus, Pastor Murray covered this when he talked about the foot washing, that was just maybe 6 months or so ago, just a little over 6 months, I believe, he says, he is to wash the entrails and lower parts of the legs with water, and the priest is to cause all of it to go up in the smoke on the altar as a burnt offering.

52:29: So this was, this was part of the burnt offering, and we see that this is not just the sacrifice, but it was just preparing the sacrifice through the washing.

52:39: And then presenting it as a burnt offering.

52:42: It is an offering made by fire, a fragrant aroma to the Lord.
52:49: So, these sacrifices were actually an aroma, and so that metaphor mustn't be lost on us when Paul says, we are the aroma of the Messiah.
52:59: In other words, we are the sacrifices for the Messiah.
53:03: And he says, it's an aroma.
53:06: To those being saved, as well as those being lost.
53:10: So, you know, there, there are the the valiant of Rome, and then there are the event, there's the vanquished.
53:16: So you have the valiant and you have the vanquished.
53:19: And the way the valiant see the procession is one way, the way the vanquished see it is the exact opposite.
53:27: And so this aroma is going to be perceived one way by those being saved, it's going to be perceived a completely different way from those who are being lost, and, and no doubt he's referring to some of these false ministers in Corinth.
53:43: In Romans 12:1, familiar scripture, I exhort you therefore, brothers, in view of God's mercies, to offer yourselves as a sacrifice, to be that sweet smelling aroma to the Lord, living and set apart for God.
53:59: This will please Him.
54:00: It is the logical temple worship for you, so it's our our reasonable service.
54:07: So now, for 16.
54:11: To the latter, that's those being lost.
54:15: And I, I believe he's referring to the false teachers in Corinth.
54:21: To the latter, we are the smell of death.
54:25: Leading only to more death.
54:27: So they can't stand what we do.
54:29: They cannot stand our ministry.
54:31: They despise our ministry.
54:34: It's an aroma of death to them, and all the decisions they might make to fight against us is only leading to more death.
54:42: But this very sacrifice that Paul and his team are making.
54:46: He says it's perceived differently to the former.
54:49: He says to the former, we are the sweet smell of life, leading to more life, it's amazing.
54:56: It's like, hey, I'm, this is what I do, this is the ministry that God has called me to, and it's a sweet smelling aroma to God.
55:06: It's a beautiful aroma to the people who are being saved and they're being inspired by the example, and yet, those who hate us, it's the smell of death to them.
55:17: They cannot stand it, and it just aggravates them and leads them to make more decisions that lead to their complete destruction.
55:26: So Proverbs 29:27 explains this, an unjust person is an abomination to the righteous.
55:36: But he, Paul, for example, who lives uprightly, is an abomination to the wicked.
55:42: So this, this, upright person is a living sacrifice.
55:47: It's a sweet smelling aroma to God, and yet it's an abomination to the wicked.
55:53: Last verse of 2 Corinthians chapter 2, he says, for we are not like a lot of folks who go about huckstering God's message for a fee, wow.

56:07: Now that doesn't that describe The majority of so-called Christian ministers.

56:15: How many of them are in these big churches and fancy cars and they, they're making their money off the sheep.

56:24: Paul was like, no, I'm happy to do manual labor.

56:27: He says we're not and and by implication.

56:31: The teachers that they have there in Corinth.

56:35: He, I think he's calling them out.

56:37: We're not, we're not like them.

56:39: You know, they, they have this bitter criticism against us, they're just huckstering God's message for a fee.

56:46: On the contrary, we speak out of a sincere heart.

56:51: As people sent by God.

56:54: And certainly he was an apostle sent by Christ.

56:57: But we have our ministry.

57:00: And I think you, you would know by, by our service, we speak out of a sincere heart, standing in God's presence.

57:10: is understanding we're in the presence of God, the work that we do, living in union with the Messiah.

57:16: So he's really bringing them along and, and this is sort of countering the narrative that was so full of criticism.

57:24: Against Paul, and he's just countering it, he's just opening his heart to them.

57:29: what does it say, sunshine is the best disinfectant, and so by just allowing the light in to say, hey, this, this is where we're coming from, it allows the Corinthians then to analyze what Paul is saying to them and compare and contrast to what these other ministers have been saying about Paul to them.

57:50: And they, they can then decide who are they going to follow and who's really speaking the truth to them.

57:57: So that is 2 Corinthians chapter 2, and it's quite a different letter than in a lot of time, we spent a lot of time in 1 Corinthians.

58:04: I remember Pastor Murray actually saying this when he was covering 2 Corinthians in a sermon, that it's not a letter that gets a lot of mileage, but there's a lot here and it's very helpful for us to really understand the heart and the thinking.

58:20: At a very personal level of the apostle Paul.

58:23: So he wrote two other letters.

58:25: Obviously, one of them, God did not inspire to be, well, both of them God did not inspire to be part of the canon, but this very painful letter, it was not necessary, obviously for us to have access to it, but it, it, we, we have access to the impact of his direct confrontation with a whole congregation.

58:48: And they responded in a godly way.

58:50: So that is 2 Corinthians chapter 2, God willing, next week, we'll be in chapter three.

58:58: In the meantime, we do have a sermon coming this Sabbath at 1:30 p.m. It'll be brought to us by Deacon Jan, and we look forward to what he is inspired to teach us this coming Sabbath.

59:12: Let me just check the chat and see.

59:15: If there's anything that I need to respond to, Bruce Ellis, hey, Nathaniel, great to see your family last week, amen, amen.

59:24: Very nice, Nate and Sarah.

59:26: Let me just see, Becky, hey Bruce, it was wonderful seeing everyone in Medina.

59:31: Medina is rocking, very, very good.

59:35: let's see what else we see here.

59:36: Griselda, he's very subtle in his strategies, indeed, Sister Griselda, he is the master of subtlety.

59:43: And just take us out by degrees.

59:46: He's also very aggressive and persistent at the same time.

59:49: Isn't that amazing?

59:50: Subtle, but aggressive and persistent.

59:53: She's in the here and now, and we as followers of Messiah have to be very careful that we don't get caught up in his lies or let our guard down in any way, as Eve did selfishly right on.

1:00:08: Shyster, says Dave and Dev.

1:00:11: thank you, Pastor Adrian.

1:00:12: Thank you, Sister Rose.

1:00:13: Hey, Dave, sorry I missed your greeting.

1:00:15: Very good.

1:00:16: Again, I appreciate your dedication, Burlington Church, amen.

1:00:20: Thank you, thank you, Judy and Chuck.

1:00:24: Thank you, brethren.

1:00:24: Beautiful to be with you.

1:00:26: We really do appreciate the journey that we are on together, I keep calling it a learning journey as we grow in the grace and knowledge of our Lord.

1:00:35: Let's continue to do that this coming Sabbath.

1:00:38: Hopefully you'll be able to join us again, 1:30 on Sabbath.

1:00:42: God be praised, Jesus is Lord.