



— SECOND — CORINTHIANS



The Comfort of God FOR and THROUGH His People

Part 40—“Discipline & the Building Up of the Church (1 of 2)”— 15 September 2024

Introduction

Titus 2:1—*But as for you, teach what accords with sound doctrine.*

“sound”—ὡγαίνω (*hygainō*)—lit. to be in good physical health (to be healthy); fig. to be sound or free from error

1 Tim. 1:9-11—⁹ *understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, ¹⁰the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine, ¹¹in accordance with the gospel of the glory of the blessed God with which I have been entrusted.*

Main Point: The exercise of public _____ in the church becomes necessary when sin begins to affect the _____ of the local body.

2 Corinthians 12:19-21

Context

Having concluded his “foolishness” discourse which highlighted his own weaknesses in order to display Christ’s strength, Paul now addresses the Corinthians more directly about their harboring of the false teachers. He is willing to spend and be spent on behalf of the Corinthians, so why are they unwilling to defend him? As he prepares to come to Corinth for a third time, he emphasizes that he will be coming in the power of Christ to enact the discipline necessary if they are unwilling to hold to account the false teachers and others involved in public sin which is damaging the church.

Exposition

I. Paul clarifies the intent of the letter as a whole and his ‘foolishness’ discourse in particular. (12:19)

2 Cor. 12:19—*Have you been thinking all along that we have been defending ourselves to you? It is in the sight of God that we have been speaking in Christ, and all for your upbuilding, beloved.*

⇒ Paul has offered a defense of himself and his ministry, but he has not been _____.

⇒ His ‘foolishness’ discourse has highlighted himself only to demonstrate His _____ so that all might see the evidence of Christ’s _____.

2 Cor. 11:10—*As the truth of Christ is in me, this boasting of mine will not be silenced in the regions of Achaia.*

2 Cor. 11:30-31—³⁰*If I must boast, I will boast of the things that show my weakness.* ³¹*The God and Father of the Lord Jesus, he who is blessed forever, knows that I am not lying.*

2 Cor. 12:9b-10—*...Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. ¹⁰For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong.*

⇒ He wants them to understand true nature and purpose of all that he has written do them.

(1) He is speaking in God’s sight and in _____! →

(2) The goal is for them to be _____ up!

“upbuilding”—οικοδομή (*oikodomē*)—the process of building (construction); edification

Key Point: The _____ and _____ of Christ are necessary in order for His people to be both guarded and built up.

2. Paul expresses his concern for the state of the church in Corinth and what he might find upon his arrival there. (12:20-21)

2 Cor. 12:20a—*For I fear that perhaps when I come I may find you not as I wish, and that you may find me not as you wish*

⇒ Based on the reports that he had received, he anticipated that his arrival might be difficult both for him and the church.

- (1) He might find that issues of sin that were causing _____ within the church had not been addressed as he had previously instructed. (1 Cor. 1:11; 3:4).

1 Cor. 11:18—*For, in the first place, when you come together as a church, I hear that there are divisions among you.*

“quarreling”—ἐρις (*eris*)—engagement in rivalry; strife, discord, contention

“jealousy”—ζήλος (*zēlos*)—intense negative feelings over another’s achievements or success, envy

“anger”—θυμός (*thymos*)—a state of intense displeasure, wrath, rage, indignation

“hostility”—ἐριθεία (*eritheia*)—strife or contentiousness (rel. to selfishness & selfish ambition)

“slander”—κατάλαλιά (*katalalia*)—the act of speaking ill of another, evil speech, slander, defamation, detraction

“gossip”—ψιθυρισμός (*psithyrismos*)—derogatory information about someone that is offered in a tone of confidentiality, (secret) gossip, tale-bearing

- * These sins are _____ in nature, arising from selfishness.

“conceit”—φυσίωσις (*physiōsis*)—swelled-headedness, haughtiness, pride,

“disorder”—ἀκαταστασία (*akatastasia*)—instability, a state of disorder, disturbance, confusion

Key Point: Pride is the _____ of these relational sins and disorder in the church is its _____.

- (2) They might find that he will be forced to act with _____ in addressing these sins within the church

- (3) He may be grieved over the presence of those who have not repented of their egregious and publicly _____ sins.
“those who sinned earlier” *“I may have to mourn”*

“...in the new crisis situation where Paul’s authority was called into question again, this time by Jewish Christian opponents of the apostle, he fears that some of the Corinthians may be engaging in immoral and licentious practices once more.”—Colin Kruse

“impurity”

“sexual immorality”

“sensuality”

2 Pet. 2:1-2—¹*But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction.* ²*And many will follow their sensuality, and because of them the way of truth will be blasphemed.*

Key Point: When we are forced to confront sin in the lives of others, we should do so with both the _____ and _____ of Christ.

“Twice in the gospels we are told that Jesus broke down and wept. And in neither case is it sorrow for himself or his own pains. In both cases it is sorrow over another—in one case, Jerusalem (Luke 19:41)...”—Dane Ortland, *Gentle & Lowly*

Concluding Thought

- The Lord Jesus speaks the _____ to us in _____ concerning the reality of sin in our lives.

Rev. 3:15-22—¹⁵*“I know your works: you are neither cold nor hot. Would that you were either cold or hot!”*¹⁶*So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth.* ¹⁷*For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked.* ¹⁸*I counsel you to buy from me gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be seen, and salve to anoint your eyes, so that you may see.* ¹⁹*Those whom I love, I reprove and discipline, so be zealous and repent.* ²⁰*Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me.* ²¹*The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne.* ²²*He who has an ear, let him hear what the Spirit says to the churches.”*



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Main Point: The exercise of public discipline in the church becomes necessary when sin begins to affect the health of the local body.

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- (3) He may be grieved over the presence of those who have not repented of their egregious and publicly known sins.

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Key Point: When we are forced to confront sin in the lives of others, we should do so with both the conviction and the heart of Christ.

“Twice in the gospels we are told that Jesus broke down and wept. And in neither case is it sorrow for himself or his own pains. In both cases it is sorrow over another—in one case, Jerusalem (Luke 19:41)...”—Dane Ortlund, *Gentle & Lowly*

Concluding Thought

- The Lord Jesus speaks the truth to us in love concerning the reality of sin in our lives.

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