

3/3/13

God And A Shepherd's Heart
2Cor. 12:11-21

Throughout the Old and New Testament there are strong warning regarding the dangers of false and uncaring shepherds, who care for themselves and not the people of God.

Particularly the words of Jesus and the stern warning of damnation by Paul to the Galatians.
 * "But even if we, or an angel from heaven, preach any **other** gospel to you than what we have preached to you, let him be accursed." Gal. 1:8

History teaches us man has an incredible potential for deception, the worst is spiritual deception.

Paul is one who stands on the opposite side, one who had a heart according to God, in direct fulfillment the promise to Jeremiah.
 * "And I will give you shepherds according to My heart, who will feed you with knowledge and understanding." Jer. 3:15

Paul is a constant reminder to every Pastor and shepherd what God can do through a yielded heart and a constant warning against all who would abuse and misused their care of God's sheep.

The heart of Paul is described by giving us a three-fold picture of himself through:

- I. The credentials of an apostle. vs. 11-13
 - II. The care of a father. vs. 14-19
 - III. The concerns of a shepherd. vs. 20-21
- I. The credentials of an apostle. vs. 11-13**
- A. The apostle Paul directed his complaint to the Corinthians. vs. 11
 - 1. Paul affirmed to the Corinthians he had played the fool. vs. 11a
 - * "I have become a fool in boasting."
 - a. He played the part of a fool in boasting, bringing himself to the level of the false apostles with sarcastic irony. 2Cor. 11:1-12:13
 - 1) The word fool "aphron" means without reason, senseless, stupid, without reflection. 2Cor. 11:16; 19; 12:6; 11
 - 2) The word "I" is emphatic, boasting had caused him to look like a fool.
 - 3) The pronoun "I" dominates the entire section 21 times, many emphatic. vs. 11-21
 - b. He did what he never did, compared himself with those who commended themselves, but to expose they were false, lacking wisdom. 2Cor. 10:12
 - 1) He revealed he and his co-workers did not go beyond the limits of

- ministry ascribed to them by God. 2Cor. 10:14
- 2) He revealed he and his co-workers did not build their ministry on another man's foundation. 2Cor. 10:15-16
 - 3) He revealed the ways he endured personal sufferings of Christ for the gospel. 2Cor. 4:7-15; 11:22-28
2. Paul blamed the Corinthians, it was partly their fault. vs. 11b
 * "you have compelled me."
- a. The word compelled "anagkazo", has the idea of driving him reluctantly.
 * While having made it clear he was playing the fool, but was no fool!
 - b. They did not conduct themselves honorably towards Paul.
 - 1) They had allowed the false apostles to undermine Paul's apostleship.
 - 2) They had allowed the false apostles to undermined Paul's motives.
 - 3) They had allowed the false apostles to deceived them.
3. Paul confronted the Corinthians, saying they should have defended him. vs. 11c
 * "For I ought to have been commended by you."
 a. They had a family obligation to Paul.

- 1) The word ought "opheilo", means obligation, indicative imperfect, even now still.
 - 2) The church had been established by Paul preaching the Gospel and remaining for 18 months. Acts 18
- b. They should have been the first to speak up for Paul, in his defense.
- 1) The word commended "sunistemi", is to stand together in approval, present passive, a key word.
 - 2) The Corinthians were his letters of commendation. 2Cor. 3:1-3; 5:12
 * "Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord? If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord." 1Cor. 9:1-2
4. Paul reminded the Corinthians of that his apostleship was not inferior to the false apostles. vs. 11d-e
 * "for in nothing was I behind the most eminent apostles, though I am nothing."
 a. He is not referring to the twelve apostles by the phrase "most eminent apostles".

- 1) The context is the false apostles that were at Corinth.
 - 2) But Paul did say it regarding those in Jerusalem, speaking to the Galatians. Gal. 2:5-10
- b.** He is referring to the false apostles, in a mocking manner.
- 1) The phrase in nothing was I behind is called a litotes, implying the opposite, he had everything, as an apostle.
 - 2) The word behind “hustereo”, lacking or inferior, not even in visions and revelations, the aorist indicates when he came to Corinth.
 - 3) The most eminent “lian”, exceeding, beyond measure or chief was how they saw, presented and boasted about themselves.
 - 4) The apostle Paul had been called, anointed and sent by Jesus personally. Acts 9:15-16
- c.** He declared this in confident humility, not arrogant boasting, evident by the contrast, though I am nothing. vs. 11e
- 1) “For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. He says, “though I be nothing.” 1Cor. 15:9

- 2) “For I consider that I am not at all inferior to the most eminent apostles. 2Cor. 11:5
 - 3) “And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting *me* into the ministry, although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did *it* ignorantly in unbelief. And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus.” 1Tim. 1:12-14
- B.** The apostle Paul declared his confirmed ministry among the Corinthians. vs. 12
- * “Truly the signs of an apostle were accomplished among you with all perseverance, in signs and wonders and mighty deeds.”
1. Paul gave the method, by signs of an apostle that had been accomplished among them by God. vs. 12a
 - a.** The word sign “semeion”, means a mark or a token.
 - b.** That by which a person or a thing is distinguished from others and is known, in this case the false teachers.

- c. These signs were not told to the Corinthians, but had been witnessed among them.
 - * The Scribes and Pharisees told Jesus, “ Teacher, we want to see a sign from You:.. Matt. 12:38
- 2. Paul indicated the manner, in all perseverance.
 - a. The phrase all perseverance “pas hupomone”, means to endure, to be constant, stable and reliable.
 - 1) Jesus appeared to Paul and told him not to be afraid, no one would hurt him, for He had many souls in the city. Acts 18:9-10
 - 2) Through the accusations by the Jews before Gallio before the Judgment seat. Acts 18:12-13
 - b. The word in the New Testament is the characteristic of a man who is not swerved from his deliberate purpose, his loyalty to faith and piety by even the greatest trials and sufferings.
 - 1) Paul would not shirk from the things that Christ had done through him in word and deed, to make the Gentiles obedient--in mighty signs and wonders by the power of the Spirit of God. Rom. 15:18-19
 - 3) Paul and Barnabas declared at the First church council how many

- miracles and wonders God had worked through them among the gentiles. Acts 15:12
- 3. Paul identified the diversity of means, in signs and wonders and mighty deeds. vs. 12b
 - a. The signs “semeion”, means in the sense of miracles, distinguished the true apostles from the false apostles, as well as having a practical purpose, they pointed men to God, not man.
 - * The word “semeion”, is the word used for miracles.
 - b. The wonders “teras”, describe the effects that were produced in the people by the signs.
 - c. The mighty deeds “dunamis”, inherent power, identifying the divine origin, being in accord with Scripture.
 - 1) Peter used the same three words for Jesus as a man attested of God by the miracles, wonders and signs He did through Him. Acts 2:22
 - 2) “God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will.” Heb. 2:4
- C. The apostle Paul did confess one fault against the Corinthians. vs. 13

1. Paul asked the Corinthians one question.
 - * “For what is it in which you were inferior to other churches?” vs. 13a
 - a. They knew there was but one thing.
 - b. They knew he knew, but he wanted to remind them again.
2. Paul indicated the one thing they had been inferior to other churches. vs. 13b
 - * “Except that I myself was not burdensome to you?” vs. 13b
 - a. The answer is in the form of a question, in an interrogatory manner, which communicates a mild reproof.
 - b. The answer is also rhetorical demanding one answer, YES, there could be no other, it was the only way they were inferior to other churches!
 - c. Paul had made known his pure motives and practice about money, as he explained how he refused the right to receive wages to not stumble anyone nor abuse his power. 1Cor. 9:1-14
 - 1) Though it was customary of the military. vs. 7
 - 2) Though it was commanded by the law. vs. 8-11
 - 3) Though it was commanded for the Levites. vs. 13

- 4) Though it was commanded by Jesus, those preaching the gospel should live of the gospel. vs. 14
- 5) He had the right, but nevertheless he did not use it, lest he hinder the gospel. vs. 12
3. Paul begs their pardon. vs. 13c
 - * “Forgive me this wrong”. vs. 13c
 - a. He revealed his pure motive of heart, an aorist imperative.
 - b. He revealed to them by using irony, the silliness of asking forgiveness for what could not of been wrong!
 - c. He had mentioned his innocence already.
 - 1) Paul had not renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending themselves to every man’s conscience fin the sight of God. 2Cor. 4:2
 - 2) Paul had not taken any finances from them but preach freely. 2Cor. 11:7-10

Illustration

When you are going to be operated you want a qualified surgeon, one who has valid credentials,

ones that have been tested and proven, not some quack that talks about how good he is!

Application

- 1.** Today there are many not enduring sound doctrine, having itching ears so they raise up for themselves teachers who turn them away from the truth, in fulfillment of Paul's words. 2Tim. 4:3-4
 - a.** "For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision, whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain." Tit. 1:10-11
 - b.** The Bible is clear about the role of authority and submission in the church, it is according to the Scriptures. Matt. 18:15-20, Heb. 13:7
 - c.** The warning against rebellious and disobedient people to the word is clear. 1Thess. 5:12-13, 2Thess. 3:13-15
- 2.** Today there are many false teachers within the church, teaching destructive heresies, exploiting people financially through deceptive words having great followings, as Peter warned. 2Pet. 2:1-3
 - a.** The "ECM" according to the Berean Call, professes to speak to today's culture about the relevance of Christianity and the value of the gospel of Jesus Christ.
 - b.** The truth is that the ECM rather than restoring value to the church is doing the contrary by going against the Scriptures.

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- c.** The failure of many Pastors is thinking they have found something new, "Vintage religion", a "New Reformation". according to "Seeker Friendly Church Movement" and the "Emerging Church Movement".
- d.** The ECM wants to establish the Kingdom of God through good works and rejects the Bible as the authority, despising anyone who takes the return of Jesus literal.
 - 1)** Brian McLaren says the book of Revelation is about "the Kingdom of God now", claiming Jesus had nothing to say about a period of catastrophic judgment. (Faith Undone:158)
 - 2)** Leonard Sweet, Dan Kimball, Thomas Merton, Richard Foster, Brian McLaren, Rob Bell are some of the Gurus of the "Emerging Church Movement", which Rick Warren embraces, being the stepping-stone to the "ECM".
- 3.** Like in the days of Paul those in ministry are to be qualified by their home-life, not their degrees or popularity, having integrity. 1Tim. 3:1-5
 - a.** If the man is called, God will enable and provide for him, be it through a tent ministry or the ministry itself.
 - b.** If God is in the ministry there will be no pressure or manipulation of the people.
 - c.** If God is in ministry there will be excellent checks and balances for integrity.

- d. If we are wise we will take heed to the Scriptures, as the only standard.
- 1) We cannot serve two masters, for where our treasure is, there will our heart be also. Matt. 6:21, 24
 - 2) We need to know that the love of money is the root of all evil, not money itself. 1Tim. 6:10
 - 3) We need to understand that any man, who shepherds the flock of God for the sole purpose of money, rather than love for His Lord and the sheep is a hireling. 1Pet. 5:2; Jn. 10:13

Paul identified himself by credential of an apostle!

II. The care of a father. vs. 14-19

- A. The apostle Paul's motives were clearly for the benefit of the Corinthians. vs. 14
1. Paul declared he would be coming again. vs. 14a
 - * "Now *for* the third time I am ready to come to you."
 - a. The first time was at the founding of the church.
 - b. The second time between the first and the second.
 - c. The third time was after this letter. 2Cor. 13:1

- 1) Some did not think Paul would come.
 - 2) The false teachers were saying Paul was nothing in presence.
2. Paul declared he would not received any money from them again. vs. 14b-d
- * "And I will not be burdensome to you; for I do not seek yours, but you."
 - a. The reason being that Paul did not seek their material things, as accused.
 - b. The other reason was that Paul only sought out good for the Corinthians.
 - 1) His practice was consistent, he was going to carry on with ministry as he had the last two times.
 - 2) The principle is simple and valuable, we are to value people not things and we are to love people and use things!
3. Paul declared to the Corinthians the simple principle of responsible family love. vs. 14e-f
- a. Children are not the providers. vs. 14e
 - * "For the children ought not to lay up for the parents."
 - 1) The word ought "opheilo", is the same as in verse eleven means obligation without an option.
 - 2) The word children "teknon", means offspring of a father who are cared

for till they are old enough to care for themselves as young adults.

3) The simple illustration revealed an example of love and honor in ministry.

b. Parents are to be the providers. vs. 14f

* “But the parents are to bear up for the children.”

1) The parents by their choosing accept the duty of providing for the children born to them.

2) The entire application is to spiritual children, yet the simple principle is true on both ends.

3) “For though you might have ten thousand instructors in Christ, yet *you do not have* many fathers; for in Christ Jesus I have begotten you through the gospel”. 1Cor. 4:15

B. The apostle Paul’s commitment was wholehearted towards the Corinthians. vs. 15a-16a-b

1. Paul expressed his loving willingness to give all he had and of himself for them spiritually. vs. 15a

* “And I will very gladly spend and be spent for your souls.”

a. The word spend “dapanao”, means to incur expense of money, time and energy and used of the woman with

the issue of blood who spent all her money on physicians. Mk. 5:26

1) The apostle is saying that he lived in reality, knowing that no one can have children without it costing them.

2) The cost is incurred gladly “hedista”, most or very gladly.

b. The word spent “ekdapanao” is different from “spend”, it means to exhaust by expending all resources, including himself wholly and entirely.

1) The apostle is saying that raising children also involves unexpected events that one does not plan on which will involve sacrifice.

2) This is the only occurrence.

2. Paul expressed his conscious awareness of occasional ingratitude by some. vs. 15b-c

* “though the more abundantly I love you, the less I am loved.

a. He understood their child-like state of immaturity, as they pressed towards maturity.

b. He knew their child-like mind, thinking they knew better, not understand and being unappreciative and unloving towards him, just as they had been.

3. Paul expressed that he did not let that fact affect his love for them. vs. 16a-b
 * “But be that *as it may*, I did not burden you.”
- a. The contrast is between his love for them and their love for him, “But be it as it may.” vs. 16a
- 1) The word but “de”, marks the sharp contrast.
 - 2) How true this is that at times a parent will do all in love, being concern for the child, yet it is so misunderstood because of their youth or ignorance.
- b. The apostle’s comment was that he did not allow that to embitter or angry him to become vindictive, he continued to act as a father spiritually and did not “burden them”. vs. 16b
- 1) Here we see the true heart of a shepherd laid before us by Paul.
 - 2) They were the seal of his apostleship in the Lord! 1Cor. 9:2c
 - 3) He followed the footsteps of his master, who had loved his disciples to the utter most, the death of the cross.

C. The apostle Paul’s love was confrontational, being faithful to the Corinthians. vs. 16c-19

1. Paul and the Corinthians both knew his conduct of faithful love towards them, so he speaks to them in sarcasm by rhetorical questions that demanded obvious answers of no and yes. vs. 16c
 * “Nevertheless, being crafty, I caught you by cunning!” No!
- a. The word crafty “panourgos”, means treacherous deceitful, a different form of the same word was used for deception of false teachers. 2Cor. 11:3
- b. The word cunning “dolos”, is from a primary verb, “dello” meaning decoy or bait with subtleness.
 * It is used of Elymas the sorcerer.
Acts 13:10
2. Paul next described some of the ways he was accused of robbing them financial by the false teachers. vs. 17-18
- a. He said, “Did I take advantage “pleonekteo” of you by any of those whom I sent to you?” NO! vs. 17
 * Paul had sent Timothy to put them in remembrance of his ways in Christ not to “defraud them”, making gain of them. 1Cor. 4:17
- b. He said, “I urged Titus, and sent our brother with him. Did Titus take advantage of you?” NO! vs. 18a-c
 * Titus and a brothers were sent for the offering. 2Cor. 8:6, 17-18, 22

- c. He said, “Did we not walk in the same spirit? Yes! vs. 18d
 - * If the reference is to their spirit, it is certainly due to the influence of the Holy Spirit, otherwise it is to the Holy Spirit!
- d. He said, “Did we not walk in the same steps?” Yes! vs. 18e
 - * The reference is to their oneness of godly loving conduct to not burden them, working with their own hands and being spent for them!
- 3. Paul reproved the Corinthians by asking if they thought he and his companions were trying to defend themselves to them. vs. 19
 - a. He had boasted as a fool to expose the lies of the false teachers, not to convince the Corinthians. vs. 19a-b
 - * “Again, do you think that we excuse ourselves to you?”
 - 1) The word excuse “apologeomai”, means to defend one’s self.
 - 2) We get our word apologetics.
 - b. He and his co-laborers were speaking truth, God bearing witness. vs. 19c
 - * “We speak before God in Christ.”
 - c. He and his co-laborers were doing all things for the Corinthians. vs. 19d-f
 - * “But we do all things, beloved, for your edification.”

- 1) The word edification “okodome”, means to build up.
- 2) All things included even the things that did not appear so.
- 3) The things the false teachers had twisted and corrupted.
- 4) All things had their spiritual growth, development and maturity in the minds of Paul.
 - a) “For even if I should boast somewhat more about our authority, which the Lord gave us for edification and not for your destruction, I shall not be ashamed.” 2Cor. 10:8
 - b) “Therefore I write these things being absent, lest being present I should use sharpness, according to the authority which the Lord has given me for edification and not for destruction.” 2Cor. 13:10

Illustration

The official flower on Father’s day is the dandelion, because the more it is trampled upon, the better it grows. #1635

Application

- 1. The shepherds who are not spending and being spent for the sheep are no true Shepherds, but ones

who feed themselves and scatter the sheep as those of Jeremiah's and Ezekiel's day.

- a. There is a stern accusation to all such shepherds, "Woe to the shepherds who destroy and scatter the sheep of My pasture!" says the LORD. Jer. 23:1
- b. There is a solemn promise to the sheep, "I will set up shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking," says the LORD." Jer. 23:4
- c. There is a serious problem in view of ministry, they are thinking of themselves, "Son of man, prophesy against the shepherds of Israel, prophesy and say to them, `Thus says the Lord GOD to the shepherds: "Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks?"' Ezk. 34:2
- d. There is a judgment awaiting them, "Thus said the Lord GOD; Behold, I *am* against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them." Ezk. 34:10

* Jesus said the same thing as he pronounced the "Woes" to the Scribes and Pharisees. Matt. 23

2. The shepherd who loves the sheep will always confront the sheep with the truth of God's word, though it is not always received as faithful love.

- a. Paul confronted the Corinthians with their sexual sin and would not tolerate it nor their compromise as a church. 1Cor. 5:1-5
- b. Paul confronted the married couples about their mutual responsibility to each other sexually that could not be nullified just by one person's decision. 1Cor. 7:1-6
- c. Paul confronted them with the areas of personal liberty and how they can stumble people, therefore they needed to act out of mature love. 1Cor. 8-9
- d. Paul reproved them sharply as to their carnal way of exercising the gifts of the Spirit and corrected them. 1Cor. 12-14
- e. Paul confronted them with their embracement of the false teachers who boasted in appearance not in heart, they were preaching another Jesus, a different spirit and different gospel, calling them ministers of Satan. 2Cor. 5:12; 11:1-4; 13-15
- f. Paul at his departure confronted the Ephesians elders about their responsibility and accountability for the flock of God, prophesying wolves would enter in, some of them would rise up speaking perverse things, drawing men away. Acts 20:17-38

Paul identified himself as a father!

III. The concerns of a shepherd. vs. 20-21

A. The apostle Paul was afraid he might have to administer spiritual discipline on his arrival at Corinth. vs. 20

1. Paul feared some Corinthians would be unrepentant when he arrived. vs. 20a-c

* “For I fear lest, when I come, I shall not find you such as I wish.”

a. His fear “phobeo” was real, expressed in the indicative present tense.

* Paul did not delight in exercising discipline, but neither would he shirk it, in fact he asked them if they wanted him to come with a rod, or in love and a spirit of gentleness? 1Cor. 4:21

b. His fear was to find them still rebellious and practicing sin.

1) The word wish “thelo”, indicates the desire and expectation of Paul to find them repentance, but in reality be unrepentant, having to ex-communicate or turn over to Satan. 1Cor. 5:1-5

2) Paul called God’s witness that he had not come previously in order to spare them by giving them time to repent. 2Cor. 1:23

2. Paul also feared he would be forced to execute spiritual discipline to the rebellious and sinful ones. vs. 20d
- * “and *that* I shall be found by you such as you do not wish.”
- a. This is a loving plead to not force his hand of discipline on them.
 - b. This is viewing it from the child’s side out of compassion.
 - c. This style is a chiasitic form, in skillful reversal of thought, balancing and corresponding in criss-cross fashion.
3. Paul validates his fear by the mention a few of the prevalent sins in the life of the Corinthian congregation. vs. 20e-1
- * “lest *there be* contentions, jealousies, outbursts of wrath, selfish ambitions, backbitings, whisperings, conceits, tumults.” (Some see them in pairs)
- a. Contentions “eris”, strifes among them with words of no profit.
 - b. Jealousies “zelos”, indignant envy of one another.
 - c. Outbursts of wrath “eris thumos”, uncontrolled anger at a moment.
 - d. Selfish ambitions “eritheia”, a desire to put oneself forward, the idea of self seeking pursuit, self-promotion..
 - e. Backbitings “katalalia”, defaming people and speaking evil of them

- f. Whisperings “psithurismos”, secret slandering and murmuring.
 - g. Conceits “phusiosis”, prideful and self inflated.
 - h. Tumults “akatastasia”. Instabilities, disorders, disturbances and confusion.
- B.** The apostle Paul was afraid he might have to witness the disciplinary hand of God on some Corinthians. vs. 21
1. Paul feared possibly that God would bring judgment on some. vs. 21a-c
 - * “lest, when I come again, my God will humble me among you.”
 - a. He expressed this by saying that God might “humble him among them”.
 - 1) The word humble “tapeinoo”, means to bring him low, singular.
 - 2) The context is due to the sorrow that would grip his heart, seeing God discipline those he loved.
 - b. He had expressed that God had brought judgment on some for partaking of the Lord’s table in an unworthy manner. 1Cor. 11:30
 - 1) God brought illness on some.
 - 2) God took the life of others.
 - 3) This would truly crush Paul, as their spiritual father.
 2. Paul feared that he would have to grieve over those who were still in sin. vs. 21d-f

- * “and I shall mourn for many who have sinned before and have not repented of the uncleanness, fornication, and lewdness which they have practiced.”
- a. He would mourn for those who had been warned adequately before, but had not repented. 1Cor. 5:9-11; 6:9-11
 - 1) The word mourn “pentheo”, means to lament and bewail.
 - 2) This being an expression of emotional pain that at times is uncontrollable.
- b. He stated the quantity of those in sin.
 - 1) The word many “polus”, simply means a great or large number.
 - * The clear understanding, not a mere handful of unrepentant.
 - 2) The phrase, have sinned, “proamartano”, is the participle perfect active in the present.
 - 3) Those who had been warned and not having repented “metanoeo” of their sinful life-style, the aorist active tense.
- c. Paul focused on the sexual sin which characterized the culture and city.
 - 1) Uncleanness “akatharsia”, lustful, impure motives and impurities.
 - 2) Fornication “porneia”, promiscuous sexual intercourse.

- 3) Lewdness “aselgeia”, outrageous brazen shamelessness misconduct, willful defiance of public decency.

Illustration

Too many people are like the country boy who ran the stop sign when it comes to sin. He told the sheriff, what is the difference if you slow down or stop? He began to beat his head with his baton and asked, “Do you want me to slow down or stop?”

Application

1. Any shepherd or elder who delights in confronting sin with a sense of pleasure for executing mere castigation and inflicting pain is not a true shepherd. 1Pet. 5:1-4
 - a. Jesus gave us the greatest example, as He offered repentance to Judas Ischariot to the end, “Judas, are you betraying the Son of Man with a kiss.” Lk. 22:48
 - b. Jesus sought and restored Peter. Jn. 21
 - * Open rebuke is better than secret love or carefully concealed. Faithful are the wounds of a friend, deceitful are the kisses of the enemy. Prov. 27:5-6
2. Any shepherd that does not deal with or confront sin when needed, individually and from the pulpit in his teaching, is cultivating a Laodecean church that is lukewarm.

- a. The light of the church will be dim, the salt of the will lose its savor and will be good for nothing, having no purifying power.
- b. The message of the church will be confusing, due to its compromise.
- c. The authority of the church will be based on man’s values, not the word of God.
 - 1) God is patient and long-suffering that we might repent, to despise the goodness and forbearance of God that leads us to repentance by hardening our hearts is to treasure up for ourselves wrath in the day of wrath at God’s judgment. Rom. 2:3-5
 - 2) Paul says, “Those who are sinning rebuke in the presence of all, that the rest also may fear.” 1Tim. 5:20
 - 3) Paul says, “Preach the word! Be ready in season *and* out of season. Convince, rebuke, exhort, with all long-suffering and teaching.” 2Tim. 4:2

Paul identified himself as a concerned shepherd!

Conclusion

This is the heart of Paul by this three-fold picture:

- I. Paul identified himself by credential of an apostle!
- II. Paul identified himself as a father!
- III. Paul identified himself as a concerned shepherd!