

2 Corinthians 2

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Tape 8153
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Paul's first letter to the Corinthians, in a way was harsh because Paul had to deal with many problems that existed in the church in Corinth. There were problems of immorality, problems of division. The church was divided. There was divided loyalty, divided in doctrinal positions. The church was being torn apart. The church was abusing the Lord's Supper. It had become sort of party time. There was a lack of reverence. There was an abuse of the use of the gifts of the Spirit within the church. There was false teaching concerning the resurrection. So his first letter was corrective in nature. And there was that tone of harshness to it.

So Paul isn't certain how they received the letter. He's waiting for Titus. He is anxious because Titus is going to bring him news of the response of the people to Paul's letter. So as he writes to them, actually he left Ephesus under duress. There were riots and his life was being threatened. So he went over to Troas. The door was open. He was ministering there, but Paul as he will tell us in a minute, was troubled in his spirit because he was anxious to find out how the letter was received by the Corinthians. With this troubled heart, though God was moving in Troas, he felt restless.

He headed over to Macedonia, to Philippi. It was there in Philippi that he caught up with Titus. He received from Titus the word of the reception of his letter.

Thus he sent off this second letter from Philippi because he was planning to come down to the church there in Corinth. His plans had been altered because of the riot in Ephesus. It was now later than when he was originally planning to come. Because Paul didn't come there were those in Corinth, who were agitating. They were saying, well you know, his word can't be trusted. He'll say yes, but he doesn't really mean yes and all. So Paul is writing this second letter to explain why he hadn't come already and his intentions of yet coming.

So with chapter two he opens up with the words, *But I determined this within myself, that I would not come again to you in sorrow.* There was sorrow or heaviness in his letter. It was dealing with difficult issues in the church. It was rebuke. Paul was determined, I'm not going to come again to you in sorrow. I don't want to come as a correcting teacher, with a hammer and come and lay things on them again. I want things to be worked out. So I determined this with myself, that I would not come again to you in sorrow. The letter was in sorrow or heaviness, but as I am coming, I don't want it to be that way.

²*For if I make you sorrowful, (That is by the necessary correction and rebukes.) then who is he who makes me glad but the one who is made sorrowful by me?* In other words my being with you, I'm looking forward to it. I'm looking forward to a joyful time with you. To see you, is going to make me happy. But who are going to make me happy? They are the very ones I've made sad because I've had to come down heavy on them. I don't want that to be, so I've determined not to come with you with heaviness, because then you who are going to make me happy are the same ones that were made sorry by me.

³*And I wrote this very thing to you, (That's why I'm writing this to you, now.) lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is the joy of you all.* So I'm writing this to you to clear things up. I want all things to be settled so that when I come, it will just be an overall joyful experience for all of us that we can just rejoice together in the goodness of God. I don't want sorrow when we get there. It should be a good time of just rejoicing and fellowshiping in Jesus.

⁴*For (referring to the first letter) out of much affliction and anguish of heart I wrote to you, with many tears,* Jeremiah was called the weeping prophet. Paul could probably be called the weeping apostle. He speaks often of the tears that he had shed over the church, the anguish in his heart. As he declares to them now, that that first letter he wrote out of much affliction and anguish of heart. I wrote to you with many tears. When Paul ministered to the elders of the church of Ephesus on his way to Jerusalem, Paul reminds

then how that he was with them for three years, instructing them. He makes mention to them of the tears. His heart was in the ministry. His heart was for the people.

not that you should be grieved, I'm not sharing this with you that you should be grieved, but I want you to know how much I love you.

but that you might know the love which I have so abundantly for you. Paul is one of those persons that I hope to spend a few hundred years with. I've always been a great admirer of Paul the apostle, and of his ministry. Paul said be ye followers of me also as I've followed Jesus Christ. And I've sought to follow the example of Paul, the love that he had for the church. The concern that he had for the people of God, the desire to see them walking in truth, walking in fellowship with the Lord, the great heart of the apostle, Paul.

Now I don't pretend to come close to Paul. In writing to the Romans (Romans 9:3), speaking of his tremendous love for the Jews, his brothers in the flesh, he said I could wish myself accursed from Christ for my brothers' sake, that is the Jews. That is beyond me! I can't really grasp that concern and love. But, oh, what a mighty man of God and what a heart for God and the people of God!

So he makes reference to the first letter. He wants them to know. You know the hard thing about a letter is that they can't hear the tone of voice. I think a lot of times in reading the Scripture, there is a disadvantage in not being hear the tone of voice. I think that so often we are prone to interpret what is said with the wrong tone of voice. And thus we really misunderstand what is being said.

For instance when Adam and Eve sinned, and God came into the garden to commune with Him. Realizing because of their sin, their nakedness, they hid themselves from God. And God said, (Genesis 3:9) Adam where are you? The tone of voice, many people hear the tone of voice as harsh, as a rebuke, as an arresting police officer, perhaps. But I hear the tone of voice of a heart broken Father. Where are you? What have you done?

That tone of voice, so Paul is sharing with them the tone of his heart as he wrote the first epistle. It wasn't with a heavy pen or whatever, but it was a heart that was aching for them, a heart that was filled with anguish, a heart that was filled with love, because children were going astray and children were being led astray. His children, children that he had brought to the Lord

⁵*But if anyone (the letter) has caused grief, he has not grieved me, (Paul said.) but all of you to some extent--not to be too severe.* Now in the first epistle in chapter five, one of the great problems in the church of Corinth was the toleration of evil in their midst. There was a case of an incestuous relationship. A young man was living with his father's wife. The church had tolerated this. They had allowed it. In fact, they were sort of boastful that they could be so tolerant as to allow this evil to exist within the church. So Paul in writing, concerning this situation, said kick the guy out! Don't have fellowship with him, in order that he might realize the gravity of his sin. So the church did just what Paul had suggested that they do. They had ostracized or in a sense, excommunicated this fellow from the fellowship in Corinth, so Paul said, sufficient to such a man.

Now he is referring to this man who had been ostracized by the church. ⁶*This punishment which was inflicted by the majority is sufficient for such a man,* (Many of you followed our advice and you shunned this fellow.) ⁷*so that, on the contrary, you ought rather to forgive and comfort him, lest perhaps such a one be swallowed up with too much sorrow.* The time has come now. He has repented. The time has come to forgive him. The time has come to receive him back into fellowship, lest he be overcharged with grief and sorrow.

⁸*Therefore I urge you to reaffirm your love to him.* In the body of Christ, there has to be a place for forgiveness. There has to be a place of restoring one into fellowship. When a person has sinned, yes, it is tragic. If they continue in sin, yes, it is necessary to separate them. But when there is the confession of sin, when there is the repentance of sin, then there has got to be a place for the restoration and the bringing of that person back into the full fellowship in the body of Christ. Unfortunately, many people take a harsh attitude here. They just sort of cut off a person forever. You did that to me and I'm through with you forever, you know, kind of a thing. But there has got to be a place in the body of Christ where one who has fallen, one who has stumbled, can be brought back and restored into fellowship.

Paul writing to the Galatians (Galatians 6:1) said, if a brother be overtaken in a fall, you which are spiritual restore such a one, in the spirit of meekness, considering yourselves lest you also be tempted. There has got to be a place for restoration. Paul calls on them to restore this man who was guilty of such a horrible sin, but Paul is saying now, show your love. Confirm your love towards him.

⁹*For to this end I also wrote, that I might put you to the test, whether you are obedient in all things.* Part of the purpose for my writing to you to take such severe measure was to just see if you really are going to be obedient to the Lord and to the commands of the Lord.

¹⁰*Now whom you forgive anything, I also forgive. For if indeed I have forgiven anything, I have forgiven that one for your sakes (And I forgave it in the person of Christ.) in the presence of Christ,* Now Paul is speaking here with the authority of an apostle.

You remember that when Jesus commissioned the apostles (John 20:23), He said, whoever sins, you remit. They shall be remitted. Whosoever's sins you retain, they will be retained. An awesome authority was given to the apostles.

So Paul, now speaking as an apostle, said now whom you forgive anything, I also forgive. For if indeed I have forgiven anything, I have forgiven that one for your sakes as a representative or in the person or presence of Christ.

Now there of course has come as a result of the commission of Jesus to the apostles, that idea of our forgiving sins and confessing sins to man. Of course within the Catholic church they have the confessional and the absolving of sins and so forth by the priest. But, my feeling on the issue is only God can forgive sins. All sin is against God.

When David sinned with Bathsheeba and had her husband killed in order that he might take her as his wife, you might say he sinned against Bathsheeba. Surely you would say he sinned against Uriah, the husband of Bathsheeba by having him put to death. But when David confessed his sin (Psalm 51:4) and he prayed to God for forgiveness, David said have mercy on me, oh God, according to the multitude of Your tender mercies, blot out my transgressions, for against Thee and Thee only have I sinned and done this great evil in Thy sight. Sin is against God.

That is why when they brought the palsied man to Jesus (Luke 5:20-21), and they let him down with ropes from the roof, Jesus said unto him, thy sins are forgiven. The Pharisees became very upset, you remember, they said, that's blasphemy! Only God can forgive sins! That's true. But as a servant of God and as a minister of God, I can declare to a person what God has done.

Now the Bible tells us that if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. So if a person comes and they confess that I have sinned, and I want to ask Jesus to forgive me my sin, and if they pray and in their prayer they say, Lord, I'm sorry I have sinned. I was wrong. I shouldn't have done that. But I'm sorry God, please forgive me.

Sometime Satan comes along and he says, oh come on, you can't expect God to forgive you. You knew what you were doing. Do you think that forgiveness is that easy? Just ask God, and He is going to forgive you? You can't expect God to do that. But as a servant of God and minister of God, when a person thus prays and confesses, I can say to them that God has forgiven you sins! Or I can just say, your sins are forgiven on the authority of the promise of the Word of God, because the Word of God (1 John 1:9) declared if we confess our sins, He is faithful and just to forgive us and to cleanse us from all unrighteousness. And where Satan may be hassling them, saying your sins are really forgiven, I can declare to them, yes, God has forgiven your sins on the basis of the fact that you've confessed it and you have asked for forgiveness.

Now on the same token, if I'm witnessing to a person, a person who is living in sin and I say to that person, you need to repent and to ask Jesus to forgive you. If the person says I don't want to repent. I like doing what I'm doing. I don't want to give it up. Then on the authority of the Word of God, I can say to them, you will have to answer to God for your sins. Your sins are retained. You are going to be responsible to God to answer for your sins. But you see, I don't have power to just go around and say, well you're forgiven, and well, you are not forgiven. I don't have that power. I can only declare to you what God's Word has said in response to what you have done. And I can assure you, I can confirm to you the Word of God that if you confess your sins to Him, He is faithful and just to forgive you and to cleanse you from all

unrighteousness. And I can make that declaration, God has forgiven your sins because you have repented. And you've confessed.

So Paul is saying I forgave in the presence or person of Christ. You see, God has given an awesome responsibility to the ministry and to the minister. And that is we act in the person or for the person of Jesus Christ. When people come for prayer and we lay hands upon them to pray, there is nothing in us, power or whatever, but we do it in the name of Jesus and as a representative of Jesus Christ. For He has chosen to use us to do His work, our hands doing His work. So in His stead I lay hands on them, that He through me might lay His hand on them. My hand being laid on you can't do a thing for you but His hand through me can do marvelous things for you. So in His stead, in the presence of Christ, Paul said, I forgave it. So we are His hands. We are His feet. We are His voice.

As Acts chapter one (Acts 1:1) declares, as Luke opens the chapter, he said, the former treatise, that is the gospel of Luke, I wrote to you O Theophilus, of all that Jesus began both to do and teach until the day in which He was taken up. And so the gospel of Luke takes you through the ministry of Christ to the ascension.

Then he said, after that, He, through the apostles. Now all that Jesus began to do and teach is the Book of Luke. But what Jesus continues to do and teach is found in the Book of Acts. But after His ascension, then He through the apostles, continued His work, continued His ministry, continued His healings and His teachings to the people, but now through His apostles who were anointed by the Holy Spirit. So we are His representatives. We stand here as His representatives.

In Christ's stead, then Paul said, I beseech you in Christ's stead, be ye reconciled unto God. I'm saying this for Christ. He is calling you to reconciliation with the Father. So I forgave in the person of Christ. I forgave it.

*11*lest Satan should take advantage of us; for we are not ignorant of his devices. Now let me say that one of the biggest problems I think today is the fact that we are often ignorant of his devices. Many times people are ignorant of Satan's devices.

I think that one of the most important things is that when we are under attack from the enemy, when there is conflict, that we need to first of all, the most important thing, is to recognize this is a spiritual battle. Because if you don't recognize that, you are prone to jump into it in a physical sense. You are prone to get in and start shouting yourself. You're prone to get in and start swinging away and not recognizing it as a spiritual battle, he draws you into that fleshly arena where he can make mincemeat out of you. So it's important to first of all recognize this is an attack of the enemy. This is a spiritual battle. So that we don't revert to fleshly conflict but that we revert to Spiritual weapons.

The weapons of our warfare, Paul said (2 Cor. 10:4), are not carnal but they are mighty through God to the pulling down these strongholds of the enemy. Satan has a strong hold in many families. He has a strong hold on many lives. Sometimes we find ourselves in constant conflict because of the battle of the Spirit and the flesh. We get drawn into this thing in a physical sense. We get upset. We get angry. We get mad! We get drawn right into it, not recognizing this is a Spiritual issue. This is a Spiritual battle. The horrible things you are saying to me are coming from the enemy. To recognize the Spiritual nature of the attacks of Satan, if I don't recognize it, I can't deal with it. I'm going to be drawn into the physical aspect and be defeated.

But if I recognize the spiritual nature, this is an attack of the enemy. This is a spiritual battle, then I can use the spiritual weapons that God has made available. (Eph 6:11-18) Weapons of our warfare, not carnal but they are mighty through God, pulling down the strongholds of the enemy. I can use the spiritual weapons to come against Satan. The thing is, in a physical conflict, he has a decided advantage. But in the spiritual conflict, I've won! I'm a victor! If I continue in the Spirit and keep it in the Spirit realm, then I can be assured of victory! If I allow him to lure me into the physical realm which he is constantly seeking to do, then he has victory.

So recognizing, first of all, the three R's, recognize this is an attack of the enemy! This is a spiritual issue.

Secondly, then you resist the devil! The Bible tells us (James 4:7) if we resist the devil, he will flee from us! Standup, in the name of Jesus and in the protection of Jesus! Through the name and the power of Jesus, standup to the attack. Resist him!

You remember that when Michael was disputing with Satan over the body of Moses (Jude 9), he didn't get involved in a direct confrontation. He didn't make any railing accusations against him. But he said, the Lord rebuke you! Keep the Lord between you and the enemy. Resist him!

Then, thirdly, the third R is rejoice, because Jesus has defeated him. Satan is a defeated foe! You just rejoice in that he has to flee.

Because Satan is defeated, it's sort of like with in the Old Testament (1 Samuel 15 & 16), you remember, God had rejected Saul from ruling over the nation because of Saul's rebellion against the Lord. So the prophet Samuel said, because you have not obeyed God, God has rejected you from being king over the people. And God spoke to Samuel then and said go down to Bethlehem to the house of Jesse and anoint one of his sons that I will show you, to be the king over Israel. Samuel said, Lord, things aren't too good between Saul and me right now. If he hears that I've gone down to Bethlehem, there will be real problems. So the Lord told him how to go. He came to the house of Jesse. He saw the oldest son who was good looking, strong physique and all. He thought, wow, yes, this must be him! God said nope. Man looks on the outward appearance. I'm looking on the heart.

So the sons of Jesse were paraded through. Finally Samuel said is that all? Don't you have any other sons? He said, well, there is one other. He is just a teenager. He is out watching the sheep. He said, well bring him in. When he saw David, the Lord said, that's the one! He poured the oil over David's head.

David was anointed as king over Israel. But Saul was on the throne. Saul was still sitting on the throne. And he did his best by dint of force to keep David from ever coming to the throne. Now, in God's eyes, David was the rightful king. But Saul was on the throne.

This world was ruled by Satan. And Jesus came to bring the world back under the rule of God, to redeem the world. And Jesus defeated Satan and is God's anointed king over the world. When He comes He will have written on the vesture, "King of Kings and Lord of Lords." And He shall reign. But at the present time, Satan is still on the throne and in control and doing his best, like Saul, by the use of the dint of power to force to keep Jesus from ruling and from reigning. But it can't be because he was defeated. And so the power that he exercises today is usurped authority and power, and not legal authority and power!

Thus, when you come against Satan, in the victory of Jesus Christ, he must yield! He's got to! He's been defeated! So we come against him in the name of Jesus Christ and you can force him off of territory that he is holding. Your loved ones, maybe your mom, your dad, your child, is under Satan's grip, under Satan's power. You have in Jesus Christ the authority to come against that power of Satan. When you demand in Jesus' name, he's got to submit to it. He has no authority but usurped authority. He has a lot of chutzpa! He goes in where he doesn't belong and he holds on to that which isn't his, until he is forced to relinquish. Thank God through Jesus Christ, we have that power! We have that authority in the victory of Jesus to take authority over Satan and over his works and to drive him off of the territory!

Paul said we are not ignorant of his devices. The Bible speaks about the wiles of the devil. He is the master deceiver. But yet we, the weakest child of God who is here tonight, causes him to tremble when they get on their knees because he's got to submit to the authority of Jesus! And Jesus has given to you that authority and that power to stand against him. So Paul says lest Satan should get an advantage of us, for we are not ignorant of his devices.

¹²Furthermore, when I came to Troas to preach Christ's gospel, That is after he had to leave Ephesus because of the big riot and the attempt upon his life, he came to Troas to preach Christ's gospel.

and a door was opened to me by the Lord, God opened up a glorious door to share the gospel there in Troas.

¹³I had no rest in my spirit, He was unsettled because of the problems that existed there in Corinth and of that heavy letter he had to send.

I had no rest in my spirit, because I did not find Titus my brother; Titus was supposed to meet him in Troas. Titus was supposed to meet him in Troas and to bring him news about the situation in Corinth.

So I had no rest in my spirit, because I did not find Titus my brother; but taking my leave of them, I departed for Macedonia. He crossed on over to Greece, to Philippi. And of course there is where Titus was and there is where Paul caught up on what was happening in Corinth.

¹⁴*Now thanks be to God who always leads us in triumph in Christ*, In the last letter, chapter fifteen, verse fifty seven, as he talks about how that Jesus has removed the sting of death, so we cry out, “Oh death where is your sting”? Oh Hades, where is your victory?” And then he gives that exult in Christ, “But thanks be to God, who gives us the victory through our Lord Jesus Christ.” Now here again is that exult and praise, “Now thanks be to God who always leads us in triumph in Christ!”

In chapter fifteen, “through” Christ, the victory. Here, continual triumph “in” Christ! They are both correct.

As I abide in Him, His victory becomes my victory! And I am victorious in Christ Jesus! I am also victorious through Christ Jesus. As I am faced in warfare, this spiritual warfare, I come against Satan’s power in the name of Jesus and it is through the victory of Christ that I also enter in to that victory! And I have the victory through Jesus Christ. It is through what He has done! Through His finished work upon the cross where Satan was defeated once and for all, the defeat of Satan on the cross. So we have the victory through and we triumph always in Christ!

and through us diffuses the fragrance (the savor or pleasant aroma or fragrance) *of His knowledge in every place*. Every place I go, I am able to bring this glorious fragrance of the knowledge of Jesus Christ. Oh what a beautiful thing that is, that our lives actually exude that glorious fragrance or savor of Jesus. When you come in around people, there comes a presence of the Lord in you that transforms the room because of that fragrance of Christ or the knowledge of Christ that comes forth from you. That sweetness that Christ brings.

¹⁵*For we are to God the fragrance of Christ* (our lives, even unto to God. God looks and it’s pleasant. As He sees you in Christ and as He sees you walking in Christ, it’s to God just a sweet savor or fragrance, a beautiful aroma.)

among those who are being saved and among those who are perishing. ¹⁶*To the one we are the aroma of death leading to death*, For we are to God the fragrance of Christ, but to those who are perishing, we are the aroma of death leading to death. Now we are still the pleasant fragrance of Christ even to those who are perishing, but it’s of death leading to death for them. In other words they are being exposed to the knowledge and to the beauty of Christ, the fragrance of Christ from your life, but it isn’t to salvation because of their rejection.

and to the other the aroma of life leading to life. But unto those that are saved, it is the aroma of life leading to life.

And who is sufficient (Paul said) *for these things?* To think that I bring the fragrance of Christ to the world in which I live!

Jesus said to His disciples (Matt. 5:13), you are the salt of the earth. Think of that! A part of these guys were just fisherman of the Sea of Galilee. Here in a small remote part of the Roman Empire, Rome in all the cosmopolitan glory, you know, the senate and the forum, the whole thing, here’s twelve guys. They are normal, ordinary people. But Jesus looked at them and said, you are the salt of the earth! You are the light of the world!

He says to you, you are the fragrance of Christ to the world. Paul said, and who is sufficient for these things? Who of us are really sufficient to be the savor of Christ to a lost world? Who am I? Who is sufficient for these things?

Now here is one of the unfortunate things because of the chapter break. When we get down a few verses in the next chapter (2 Cor. 3:5), Paul will say, “Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God.” Who is sufficient? I’m not! But thank God my sufficiency is isn’t of myself. My sufficiency is from God, the all sufficient. He said I’m God the all sufficient One, El Shaddai.

¹⁷*For we are not, as so many, peddling* (or corrupting) *the word of God*; Paul said that there were many in his days who were corrupting the Word of God. The idea is that they were using the Word of God for their own advantage. They were using the Word of God for their own enrichment or more literally, they were making trade of the Word of God.

There are those today that do that. They make trade of the Word of God. They market the gospel. They use telemarketing techniques to raise money. They use letters. They use emergencies and all to raise funds.

There is one very prominent ministry that right now is preparing their publications to be mailed out concerning their December crisis. They are already getting the things printed up to send to their mailing lists of the great crisis that they will be having this December, financially and they need your help for the end of the year and all. They already have the whole thing planned for the December crisis. Paul said for we are not, as so many, peddling the Word of God. We are not as many which corrupt the Word of God, trying to profit off it or the make gain from it.

but as of sincerity, but as from God, we speak in the sight of God in Christ. We are not corrupting or seeking to corrupt the Word of God. But in the sight of God and realizing my responsibility to God, and that's what they can't, these people, just can't realize. They are going to be responsible to God for these things, for the tactics that they use, for the corrupting of the Word, the twisting of the Word! Paul said, we don't do that.

But realizing my responsibility to God, I stand before God! I'm going to answer to God one day. I want to make sure that when I stand before God and answer to God that it will be from a ministry that was completely sincere.

No false emergencies, no crisis, no gimmicks for the raising of funds, but to stand before God and say, God, I did my best to represent You! I didn't tell them you were broke and headed for bankruptcy court, Lord. I told them that You owned the cattle on a thousand hills and You also owned the hills on which the cattle were grazing. It all belongs to You. I didn't tell them God, that you were depending on them to come through and to save You from the poor house, I told them they You didn't need their help but that they needed Your help. You were the all sufficient One.

Who is sufficient for these things? Our sufficiency is not of ourselves. Our sufficiency is of God. If your sufficiency is of God, what are you worried about? What can possibly can go wrong? How can you possibly go broke? My God shall supply all of your needs, according to His riches in glory by Christ Jesus our Lord. Is that true or not? If it true, then do I have to use gimmickry to solicit from man for the work of God? Is He not able to support that which He wants done? If He is guiding me to a certain thing, is He not able then to provide for the things that He is guiding us to do? I believe that He is! I thank God that He has proven Himself faithful. That He has provided.

You don't know what a blessing it is to me personally to minister here. What a joy! I could have retired a long time ago. And I was even talking retirement for a while, but the Lord really got after me for that. He made me so busy that I got a little sign up in the bedroom. It says God put me on earth to accomplish a certain amount of things and I am so far behind that I'm never going to die!

But you know that one of the first things we do at the board meetings each month. We just thank God and praise God for the way He has abundantly provided for the ministry here at Calvary, that we are able to do so many things for the Kingdom of God. And as we look at all of the things, the youth camp, the Twin Peaks, the Murietta and of course the Bible School and the sixty-five radio stations that we now have around the country and all. We don't owe anybody anything for anything! God has provided all the way. That is why, the board, is just in amazement at what God has provided! It is a continual rejoicing. God is faithful to His Word, to His promises and He has supplied all of our needs according to His riches in glory because we have trusted in Him. Our sufficiency is not of ourselves. Our sufficiency is of God. He is all-sufficient. We rejoice in what God has done and what God is doing.

Father, we do thank You, over and over Lord, for the opportunity for just sharing Your Word, Your love, Your truth. And Lord, we thank You that You have so abundantly blessed the faith of those who have trusted in You. How that You have met all of our needs according to Your riches in glory by Christ Jesus. Lord, we don't know what You have in mind next, but we are waiting to see. There is a world out there that needs to know Jesus. We thank You Lord that You are giving us the means and the opportunities of sharing Jesus with that world. So Lord, just keep on doing what You are doing and we thank You and praise You for it. Amen.

