First Corinthians 4:14-6:18 Pt1
By Charles Feinberg

Announcer:

This is new standard for living featuring the Bible teaching ministry of Dr. Charles L. Feinberg and produced by Lockman Bible ministries this ghost that contains three messages covering First Corinthians chapter 4 verse 14 through chapter 6 verse 18. These messages are part of a series in which Dr. Feinberg covers the entire book of First Corinthians. Free printed study notes to accompany this series are available by writing to new standard for living post office box 5 9 9 9 Sunny Hills California 9 2 6 3 5. Just before Dr. Feinberg comes to begin his talk let me take a moment to share with you some information about our distinguished teacher. Born into an orthodox Jewish home until his conversion to Christianity. Dr. Feinberg was training to become a rabbi he currently holds to earned doctoral degrees one in theology from Dallas Theological Seminary and the second a PHD from Johns Hopkins University in archeology and Semitic languages. He taught at Dallas Seminary and at Talbot Theological Seminary where for many years he served as dean of the faculty and where today as a tribute to his contribution a major campus building is named in his honor. Dr. Feinberg is active in many Christian organizations, has been a pastor and was one of the translators of the New American Standard Bible, the version he will be using in this study and now it gives us great pleasure to present our teacher Dr. Charles L. Feinberg

Charles Feinberg:

Friends, today we continue in our studies in the Epistle Paul to the Corinthians, his first letter and we coming to the conclusion of the fourth chapter. We'll be in the fifth chapter also where some very very serious matters are considered a correction not just of a disorder but of a
very serious type of immorality. We're looking then at first Corinthians 4:14. I do not write these things to shame you. Paul's been very blunt, he's been very straightforward. He'd been very frank and honest with him. I do not write these things to shame you but to admonish you as my beloved children for if you were to have countless tutors in Christ yet you would not have many fathers for in Christ Jesus I became your father through the gospel. I sought to therefore be imitators of me. Now in this 14th verse. He says I have not been writing to you to shame you. I don't want you to be cast down in your heart. I don't want to rob you of Christian joy, but I would want you to be stirred up. I want to stir you up to a realization of the self-centeredness and the selfishness in your lives because you have been putting men in the place that only belongs to God. And the reasons he can speak with such plainness of language to them is he is their father in the faith.

They are his fruited in the Ministry of the word and just as we take certain prerogatives, certain privileges with our children so Paul took certain privileges with those who were his children in the faith. And he says I exhort you therefore be imitators of me. Isn't that a remarkable statement? Only those who are living entirely for God could ever make a statement such as this is he says, "You could have a lot of teachers but you don't have a lot of fathers and I am not just in the position of someone teaching you the Word of God. I'm doing that but I am an addition. I am your father. I have brought you into the faith." I became your father through the gospel and then he does what scarcely any of us as fathers would say. Please imitate me if we ever said that we'd say what I'm doing this or what I'm doing that are what I'm doing the other, ah, we need to realize that only one who is living that close entirely for God that one can make a statement is this.
He says it in first Corinthians 11:2 "Be followers of me even as I am of Christ." My, I think if anything that's even stronger than this one. He says "Imitate me, follow me as I follow Christ." Well remember let's not think that the Apostle Paul, let's not think that he's bragging on himself in a way that he has no right to because he's not bragging, he is wanting to exhort them to live a life and he exhorts and because he has a good and valid foundation upon which to do it. "For this reason I've sent to you Timothy who is my beloved and faithful child and the Lord. He will remind you of my ways which are in Christ justice I teach everywhere in every church."

Probably when they read that, "Be imitators of me." They thought, well how can we? He's not around enough. He has been here 18 months at one time. Well how do we know of the example we're to follow? How can we imitate him when he's not right in front of us? He says, "I sent Timothy and he'll remind you of my ways just as I teach everywhere in every church."

Now some have become arrogant so I will not come into you but I will come to you soon if the Lord wills and we should say that if the Lord wills and I shall find out not the words of those or arrogant there were numbers of them that were downgrading Paul and speaking of him in a way unbecoming to his apostolic position, they're arrogant. But I'll know, I'll find out when I get there, not their arrogance but their power. See if there's anything behind their words for the Kingdom of God doesn't consistent words, definitely not but in power and by the way that power of God and the power of the blessed spirit. What do you desire? Have your choice. Shall I come to you with a rod? Would you want it that way? If you continue on I'll have to rebuke you and censure you yet, I can't allow you to go on in this unseemly unbecoming way for a believer. You can't go on in the church in the way you have. That's why I've taken all this time to speak of the way that you should conduct yourselves in the church. Shall I come to you with a rod or with love and a spirit of gentleness? And if you know anything about the apostle Paul from this epistle.
and others he certainly preferred to come to them in that latter way with a love and a spirit of gentleness as he said to the Thessalonians. He says "I borne you as a nursing father." Now in versus 17 and 19, some thought he was afraid to face them on the matters of discipline about which he's writing in this epistle. He's warns them I'm not afraid to come to you and say the same things so he says some of you had better not be puffed up about the matter. I'm not at all concerned about facing you frontally in this matter and he says these others who have been delegating me who have been downgrading my ministry who have been speaking against me. I'll see whether there is anything behind them, the power, whether they were real or whether their actions could be justified. And he says the kingdom of God just does not exist in words alone, not in profession merely. My how things in the world would be different if some folk could get away just by words. There's some folk who are going around thinking they're Napoleons, some who think they are a messiah, some who think that they are God almighty. Yes, we had some man a man in our country who claimed to be Father Divine. Oh it takes more than profession takes more than word but power it ultimately depends on the manifestation of the Holy Spirit in the life.

   Somebody says you know that's a wonderful way to live. That's a wonderful religion, I think perhaps we ought to take that up. I say wait a minute does it manifest God's power? Is the spirit of God manifest there? Anybody can talk, talk is cheap. Yes. And then he says, "Do what I'm telling you. I have to discipline you and I'm doing it with words now. If I have to I'll do it in your presence as well. I'll have to come to you with a rod. The rod of discipline. I'd rather come in love and a spirit of gentleness to enjoy together the things of the Lord Jesus Christ." Well that was bad enough wasn't it friends. If the apostle Paul had to spend these four marvelous chapters to tell them not to be party minded, not to be sectarian, not to be divisive, not to be cutting apart
as it were the body of Christ in the local congregation. No he says don't do that but rather what we have indicated now. Now we come to the fifth chapter. It's a very very difficult chapter to read. It must have been a tremendous burden, no less than that on the heart of the Apostle Paul. Why? He's dealing now, not with a problem of division, but the problem of immorality. You say, if I were Paul I would've swept that under the carpet. No. God never does that, he never glosses over sin. That's why the Bible is the only book in the world that deals with sin in an effective way.

This is the way the apostle Paul puts it. "It is actually reported there is immorality among you and immorality of such a kind as does not even exist among the Gentiles." He means unbelievers. "That someone has his father's wife. He says it's actually reported." This wasn't just a matter of some person's gossip, and there's plenty of that everywhere in the world. But he says it is widely known. It wasn't something covered up in the church and probably they were so interested in saying I'm a Paul I'm of Apollis, I'm of Cepheus, I'm of Christ that they were allowing some weighty things to go untended to in the church. What was it? Well he says, it's your morality. Well it was saved by a holy God, unto holiness not under sin. I just want to go on in sin. But why become a believer in the Lord Jesus Christ? Christ stands for godliness. He stands for holiness. He stands for transparent piety, why come in to the congregation of Christ and continue on immorality? Says yes there is. And he says it isn't just some small indiscretion as folks say it is a very serious thing and not something that is usual among even the pagan, what was it? Here was a man that had his father's wife, not his mother. Scripture wouldn't indicate it that way. His father's wife means his stepmother. But that was serious. Troubles in the Corinthian church were not only intellectual, not only social, not only doctrinal, but moral also.
Is this an amazing thing? And you become arrogant. You'd think they would all be down at the mourner’s bench, saying Lord rid us of this vile vile thing, this serpent that's in our midst.

You become arrogant haven't mourned instead in order that the one who had done this deed might be removed from your midst. You've been what? Arrogant, puffed up, evidently quite proud of their broad views allowed it to deny Aryan ism their tolerance in such matters. Live and let live. It's just a difference in a life style. That word is used so until it [inaudible]. The angels of heaven. Tolerance tolerance. As a matter of fact they should have been brokenhearted over the condition. Why? That the one who done the thing might be removed from their midst. They could have prayed that God would deliver them from this wicked person. He doesn't mean here that they should start praying the Lord would take him out of this world or kill him or cause him to have some accident. No no. Lord see that this person doesn't infect the others. Others may be emboldened to do the same thing. He says, "For I on my part, I'm not present there in my body, but present in spirit." Doesn't that show the marvelous concern of the Apostle Paul? Even when he was away from them. He says I may be just absent from you in the body, but I am not absent from you in the spirit. I am right with you. I am a heart to heart with you. He says I have already judged him who has so committed this just because you overlooked it. Don't think I'm gonna overlook it as though I were present. I have judged him as though I were looking right at him.

You may be thinking all right, Paul you can be very brave and very bold and very outspoken, but if you were right there facing him face to face, eyeball to eyeball as they, say you probably go to toned it down he says Not a bit of it. I have already as though I was right there with you. I am with you there in spirit, in feeling, but I'm absent in the body. But I have already judged him who's committed this awful awful immorality as though I were present there, yes. It doesn't mean that he was prejudging the matter, but though he was absent from them. He had
made a full investigation of the situation in Corinth and now gives his considered decision in the matter. They wouldn't look to him. There are things that we need to look to our elders in the faith. Oh some people get grown up in the wrong way in a hurry they think they didn't do everything but they do need to look to others. God has put fathers in the faith. He's put leaders in the faith he's put godly pastors in the faith to correct us in the name, and here he says it very solemnly, in the name of our Lord Jesus.

When you are assembled don't do it in a little party click in this way or that way or don't do it on your own he says in the name of the Lord Jesus when you are assembled and I with you in spirit with the power of our Lord Jesus I've decided to deliver such a one to Satan for the destruction of his flesh that his spirit may be saved in the day of the Lord Jesus. Notice the authority behind this word now. Now you and I don't have that authority. That is precisely the procedure as outlined for correction and discipline in the church in Matthew 18:15 to 17. After the broadcast today just look that up. Matthew 18:15 to 17 and see if he did not follow through just exactly what the Spirit of God through the Lord Jesus Christ had indicated for discipline in the church. And he says that one is to be put outside of the gathering of believers into Satan's domain where Satan has the world in his lap. First John 5:19. "We're of God, but the whole world lieth in the wicked one, in the very lap of the wicked one. Lulled into insensibility." Now that'll serve to awaken that man to the gravity of serving the flesh. If he really knows God he'll be broken down before the Lord. And notice it's the destruction of the flesh not the destruction of the body. They're not to go out and run him over with a car or drop him off of a roof. The destruction to the flesh is not meant here. The destruction of the body of the man was being ruled and governed by fleshly appetites and he needed to have all of that brought under the condemnation of God and under the discipline of the word of God.
Paul could talk this way, I've decided to deliver him over. He gives them that word. Now we do not have apostles today, but we certainly have the example. Isn't it marvelous how in the first century the Lord allowed so many things to come in to the church, so that when the authoritative word of God was written by authoritative writers, penman, we could have God's last word, his authoritative word, his convicting word on it. Now, he says in verse six "You're boasting is not good. Do you not know that a little leaven? Leavens a whole lump of dough." You're probably boasting on how much you can allow every man by way of personal freedom and his own lifestyle. You're probably thinking my we're not narrow we're not just these hidebound provincial ones. Oh my dear friends, you're boasting is not good because it's not in something good. Don't you know that a little leaven, leavens a whole lump of dough. Unreviewable sin will work its way until the infection will reach all, yes. Leaven in the Bible is a symbol of evil and if you look it up as a verb in Webster's dictionary you'll see it's that which sours, that which corrupts yes.

Don't you know that you put a little leave, little yeast and what it will do the whole lump of dough mother used to every Friday of the world used to make Sabbath bread, actual bread and used to make two loaves to represent the two rows in the Tabernacle and Temple. There were two rows with six loaves on one side and six on another. And she used to make it. but when she made that bread and put in the yeast if with seven in the family her tension were distracted too long and she allowed the yeast to work too long before it came in contact with the restraining power of fire, dough has to be put in contact with fire. Oh, that lump of dough was gone, you couldn't use it. What need there is today for the exercise of discipline, otherwise all are infected. What one is allowed another one will allow himself as well. Campbell Morgan, great teacher Lord of God in England and has ministered here in the states as well. He said the history of the
church shows that the church pure is the church powerful and the church patronized and tolerant towards evil. Is the church puerile development and paralyzed. Hear it again. The history of the church shows that the church pure is the church powerful and the church patronized and tolerant towards evil. Is the church puerile and paralyzed? David Rittenhouse of Pennsylvania, the great astronomer we're taught, was skillful in measuring the size of the planets and determining the position of the stars. But he found that such was the distance of those orbs a silk thread stretched across the glass of his telescope would entirely cover a star and moreover that a silk fiber however small placed upon the small glass would not only cover the star but would conceal so much of the heavens that the star. If a small one and near the pole would remain obscured behind that silk fiber several seconds. Thus a silk fiber appeared to be larger in diameter than a star.

My friends are times when a very small gratification very little love of pleasure a very small thread may hide the light. The little boy who held the penny near his eyes said Old Mother it's bigger than the room. And when he drew it's still near. He said Oh Mother it is bigger than all our doors. So does some trifling sin finally grow and grow and grow until it obscures all the vision and hides Christ, God and eternity from view. Yes it does, watch friend. If you're not exercised in this way be sure that if you're gone needlessly and hideously and willfully and sin you better see whether you are truly in the faith. Paul goes on. Clean out the old leaven that you may be a new lump just as you are in fact unleavened. That's the way Christ made you, he made you fit for heaven, not with evil, but wholly Christ our Passover also has been sacrificed. Let us therefore celebrate the feast, that's the Feast of Unleavened Bread, Not with all leaven, nor will the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. Once we are saved, hear it friend, it's obligatory not a matter of choice it's obligatory honest us to live a life in conformity with our testimony and in verse 8 we read that the true meaning of these old
testament feasts is that just as a lamb had to be sacrificed in order that they might be spared in Egypt so Christ our Passover has been sacrificed for us so that God's judgment passes over us and we are meant not to be under the condemnation of sin anymore. But you see when they kept the Passover they also kept unleavened bread and unleavened bread. An absence of leaven, a symbol of evil, the unleavened bread is the type of a life that's to characterize us after we've been saved. We haven't been saved by the holiness of Christ on the Calvary in order to live a sinful life, in order to live a polluted corrupt debased degenerate life. No no no. That's working at odds to ourselves. No Satan doesn't work against himself. He's not for good. He doesn't work against his own building. Why should we? A house divided against itself cannot stand. And then he says I wrote you in my letter not to associate with immoral people. I didn't at all mean with the immoral people of this world, you have to deal with immoral people who are out of the church who are unsaved or with covetous swindlers or with idolaters. Then you'd have to go out of the world if you don't want to be in touch at all with anyone who's sinful. You'd have to go out of the world. Definitely so, if a man were trying to clean up the world on these matters he would have an endless job on his hands covetous.

Notice what it's coupled with in this passage swindlers and all manner of immorality and so he says. But actually I wrote to you, not to associate with any so-called brother if he should be an immoral person or covetous or idolatry or revile or a drunkard or a swindler nor even to eat with such a one. In other words Paul says I am not now adjudicating, I am not now passing judgment on what goes on in the world. They have a different standard. You can't control that. I'm talking about the kind of discipline that has got to go on in the church in the household of faith. The apostle is referring to cases of believers only. That is those who profess to know Christ in reality and even he says not to eat with one either at home or at the Lord's Table in the house
of God. There is a certain terrible infectious character to sin. Gray, the poet, once made a special request of a friend of his was going to the continent. He says, "Would you not pay a visit to Voltaire". And when his friend replied "What can of visit from a person like me to him signify." He answered with great earnestness, "Sir, every tribute to such a man signifies" and Voltaire happened to be a man who wasn't worthy of that kind of a tribute. In other words all contacts with good in a sense rub off and all contacts with evil even more so rub off. And so he says for what have I to do with judging outsiders unsaved do you not judge those who are within the church but those who are outside God judges. Remove the wicked man from among yourselves. Yes, judge them without God going to judge them. It's the business of the church to judge those who are professing ones, remember that. Let's not go around judging others. It's the ultimate aim of the church to win back those who've had need of discipline. Let's not spread this particular word on to the world. It is for those in the faith. Those are on the outside God judges. Remove the wicked man from among yourselves and then he says, "Remove that man", put away after trying the word in Gelation 6:1. If you see one in the face who has stumbled re prove that one help that one to get back in fellowship with God. Remove that one when he doesn't want to come back. But don't take it on yourself that I'm giving you a principle that avails for those outside of the church

Friends, wouldn't this be a different situation in our churches if we dealt with the discipline that the Word of God authorizes. My friends we are suffering more than anything else in our churches from lack of discipline. It spills over from our homes with their lack of discipline. As someone as well said everything in our homes now is controlled by switches except the children. My friends we need discipline. We need structure, we need to be told where we wrong. We need to be set in order. Let's do it friend. Don't complain if the board of your
church or your pastor in Godly fear exercise discipline, it's needed. It's on the authority of the word.

Announcer:

Dr. Feinberg's next stock in this series from First Corinthians will begin in just a few moments. In the meantime I'd like to remind you that preprinted study notes for this series and a catalogue of other Bible study cassette tapes are available again free by writing to new standard for living post office box 5 9 9 9 Sunny Hills California 9 2 6 3 5 and now once again here is Dr. Feinberg with his next study. In this verse by verse series from First Corinthians.

Charles Feinberg:

The problem of lawsuits. The first part of the book the first four chapters the very very knotty problem, the very difficult complicated problem of interpersonal relationships clicks and divisions and systems and the church folk getting into different groups and choosing a leader. The Apostle Paul masterfully by the Spirit of God answers that particular problem. Then he addresses himself to the problem of immorality an actual case of immorality in the Church of Corinth that was very very distressing, contrary to the Word of God from beginning to end and certainly no testimony for the grace of God and the work God can do in any life. Now in the sixth chapter he comes to yet another matter. The problem of lawsuits. He begins does any one of you when he has a case against his neighbor dare to go to law before the unrighteous and not before the Saints? In other words before the unbelievers and not before believers or redeemed ones, namely in the church. There is a scriptural prescription for difficulties between persons in the church and how to take care of that, or do you not know that the Saints will judge the world. And if the world is judged by you, are you not competent to constitute the smallest law courts? Do you not know that we shall judge angels? How much more matters of this life. What telling
questions the Apostle Paul asks here? He asks one in verse one, he asks two questions in verse two and two in verse three. And then he asks, yet another, in verse four that we are going to be dealing at this moment with the first three verses. He asks him whether any one of them dares when he has a case does anyone to dare to go to law. He is a strong language because this matter is very serious. It's an offence of great proportions and he is indignant in this situation and rightly so. How dares anyone is you to go to law. Don't you know the scripture? Don't you know that you have a higher plane? You have a higher level a higher pattern. He wasn't telling them that Christians should never go to law with anyone. He himself appealed to Caesar when it is a case between a Christian and an unbeliever. The law court is sometimes not always the only recourse that a believer has. But that's not what Paul is dealing with here. Paul is speaking of a Christian Brother going to law against Christian Brother and this is the area where in my ministry I've had many devoted Christians, very sensitive Christians, sensitive to the will of the Lord. Ask a question they feel they have been wronged. They've been defrauded. They have been put upon and they want to know whether against a Christian brother they dare go to law. Well Paul is speaking of that very matter.

Paul says this is contrary to the spirit of Christ. The believer is in a wrong light before the world. It appears to the world the believers are as contentious, they are as greedy. They're as feisty they're a self-seeking as the world. Another thing it doesn't recognize the Lordship of Christ but it asks worldly judges to have authority over the Church of Christ. Brethren should take their cases before other believers, not in a law court of unbelievers. Matthew 18:17, they must agree to to abide by the decision of the brother as much as they would honor the decision of a court. We have to remember that it's not just a mock trial are not just some kind of a dress rehearsal. That's not it. Just going and fulfilling say the letter of the word but not fulfilling it in
its actual intent in its spirit. And so he says “Don't you know the Saints are going to judge the world? We shall reign with Christ.” Revelation 20 and First Timothy we're told we shall reign with Christ and judge the world with him and as someone as well said if we're going to reign with Christ if we're going to sit on thrones of judgment with him in that coming glorious Kingdom Age, what an absurd thing to imagine that we're not fit or able to judge matters that have to do with things of this life temporality is on Earth when our brethren are in difficulty.

Sometimes it just boils down to the basic question, "Do we believe what God has told us concerning our authority in the matter of judgment in a coming day and things that we're able to judge today." We are going to judge the world even in the third verse. We are going to be judging angels, then how much less are these matters on earth. They can't weigh in the scales of justice more heavily than matters that go on in the house of God.

He says, "Are you not competent to constitute the smallest law courts, smallest matter things of this world are so small in the light of eternal judgments and eternal issues." Are we really going to judge angels? Second Peter 2:4 tells us that. Angels are held the fallen angels are held in prison in bonds until a day of judgment and they are going to be judged not only by our Lord Jesus but as we the bride sit with him in judgment. We shall be passing sentence on these who have transgressed the law of God. Jude 6 tells us the same thing we shall judge them with our Lord Jesus Christ. He asked the question, verse 4, "If then you have the law courts dealing with matters of this life do you appoint them as judges who are of no account in the church?" What do you mean have no account in the church? Wouldn't they take their Christian brother? Hear the gravity of it friends. Let's evaluate this thing as Paul sees it by the Spirit of God.

When a believer takes his Christian Brother before an unbelieving Judge do you know what believers are doing? They're doing this before a man who though he may have much
prestige in the world, he may be a graduate of the greatest law school in the world, but he is of no account in the church because he is an unbeliever. As we already saw in first Corinthians 2:14, he is a man as he was naturally born and he can't understand, he can't proceed he can't discern he can't examine he can't search out he can't assimilate the things of the Spirit of God he doesn't have the equipment in order to understand spiritual things we have to have a new birth by the Spirit of God be living a spiritual life in a spiritual realm not in the flesh not dead in trespasses as sins and we have to have one guiding us who is all knowing all wise and who can tell us and correct us when we are wrong. So he says verse 5 "I say this to your shame. I'm not complimenting you. I'm not saying you've learned the lesson well. I'm telling you that you have not understood what the Christian faith implies or what it expects of us. You should have known this. There has been surely some discipline in the church since you've been saved. I say this to your shame you haven't learned your lesson is it so that there's not among you one wise man who will be able to decide between his brethren but brother goes to law with brother and that before unbelievers. My. As you look around in the church. Is it possible that you don't have enough confidence you can't discern enough among your brethren in the Assembly of God that you can feel free to take that litigation that matter and dispute that court matter. You cannot take it before him. I say this to your shame." Yes, since they are so degrading themselves by their actions he speaks these things to move them to shame. Evidently it's the only way he can get them into a right area of action. Can't you even find one wise man?

Why, the church at Corinth you know says Paul as well as I do that the church at Corinth is not that impoverished. It's not that deficient. And you remember do you not how it comes in here. Very very tellingly into the point it's right on the issue in the first chapter in the fifties in everything you want rich in human all speech and all knowledge even as the testimony
concerning Christ was confirmed in you so that you're not lacking in any gift awaiting eagerly the revelation of our Lord Jesus Christ who shall also confirm you to the end blameless in the day of our Lord Jesus Christ.

Well when you have that kind of equipment when you have that kind of a provision made and when you have that kind of an endowment from God what is it that you are doing. Brother goes to law with brother. There is the heart of their erroneous ways. One brother, both children of God goes to law with brother and that before him but he was evidently each one soul soul and so committed to his own cause and to winning the case and to having his way that he doesn't even care if he has it by shaming the whole body of believers there in Corinth as though they are on such an unmanageable level they can't even settle their disputes. And if you think friends, this is some academic thing, you are way way wrong. I remember a case where a whole denomination had two churches especially that were in conflict and then at another time one that was in conflict with one of the lower courts of that denomination and it finally went to the Supreme Court of that state and ultimately the Supreme Court of the United States. And notice the shame of it. They said we are not empowered, we are not empowered by the Constitution to enter into these matters. It is out of the realm of our judgment or as they say in legal language it is out of the realm of our jurisdiction. What a shame. What a shame that was. What a rebuke, a resounding rebuke to those who came in that way. He goes on actually then it is already a defect or a defeat. Already then it's a defeat for you that you have lawsuits with one another.

Why not rather be wrong. Why not rather be defrauded. The very fact that you have a lawsuit with another believer you believe with another one. Don't you realize that whichever one of you comes out on top? Whichever one of you has his way you are already both have you defeated because you have by your very actions admitted that the Church of God is constituted
on earth in such a way that it cannot take matters like this in hand and do what is right not only in the sight of man are not only legally or morally but according to the Word of God spiritually. This is a very serious matter friends, this happens all the time. Why not rather be wrong take wrong even if they can't find a believer whom they would trust with their case. There's still one more way to approach the problem. A Christian should sometimes take the way, Paul did it, of not standing on his rights. Oh every man today says I want my rights, I want my civil rights, I want my this rights, I want my political rights and all. What about divine rights? Paul had a lot of rights. He had a right to demand certain things that they communicate to him and things of support and the like he says, "We have a right as other Apostles do." You'll see later on in first Corinthians. He says, "We also have even another right. And that is not to stand on our right."

Announcer:

Remainder of this talk is on the other side of this cassette. Please stop your cassette player and turn the cassette over. It is not necessary to rewind or fast forward your cassette.