

Cannon Beach Conference Sept. 3, 1977 Pt.1

By Charles Feinberg

Charles Feinberg:

If you'll turn with me this evening, I want to direct our attention in these several times that we have had like to direct our attention to God the father and of the lord Jesus Christ as well so as we go away from here for this coming year pastors will find us with a renewed love for our lord Jesus and and adoration for him that we have not exhibited before or known before and that our expectation may be on the coming of our lord Jesus. You'll notice in the fourteenth chapter of first Corinthians, the third verse I see a number of young people here so if you don't know where it is and you have the bible I have it's on page 1246 in the northwest corner somewhere like Washington on the United States map. Third verse, 1 Corinthians 14:3: "But he that prophesieth speaketh unto man to edification and exhortation and comfort or consolation." If I understand this passage correctly, the apostle Paul through the spirit of God is indicating three great rounds, spheres of emphasis in the ministry of the new testament preacher, now he says prophesying but he means prophesy in the New Testament sense of the word not so much prediction, though there are predictions as in the Revelation. Every second epistle in the new testament has prophecy, even second Corinthians and of course both first and second Thessalonians, second Timothy, second John, second Peter, and Jude and the Revelation, there is prediction, but he's speaking in here of forth telling, preaching. "He that preacheth speaketh unto man, not to himself primarily and not to the angels but to man, our duty is unto man" To, and

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here it's in the assembly of the righteous, "...to edification to build up" and how important it is, all through this epistle he talks about edifying. Edifying. Knowledge puffs up, but love edifies. Be sure you work toward edifying the people of God. One of the most beautiful things that can be said of you after you have gone out of this life is "well that dear sister, that dear brother certainly had a heart to edify others in the faith."

Edify. Well sometimes, these Saints don't need edification, they have been fully instructed, then they need exhortation. Put it into practical use. Implementation. Apply it. And there are times when the saints of God do not need especially edification and exhortation but they need consolation. Consolation, the great comfort of God. And it's that third one that we who are orthodox ministers of God sometimes overlook. You see the people of God are not all just head or mind or intelligence or thinking process, our logical facilities, and they're not just hands and feet to put into operation but they also have a heart. I remember a student years ago, when the school was down in the Los Angeles area, a student began speaking with me and asked me where my home state was and I told him it was in Pennsylvania, and the city was the city from which he had come also, Pittsburgh. And he said he knew a certain Jewish medical man and mentioned his name, and i said, "Oh I know him he and I went to high school together." So he said, "Well I'm gonna go back in summer and i believe i'm going to speak to him about you, do you mind?" I said "Well of course not. Uh, you could find better topics of conversation of course but uh if you run out of it that badly sure you can talk to him." Well he did, told him about my uh ministry and so on. Well he wrote back and said, "well i'm certainly surprised at the turn in your life." And uh he said uh id like to hear how it happened (he was a psychiatrist incidentally). {Audience Laughter} One psychiatrist met another one in Chicago and said "Good morning!"

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the other one said under his breath "I wonder what he meant by that?" {Audience Laughter} I'm sure you all know the difference between a neurotic and a psychotic, sure you do. And a psychiatrist. Well, a neurotic is a man who builds castles in the air, the psychotic lives in them, and the psychiatrist collects the rents from both of them {Audience Laughter} Well anyhow this psychiatrist wrote me, he thought he had a good prospect. And he asked me to give my life story, so i did as briefly as I could and apparently the spirit of God had uh touched him (some folk don't want to say they've been touched) I like that statement that uh Billy [inaudible] made once, talking about conviction, folk not willing to say they have been touched he said, "One night, I threw a shoe down an empty alley, and the thing yelped for a half hour {Audience Laughter} so apparently this hit a life cord, (wasn't such an empty alley) and uh he wound up, not knowing how to explain conversion of course, or turning unto the Lord through the operation of the spirit regeneration, he said "Well i suppose its alright" but he says "it appears to be something of the emotions too!" well i wrote back and said "your're a married man and have a family, heaven help you if you don't allow any emotion to come in." of course, the Lord has sanctified feelings, as well as all other areas of our life.

So it's in that second epistle of Paul to the Corinthians, the seventh one in the order of our Bibles, the seventh epistle of the new testament, second Corinthians, that we have a beautiful word, and my mind goes back to it again and again in these difficult days, its on the comfort of God. Its in second Corinthians 1:1-7\ . Second Corinthians 1:1-7\ . "Paul, an apostle of Jesus Christ, by the will of God and timothy our brother unto the Church of God which is at Corinth." If you've ever been there its not a place that's such a terrific place. They used to say if a fellow was living in the dregs of morality that he was "Corinthianizing". it was quite a economic

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commercial but it was, it it uh approximates what we have today in the United States of America.

"... which is at Corinth, with all the saints who are in all Achaea (that was one of the provinces of Greece, Macedonia was another one, Macedonia Achaea "...grace be to you in peace from God our father and from the lord Jesus Christ. Blessed be God, even the father of our Lord Jesus Christ, the father of mercies and the God of all Comfort." Notice how Paul isn't afraid to talk on INTIMATE TERMS about the persons of the Godhead. He mentions the will of God he mentions Jesus Christ in the first verse he mentions God, the church of God and then in the second he mentions God the father, our lord Jesus Christ, in the third verse God and the father of our lord Jesus Christ. The father of mercies, the God of all comfort. Verse four. Look at this verse. "...who comforteth us in all our tribulation that we may be able to comfort them who are in any trouble by the comfort with which we ourselves are comforted of God" That verse has more comforts in it than any other verse in the bible. Notice how full it is. "... For as the sufferings of Christ abound in us, so our consolation.." (that's another word, that's a synonym for comfort) "...also aboundeth. Not just a trickle, but aboundeth by Christ. And whether we be afflicted it's for your consolation..." (there's comfort again) "...and salvation, which is effectual..." (it's working, operative, effective) "... in the enduring of the same sufferings which we also suffer. Or whether we be comforted, it is for your consolation (that's comfort) and salvation, and our hope of you is steadfast, knowing..." (not supposing, assuming) "... but knowing that as you are partakers of the sufferings so shall ye be also of the consolation." My, what a word. This second epistle of Paul to the Corinthians is, by all accounts, by all students of the Word, considered to be the most intensely, INTIMATE, PERSONAL, INDIVIDUALISTIC of all Paul's letters. Heeeeeee takes away alllll officalll relationship, puts it aside for the moment. Every kinddddd of thing that would in anyways lessen the INTIMATE, CLOSE relationship he had with the Corinthian

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believers because he had to say a word, of course, of correction and of discipline in the first epistle. Man was doing some things there, in the fifth chapter, which were not even NAMED among the gentiles. And it was written then where the apostle Paul's heart burnnneed, burned with many cares, and his life was weighed down with heavy trials. Paul is so exuberant, so effusive, so OVERFLOWING, he's so JUBILANT, he has hallelujah on his lips with Silas at the time when people are most down in the dumps. At midnight, they begin to sing. In the Philippian jail, (I've seen that jail, better place to keep cattle) but his life was weighed down. Paul doesn't write Philippians 4:4, "rejoice in the lord always" and he knew he wouldn't hear it the first time, he said im gonna run that by you again, "... and again i say rejoice." just another way of saying, in common garden variety English rejoice in the lord always and i mean exactly what I said.

Rejoice in the Lord always. Well what was he suffering? Well he mentions in the epistle his trials at Ephesus. He said "I have fought with beasts." i don't believe he meant like in the arena but beast like in man as in Psalm 22 "Dogs encompassed me, they gaped at me" said our lord Jesus on Calvary in the words of Psalm 22\ . So these trials at Ephesus, and then the disloyalty of the Corinthians. how that hurt. They were listening to slander against him and said to them "you are myyyyyyyyyy fruit. You are myyyy testimony of the power of God in the gospel. You are my children, why do you listen to someone else? Don't you know me well enough?" And then, there sorrow, he found out that when his word came with power and with discipline concerning disciplining that very very serious case, of moral laxness where a man had his father's wife (not his mother, it wouldn't have been written that way, but his step mother) and he says, i realize that you were weighed down with sorrow with that severe discipline. And discipline is NEVER for the purpose of just showing authority, or just seeing how much you can squirm and how much you can put an individual on the hot seat or the third degree! It's to

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accomplish something in the life to the glory of god so he says i i realize now you sorrow, in fact, as a matter of fact, he says in this epistle now wait a minute. if we may use the young people's expression, "cool it!, cool it!" Let's temper this a little bit, don't keep at it with hammer and TONGS! You don't want to lose the brother, you want to win him. To lose him, to drive him away, why who would have the victory there? Satan would rejoice to no end, and do you know why Satan is so thrilled with what goes on in the church because so much of his business is taken over by others. And you just put him out of business. Whenever your eye does something that the devil would do to a brother or sister in the lord, the devil doesn't even need to thank us, but he just says "well, i won't worry about that one." do you know why the devil is so prominent in the first two chapter of Job and never anywhere else in the next 40 chapters? Because after he got through in the first two chapters, the friends came along and took over this work. They put him out of business. So he realizes their sorrow over the severe discipline of this one in their midst.

But in these trials and through them Paul needed more than [inaudible] comfort and he wasn't ashamed to do that. It wasn't a sign of lack of manliness. Its a sign of PRIDE with one who thinks he never needs to be comforted, to be solaced, to be confirmed, to be sustained, to be under-girded. So he needed comfort and he found it in beautiful, satisfying portion. And he tells it right here, right out in the open, he give us the secret of it all here. Men do have a tendency (and ladies sometimes as well) but men more often to hide their need of comfort, as though it were a weakness. They give the impression that they are fully able to cope with life's perplexing and baffling problems and don't let you, let them fool you. Even ADAM AND EVE in innocency couldn't make it on their own. These people who always think that the majority are right. Most of the time, if not all the time the majority are wrong. There were only two people in the garden of Eden and they were both wrong. Majority was wrong. And the trouble wasn't with

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the food in the tree it was with the pair on the ground. {Audience Laughter} So some folk have a tendency to hide their need for comfort as though it were a weakness. They work at it, I think that some of them have post post graduate degrees in that. They want you to think they are able to take it in stride, life's perplexing, baffling problem. Wisdom lies in recognizing our need and getting the supply that will suffice. Now this wonderful portion here, especially verses three and four, I often write it to folk in sorrow who are in need. "Blessed be God" (second Corinthians 1:3-4) "Blessed be God even the father of our lord Jesus Christ, the father of mercies and the God of all comfort..." as our brother Barber just said, uh, lets get excited about praising God. "Who comforteth us in all our tribulation would we be able to comfort them who are in any trouble by the comfort with which we ourselves are comforted in God." Good enough for you? What's wrong with it can't you recommend it. Yes our text here gives us three beautiful areas of truth.

You see the Bible, every verse, every chapter, every book is like a loaf, every chapter is like a slice, every verse is like a very good, nourishing bite. And so you can take it apart and see the beautiful ingredients of it. This portion talks fist of all of the source of comfort. Do you know why most people don't have comfort? They go to the wrong place. They go to fortune tellers. If they've suffered, for instance a financial loss do you know what they do, they'll go to a medium or a fortune teller to a man or woman that can't even make a decent living. They can tell you how to be rich! Somehow they never use that formula on themselves, isn't that an amazing thing? You feel like [inaudible] a physician here [inaudible] self. The source of comfort, who is it? Look at verse three, "Blessed be God even the father of our lord Jesus Christ, the father of mercies and the god of all comf-" do you see there what I see? That whole verse is taken up with God. Not

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saying anything else, he's just praising the Lord, oh yes. Some of us get through prayer in hurry, because we do nothing but "Gimmee gimmeee gimmeee" Read the psalms and see how adoration goes, that's why they are STILL the most beloved portion not only in the church but in the synagogue and in the synagogue we [inaudible] in the church. It is a portion of scripture where you have adoration, you have thanksgiving. Praises [inaudible] for the righteous. Listen to that last song, winds up, let everything that has breath praise the lord! Then the only good reason for you and me not to be praising the lord is were're out of breath. Now as long as you have breath praise the Lord, let everything that has breath praise the lord. Some people get so excited, and they get so embarrassed, even among believes, if they say, well praise the Lord. They say "Oh that feller must be religious." { Audience Laughter }

Source of comfort! He is called the God of all comfort. Comfort comes from two Latin words, con, or the basic word coom [SP] with, in company with, and fort like we say fortify, fortification, fortress, and the like, means strength, or strengthen, it means to strengthen together with or strengthen much to stimulate the circulation, to make the pulses quicken, the life fuller, to encourage, to cheer! to console, and I can talk, from a little time of ministry, almost 50 years, 47 to be exact, and i tell you that which warms the heart of the minister of God as much as anything else is to realize that God used me to comfort somebody, to comfort someone. We've had men in chapel speak to the students in the seminary. I remember one so well. Ohh he had a child that was born afflicted in a very serious way, it was mongoloid or otherwise, and i tell you while he spoke in chapel, it had been years before even, he did nothing but weep. Sat down after the final prayer and just gave himself to weeping. All i could do after was put my hand on him and say "My dear brother, the world is a sea of agony, it is a sea of sorrow, anybody in his right

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mind that doesn't realize something happen at the garden of Eden needs to think his way through again something very serious happened there, very serious. [inaudible] the source of comfort, is God himself. That's the kind we need. On a human scale what is, what's the good of it? And there's always somebody's gonna say "oh yeah you can talk you've never been there." and the line which in verse three "blessed be the God and even the father of our lord Jesus christ-" that reminds you of those beautiful doxologies in Ephesians 1:3, "blessed be the God and father of our lord Jesus Christ who has blessed us with all spiritual blessings, blessings of the spirit. In heavenly, in Christ..." you have the trinity there. God the father, "Blessings of the spirit in Christ" reminds us of a beautiful word of the apostle Peter in first Peter 1:3, "blessed be the God and father of our lord Jesus Christ who has begotten us again into a living hope" (how) "through the resurrection of Jesus Christ from the dead." This world didn't know the first thing about hope, in reality, until Christ came out of the grave. We were begotten again unto a living hope by his resurrection from the dead. And you go to the catacombs in Rome, and you'll find [inaudible] in Latin, "in peace" and then you'll find Elpis (e-l-p-i-s) which is the Greek word for hope.

The world had no hope. It was not only tunnel vision but it was a dead end, it was a cul de sac and CHRIST through the open tomb brings hope, yes, comfort, blessed, that isn't the word in the uh beatitudes, "Blessed are the poor, the meek in heart." or the peacemakers. That's not the same, its translated the same way but its not the same way. This word is not Bacarias [SP] like bacarias [SP] who just died on the island of Cyprus, that's not that word. That word means happy, just like Psalm 1:1 "Happy is the man that walketh not" and so on. This is not that word, blessed, its another word that's only used in the new testament of God, Ulagidas [SP] altogether different, yes. Where is it used, of God in the highest sense in New test- It never is used with

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reference to man, it expresses praise, adoration, the highest worship is to say adored be God! I'll never forget, one of my classes when I was teaching back in the seminary in Dallas, a young man who's still in Africa, the Gospel furthering, dear brother, his parents founded the mission in George Row [SP]. He came after class once, he says "I notice when you open the class with prayer on occasion you say "we bless the o God." i said "Yes" he said i don't want to discuss person's prayers why do you say 'blessed be God' the scriptures say the lesser be blessed to the greater" I said "that's correct" "Well that means that God grants you some refreshing, some enabling, and so on, something of a spiritual gift, but I, when I say we bless the O god I don't mean bless in that sense. He says "how do you mean it" "we [inaudible] we praise thee!" well he looked strange, i said did you ever read the 103 Psalm, "bless the Lord O my soul. and all that is within me bless his soul and name, bless the Lord O my soul and forget not all his benefits." If you're really gonna be thankful, you see that comes from the old Anglo-Saxon word "thankful" if you don't know anything, if you're not thinking about things that Gods done then you're not going to be thankful. And forget not all his benefits. Yes. The highest worship is to say "adored be God." are we ashamed to say it? The world isn't ashamed to curse God. The only time they mention God or Christ is in an oath. It's a strange thing, somehow the Holy Spirit is one whose name they don't use. That probably is the restraint of God. On that. There is restraint on the other two, but men break over the bounds. This blessed God is the source of comfort. He's the God and father of our Lord Jesus Christ. He's deity and humanity together.

Oh my friends, to know his comfort we gotta know him, gotta know God. And we've got to know him in a special way, in the way of his choosing, in a unique way. We've got to know him through CHRIST! faith in Christ the savior. It was Dr. William Spurgeon, of Wales, and I

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always have a very warm spot in my heart for people from Wales, the Welsh, they are some of the strongest proofs of the error of the evolutionary theory, cuz they prove that man didn't come, all men didn't come from apes, some came from whales. {Audience Laughter} There was Dr. William Spurgeon, now I can see by looking at brother Barber he's gonna think up a little song on that one. After the service brother. Dr. William Spurgeon of Wales was once lecturing in a city in Scotland. After the lecture, an oooooold, cultured gentleman approached him and said, "Dr. Spurgeon I'm glad to meet you, i happen to be the father of Henry Dremlen. Spurgeon said, oh then! i already know you for I know your son so well." Well we know God the Son, we know God the father. In our home, everything was so pervaded with religious observance, we wouldn't even take a glass of water without prayer. We wouldn't even hear thunder without a prayer. We wouldn't see it lightning without a prayer. You don't even put on a new suit. You don't just say Well that's [inaudible] not bad, no. There was a prayer of thanks! Always a prayer. Yes. Everything permeated and yet the first year i was saved and teaching in a Christian college in Florida, that verse in first John came to me, "He that hath not the Son hath not the Father." How can that be? But that's what it is. People may think they're getting to God, but oooohhh the errors. No. We can only truly know God, "He that hath the Son, the same hath the Father also." I know your son so well. We know God the son and God the father, in order that our hearts may be fully stayed on him, he elaborates,

Paul is never willing to just mention God and then leave it or Christ and then leave it. Oooohh he begins to heap up truths. One after another. He elaborates on the blessed qualifications that God has for comfort. Like what? The father of mercies. His great characteristic is mercy. Abundant mercy. His disposition is compassion itself. Folks say "well i

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trust the Lord bless you brother!" I say "Oh yes he will, he's in that business." And God has a corner. Some people want a corner of the market on wheat, some want on rye, some want it on on blue chips, whatever those are, uh stock i mean and so on, i don't know what they're all talking about, they're all in trouble about it. The stock market's one of the most unstable things. I knew a president of our ate the wrong kind of pie and the stock market when crazy. Remember when Eisenhower had that awful time? So don't depend on the stock market. Don't put your stock in it. His disposition is compassion!

God is the source, the resources can never run dry. We can never seem to realize that God is enriched in withholding and he's never impoverished in giving. He said you don't understand it, you're beginning to learn. With man there's so little on which to draw, said the Psalmist 142 Psalm the fourth verse. No man cared for my soul. Someone as well said we would never see the stars without the darkness. We'd never our [inaudible] until our heart aches with sorrow. But he's not only the father of mercy he's the God of all comfort. there are some areas where God has a complete monopoly, the God of all grace, here's one the God of all comfort. The God of all hope. Read those through in the scripture ALL, a-l-l. You know what I love about the word all when i come across in the Bible, i don't have to lie awake hours at night trying to figure out what's left out. A-l-l means all. God of ALL comfort has a monopoly on grace, on comfort, on hope. He's the God of all grace and all comfort. Mercy is the attribute and comfort is the effect of its working. The Talmud has many things that you and I couldn't credit at all, that's the Rabbinic literature of the early centuries, but the Talmud had a beautiful word that said the Law of Moses, the five books of Moses begin and end with an act of mercy. In the first book of Moses, at its commencement, God clothed the naked, Adam and Eve, and at its close (that's at the beginning)

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at its close, he buries the dead, in Deuteronomy. Moses, and that's why those are two very, very special philanthropic charitable things among Jews to this day. Did you realize that every chapter except one, every chapter but one in the Arabic Koran is headed, "in the name of god, the compassionate, merciful [Arabic translation]. Our god is the god of all comfort, temporal, eternal. How full are the scriptures of the comfort of God. He knows how comforting he is, and he mentions it with reference to Job, his mercy, James 5:11 "as a mother comforteth her child, so the Lord comforteth you. As a father comforteth his son, so the Lord comforteth you." This passage says God, the father is the comforter, but you'll find other chapters, other passages, where you find the ENTIRE TRINITY, just as the entire trinity is active in creation, in preservation, in providence, in consummation, in all these areas. In salvation, regeneration, and in the resurrection. Christ raised himself from the dead John 10\). The father raised him, and the spirit of that one who raised up Jesus from the dead dwell in you Romans 8\). That one will quicken your body. Resurrection.

All the trinity is engaged in this blessed work. What is it? Comfort. The spirit of God is called the Comforter, Paraclete [SP?] the Comforter. Christ is called the comforter. Well he said let not your heart be troubled even God believe also in me and then first John 2:1-2, if any man sin we have an advocate. That word advocate is comforter! The one called to the side, "Help me!" [inaudible]. Father is comforter. Son. The Holy Spirit. Father, Son, a hundred and three verse thirteen. Paul exhorts all tried. All troubled hearts to find their comfort in God. Not in remorse, not in forgetting the past not in stealing yourself to take the things of the present, not in vain wishing for the future, not in some kind of stupefying literature or pleasure, but in God.

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Now the world may know God as Creator, or Ruler, or Judge. It knows nothing of God as loving, merciful, comforting, father unless in Christ.