

1

(Theme slide for this message)

*You use only earthly wisdom!
You use faithless double-talk!*



THE AFFLICTION OF BEING ACCUSED

2

We looked last week at the . . . READ SLIDE

-- Paul was accused and he modeled for us his response to this brutal affliction.

TR: Many of us understand how painful it is to be wrongly accused of “bait and switch” or of being “fickle.” But there is also another affliction in interpersonal conflict . . .

THE AFFLICTION OF CARE-FRONTING



It causes me much affliction
and anguish of heart and many tears,
but I have to care-front your sin!

3

... the READ SLIDE

-- It is hard, really hard, to care enough to confront another person's sin.

-- Building on what Paul says in our passage today, we need to be able to say ... READ SLIDE (bottom).

TR: The question of the day is ...



BUILT
through suffering?!

***How can we be
Built^UP thru the Affliction
of Care-fronting Lovingly?***

4

READ SLIDE

- There is pain in almost any conflict.
- Many of us want that pain to go away . . . and we certainly don't want it to get worse.
- Perhaps we just let the other person be . . . and perhaps we leave the family or the church or the job.

TR: How often have I heard of a loved one who no longer goes to church because they were hurt by some professing Christian. Is that what God wants? Or could it be that our running away from the AFFLICTION OF CARE-FRONTING LOVINGLY means we run into the arms of . . .

2 Corinthians 2:11

**. . . so that we would not be
outwitted by Satan;
for we are not ignorant
of his designs.**

ESV

5

. . . Satan himself.

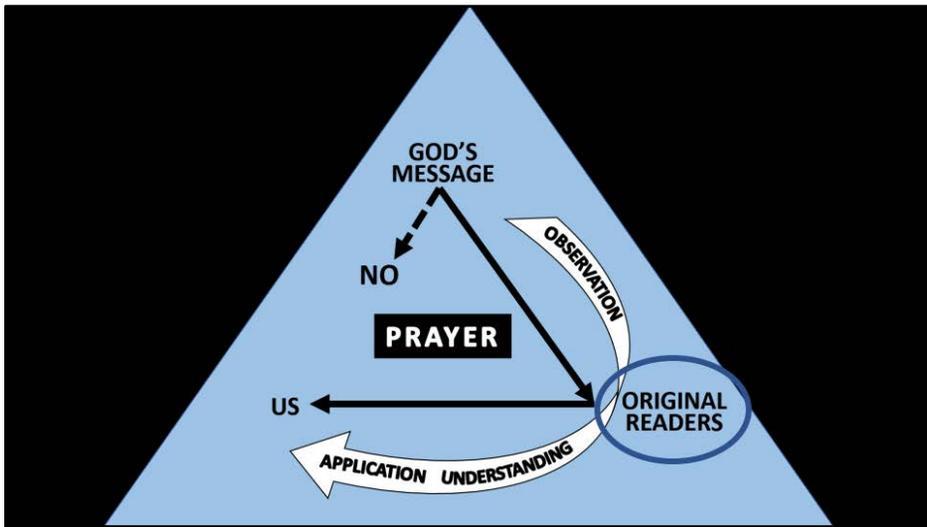
-- It is vitally critical that we get this right because the only other alternative is to be outwitted by Satan, the fallen angel whose pride led to his downfall. And whose hatred for God causes him to despise all those whom God loves.

TR: Conflict is inevitable. We will . . .



**. . . lock horns with someone because of their sin against us.
-- It may feel like a battle to the death.
-- Or we may just give up and give in or perhaps go away, giving them what they want.**

TR: How do we get this right? Let's begin by recalling the . . .



. . . Pathways Bible Study Method triangle.

-- To make sure we understand and interpret the Bible correctly, we seek to observe and understand what the author's intention was to communicate to the original readers.

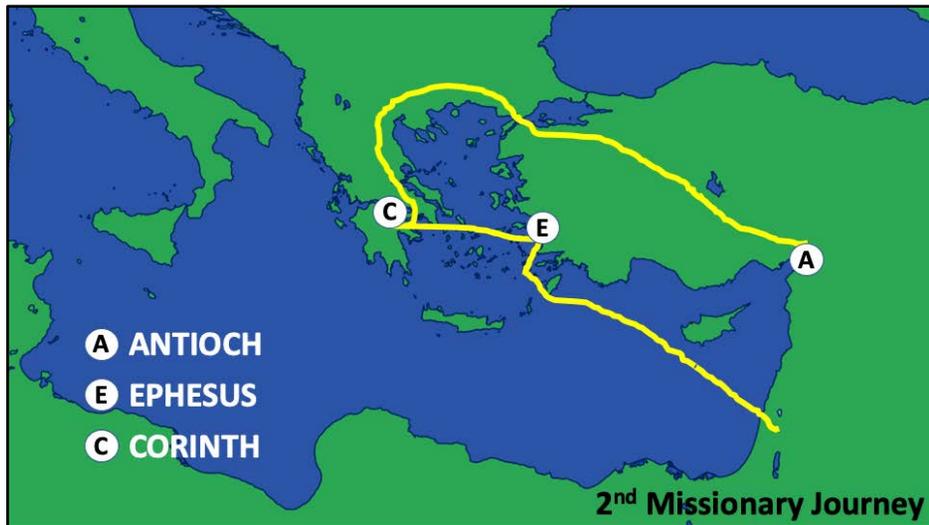
TR: The text today mentions communications between Paul and the Corinthians. I found it helpful to understand the historical context based on the NT evidence from the 2 letters to the Corinthians and Dr. Luke's account in Acts.

➤ **Church in Corinth planted**

8

Our saga begins with . . . READ SLIDE

TR: On a map of the Mediterranean basin . . .



... I've marked Antioch, Ephesus, and Corinth.

-- Paul started his **SECOND** missionary journey from Antioch, went through central and northern Asia Minor, modern day Turkey.

-- Then around through Macedonia and down to Achaia, modern day Greece.

-- After planting the church in Corinth, he headed across the Aegean Sea to Ephesus and then back to Judea, eventually coming up again to Antioch.

TR: After planting the church during that 2nd Missionary journey .

..

- **Church in Corinth planted**
- **“Previous Letter” (1 Cor 5:9)**
- **1 Corinthians from Ephesus**

10

... now during the **THIRD** missionary journey – Paul writes **A PREVIOUS LETTER**, which we don't have
-- ... and then **1 Corinthians**, both from Ephesus.

TR: 1 Corinthians was written . . .



. . . to address problems Paul heard about and answer questions that the church had.

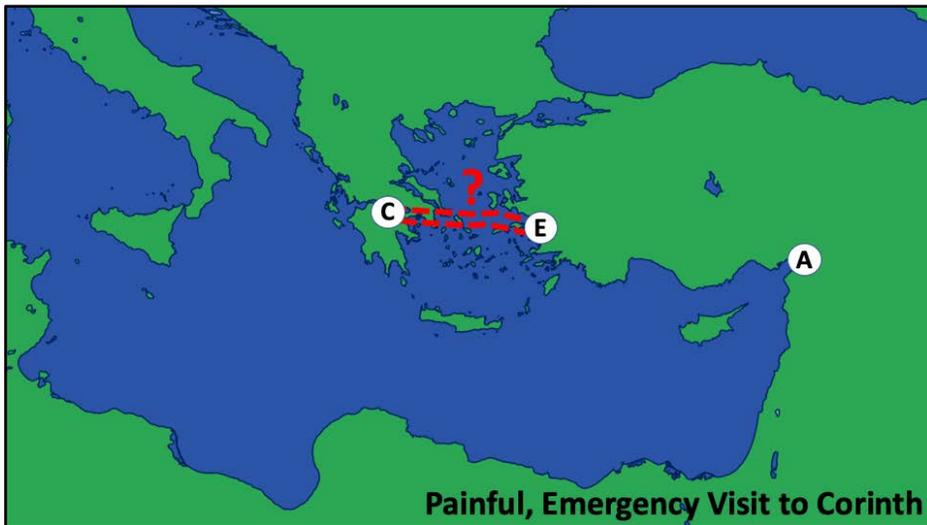
TR: While still in Ephesus, Paul hears that things have deteriorated in Corinth.

- **Church in Corinth planted**
- **“Previous Letter” (1 Cor 5:9)**
- **1 Corinthians from Ephesus**
- **Painful visit (2 Cor 1:16, 2:1)**
- **“Painful Letter” (2 Cor 2:4, 7:8)**

12

So he takes an emergency, intermediate trip to Corinth.
-- Not found on most maps that show the missionary trips Paul took.
-- This visit is short-lived and Paul leaves quickly rather than perpetuating the pain.

TR: After he goes back to Ephesus . . .



. . . he writes A PAINFUL LETTER.

-- We don't have this letter, but it is referred to in our passage for today.

TR: A while later Paul continues his third missionary journey . . .

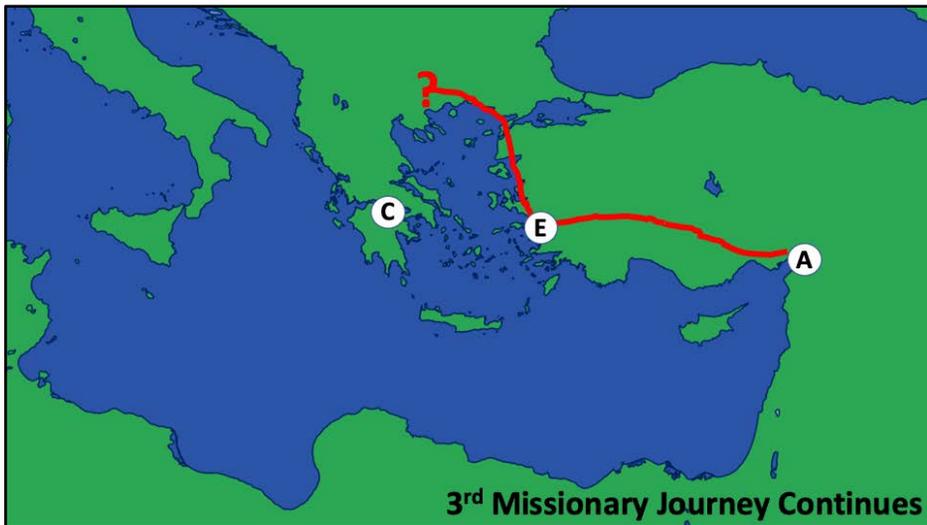
- **Church in Corinth planted**
- **“Previous Letter” (1 Cor 5:9)**
- **1 Corinthians** from Ephesus
- **Painful visit (2 Cor 1:16, 2:1)**
- **“Painful Letter” (2 Cor 2:4, 7:8)**
- **2 Corinthians** from Macedonia

14

. . . resuming his travels northward, by land.

-- It is from somewhere in Macedonia that he writes the letter we are studying now.

TR: Before he writes the letter, Paul meets up . . .



**. . . with Titus, who brings good news about the response of the majority of folks in Corinth to THE PAINFUL LETTER.
-- Then, before Paul heads down thru the rest of Macedonia and into Achaia, he sends the letter we call 2 CORINTHIANS to prepare the way for his visit.**

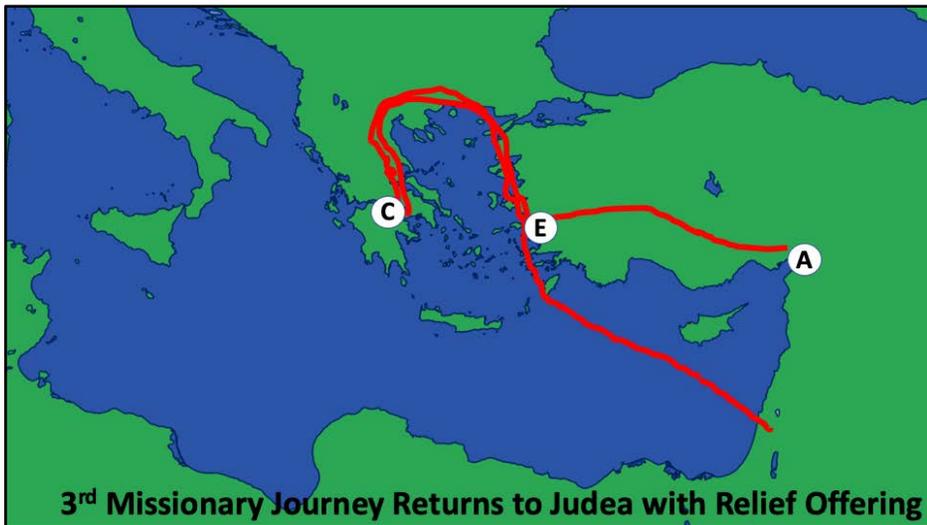
TR: A while later . . .

- **Church in Corinth planted**
- **“Previous Letter” (1 Cor 5:9)**
- **1 Corinthians** from Ephesus
- **Painful visit (2 Cor 1:16, 2:1)**
- **“Painful Letter” (2 Cor 2:4, 7:8)**
- **2 Corinthians** from Macedonia
- **Reconciliation Visit (Acts 20:2-3)**

16

... Paul makes his third visit to Corinth, one marked by reconciliation.

TR: The apostle then collects the offering for the poor ...



**. . . and heads back around, through Ephesus and on to Judea.
-- All this takes place between somewhere about AD 50 – 57.**

TR: With that background, let's look at the text for today.

2 Corinthians 1:23 - 2:11

But I call God to witness against me—it was to spare you that I refrained from coming again to Corinth. ²⁴Not that we lord it over your faith, but we work with you for your joy, for you stand firm in your faith. ¹For I made up my mind not to make another painful visit to you. ²For if I cause you pain, who is there to make me glad but the one whom I have pained? ³And I wrote as I did, so that when I came I might not suffer pain from those who should have made me rejoice, for I felt sure of all of you, that my joy would be the joy of you all. ⁴For I wrote to you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you.

⁵Now if anyone has caused pain, he has caused it not to me, but in some measure—not to put it too severely—to all of you. ⁶For such a one, this punishment by the majority is enough, ⁷so you should rather turn to forgive and comfort him, or he may be overwhelmed by excessive sorrow. ⁸So I beg you to reaffirm your love for him. ⁹For this is why I wrote, that I might test you and know whether you are obedient in everything. ¹⁰Anyone whom you forgive, I also forgive. Indeed, what I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ, ¹¹so that we would not be outwitted by Satan; for we are not ignorant of his designs.

ESV

18

I'm not expecting you to read what is on the slide, but rather I want you to see the big breakdown.

TR: From 1:23 – 2:4 we find Paul answering the charge against him . . .

2 Corinthians 1:23 - 2:11

But I call God to witness against me—it was to spare you that I refrained from coming again to Corinth. ²⁴Not that we lord it over your faith, but with you for your joy, for you stand firm in your faith. ²⁵For I would have preferred to make another painful visit to you. ²⁶For if I cause you pain, I will not be glad but the one whom I love I will spare. ²⁷For I would have preferred when I came I might not suffer grief, for I would have rejoiced, for I felt sure of all of you, that I would have joy of you all. ²⁸For I wrote to you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you.

⁵Now if anyone has caused pain, he has caused it not to me, but in some measure—not to put it too severely—to all of you. ⁶For such a one, this punishment by the majority is enough, ⁷so you should rather turn to forgive and comfort him, or he may be overwhelmed by excessive sorrow. ⁸So I beg you to reaffirm your love for him. ⁹For this is why I wrote, that I might test you and know whether you are obedient in everything. ¹⁰Anyone whom you forgive, I also forgive. Indeed, what I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ, ¹¹so that we would not be outwitted by Satan; for we are not ignorant of his designs.

ESV

19

. . . of changing his mind (being fickle, planning with earthly wisdom, using double-talk).

TR: The second section beginning with NOW, addresses . . .

2 Corinthians 1:23 - 2:11

But I call God to witness against me—it was to spare you that I refrained from coming again to Corinth. ²⁴Not that we lord it over your faith, but with you for your joy, for you stand firm in your faith. ²⁵For I would have made another painful visit to you. ²⁶For if I grieve you, I am not glad but the one whom I love I will discipline so that when I come I might not suffer grief. ²⁷For I made me rejoice, for I felt sure of all of you, that I would have the joy of you all. ²⁸For I wrote to you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you.

WHY PAUL CHANGED HIS PLANS

⁵Now if anyone has caused pain, he has caused it not in a measure—not to put it too severely—to all of them, but as the majority is enough. ⁷For we are not concerned that anyone be overwhelmed by the love of God, or he may be overwhelmed by the love of him. ⁸For this is why I have written you, whether you are obedient in everything. ⁹For I have forgiven him, so that I also forgive. Indeed, what I have forgiven, if I have forgiven, has been for your sake in the presence of Christ, ¹¹so that we would not be outwitted by Satan; for we are not ignorant of his designs.

HOW THEY ARE TO RESTORE THE REPENTANT BROTHER

ESV

20

... how Paul wants the Corinthian Church to restore the brother that they finally disciplined in response to his PAINFUL or SEVERE letter.

TR: Allow me to read through the passage with a few comments along the way.

2 Corinthians 1:23-24 page 1066 in handout Bibles

But I call God to witness against me—it was to spare you that I refrained from coming again to Corinth. ²⁴Not that we lord it over your faith, but we work with you for your joy, for you stand firm in your faith.

ESV

21

READ SLIDE

- Using courtroom-like language, Paul defends himself.
 - It wasn't because he was fickle but rather, he wanted to spare them.
 - Then in verse 24 he gives them a glimpse at the workings of his heart, the motives that they seemed to have looked at with the judgment of suspicion. He wanted to **WORK WITH THEM FOR THEIR JOY.**
- TR: He then uses the same pattern in verses 1-2 of chapter 2.

2 Corinthians 2:1-2

For I made up my mind not to make another painful visit to you. ²For if I cause you pain, who is there to make me glad but the one whom I have pained?

ESV

22

READ SLIDE

-- Why did he change his plans? To avoid another painful visit (like that intermediate emergency one)

-- His motives include wanting to have gladness as the Corinthians spiritual father.

-- Cf. every parent's desire to be loved by their kids, to have gladness in the relationship. Paul wanted that too and perhaps that is why the AFFLICTION OF CARE-FRONTING was so traumatic for him, even as it is for us.

TR: Instead of visiting as he had previously thought . . .

2 Corinthians 2:3

And I wrote as I did, so that when I came I might not suffer pain from those who should have made me rejoice, for I felt sure of all of you, that my joy would be the joy of you all.

ESV

23

. . . he wrote. READ SLIDE

-- Even in the writing of the painful letter, Paul felt sure of God's work in the Corinthians.

-- He yearned for his joy to be the joy of all of them together.

TR: He then makes clear the inner-working of his heart as he wrote the PAINFUL letter . . .

2 Corinthians 2:4

For I wrote to you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you.

ESV

24

READ SLIDE

- His goal was not to cause pain**
- but, like a good parent, to manifest the abundant love that is concerned for the other's true well-being.**
- EX: A good parent wants what is best for their child, not just what is painless. The goal is never pain but rather truth in love.**

TR: Having just given further understanding about his motives and methods in changing his plans, Paul then goes on to the second section, explaining how they are to restore the repentant brother.

2 Corinthians 2:5-7

Now if anyone has caused pain, he has caused it not to me, but in some measure—not to put it too severely—to all of you. ⁶For such a one, this punishment by the majority is enough, ⁷so you should rather turn to forgive and comfort him, or he may be overwhelmed by excessive sorrow.

ESV

25

In response to the painful letter, they confronted the sinning individual.

-- Some think it is the man sleeping with his stepmother, mentioned in 1 Corinthians 5:1-2.

-- Many don't think that is what Paul has in mind because that heinous sin doesn't seem to be a direct attack on the Apostle himself.

-- Either way, Paul instructs . . . READ SLIDE

TR: The danger of this repentant person being overwhelmed by excessive sorrow causes Paul to further clarify his instructions . . .

2 Corinthians 2:8-9

So I beg you to reaffirm your love for him. ⁹For this is why I wrote, that I might test you and know whether you are obedient in everything.

ESV

26

READ SLIDE

-- The Corinthians passed the test of obedience, responding to **THE PAINFUL LETTER.**

-- But now Paul pleads for them to reaffirm their love.

-- We can almost see the tension between love and holiness.

-- Even though these two attributes are not in conflict or in any tension in the character of God.

TR: Verse 10 then suggests that the Corinthians think the repentant person's punishment should continue until Paul himself forgives the man, since the affront was primarily against the apostle.

2 Corinthians 2:10-11

Anyone whom you forgive, I also forgive. Indeed, what I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ, ¹¹so that we would not be outwitted by Satan; for we are not ignorant of his designs.

ESV

27

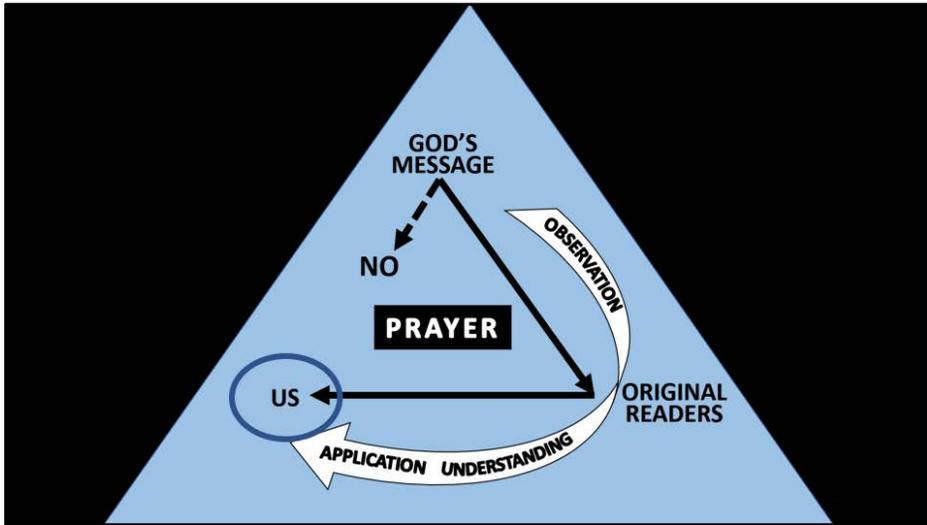
READ SLIDE

-- Paul is willing to trust their judgment regarding the individual's repentance.

-- Finally, verse 11 takes us back to the seriousness of today's teaching. If we get this wrong, we are likely to be outwitted by Satan, the enemy of our souls.

TR: With those observations and clarified understanding in mind .

..



. . . let's prayerfully swing around the Pathways triangle to the applications for US.

-- This is where we move to the second page of our notes.

TR: Remember, the question we are trying to answer is . . .



BUILT
through suffering?!

***How can we be
Built^UP thru the Affliction
of Care-fronting Lovingly?***

29

READ SLIDE

-- Do you agree with my assumption that HOLINESS and LOVE, that are both perfectly complete in the character of God,
-- . . . is a struggle for us to get right in this fallen world.

-- We tend to avoid the pain of dealing with things, in the name of love, or . . .

-- . . . we tend to finally deal with things but do so with harshness.

TR: We may think we can just avoid care-fronting sin, but that won't work if we want to be biblical and godly.

Care-fronting sin . . .

- *is a matter of obedience to apostolic authority,*

30

READ SLIDE

- Paul's PAINFUL LETTER had directives in it, as verse 9 said, Paul was testing whether they would be obedient.
- If we are people who will not submit to any authority, then we are not godly people.
- Cf. my confronting a young man who could not identify one person who he would submit to, even if he disagreed with them on a judgment call.
- Cf. "but it won't work" – we must care enough to confront, doing the next right thing. This is a matter of trusting God's clear teaching in the Bible OR trusting in our own wisdom.

TR: Care-fronting sin may start as a personal issue, but if there is not repentance or if the sin is of a public nature, it will . . .

Care-fronting sin . . .

- *is a matter of obedience to apostolic authority,*
- *may escalate and lead to punishment by the majority.*

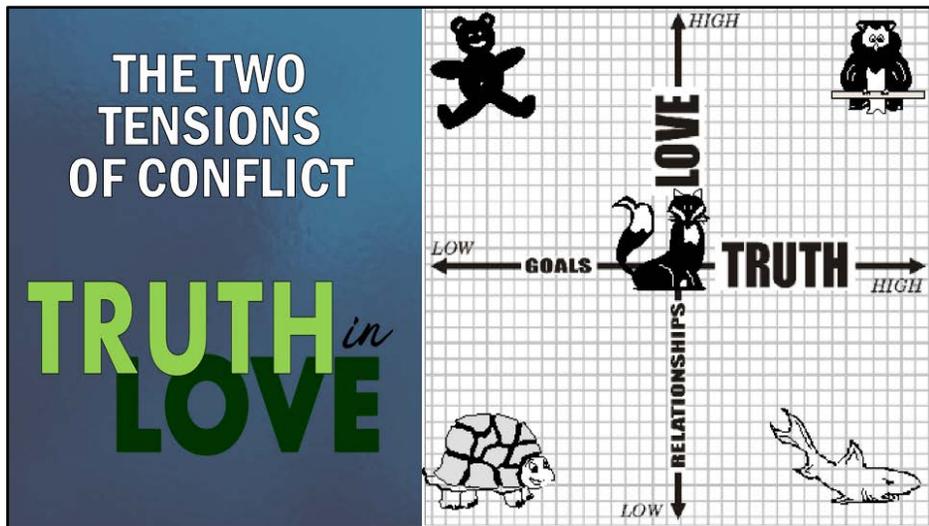
31

READ SLIDE

-- Paul's reference to the "majority" in verse 6 tells us that there were still some at the church of Corinth who did not submit to his authority.

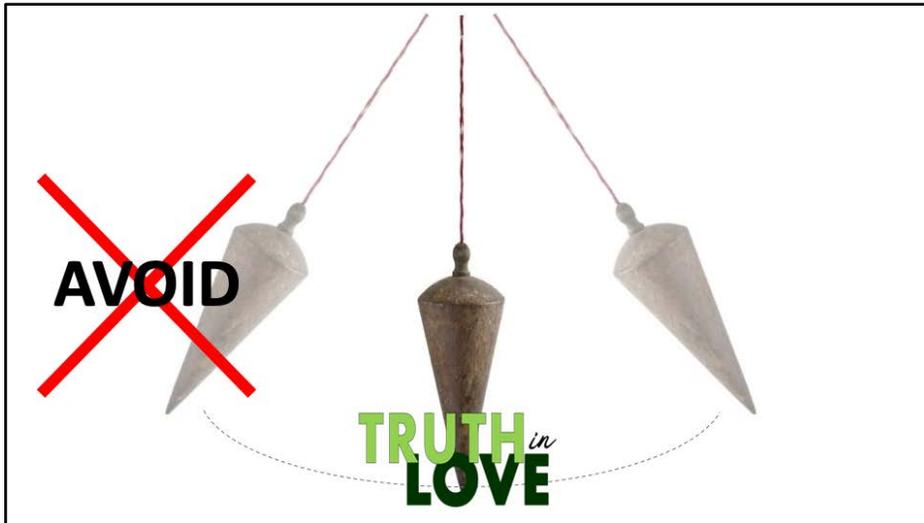
-- It is also an indication that church discipline, at the highest level, was a decision of all the members of the local church, but that it did not need to be unanimous.

TR: What we see here is that Satan's schemes to destroy God's people includes getting us to go to unbiblical extremes.



The Scriptures elsewhere tell us to speak the truth in love.
-- Perhaps you were here last year for The Peace Initiative and learned about the animal styles.

TR: A lot of us tend toward being teddy bears or turtles . . .



... and we avoid conflict ... either by hiding from it or by giving in to the other party, tolerating their sinful behaviors.

-- If we AVOID in either way, we have been outwitted by Satan.

TR: We clearly must care-front. But Paul's model and sharing of his heart indicates that godly care-fronting will come from a heart

...

. . . of love.

-- Remember, I said that LOVE and HOLINESS are both required.
As God is fully HOLY and fully LOVE, we must reflect Him.

TR: I see in this passage that care-fronting, godly caring enough to
confront sin, comes from a love that . . .

Care-fronting from a love that . .

- *Doesn't want to lord it over*

35

READ SLIDE – This comes from 1:24.

- How easy it is to start to get drunk with a false sense of power.
- Elsewhere we are told not to judge another man's servant in matters that the Bible does not clearly and specifically address.
- CF. having "freedom of conscience" in matters not made absolute by the clear teaching of the Bible . . . but not in all matters.
- . . . when we start to see ourselves as the local church enforcers, the biblical bouncers, we've probably lost hold of love.

TR: The love we are called to have . . .

Care-fronting from a love that . .

- *Doesn't want to lord it over*
- *Wants to work with them for their joy*

36

READ SLIDE

TR: 1:24 captures that . . .

2 Corinthians 1:24

Not that we lord it over your faith, but we work with you for your joy, for you stand firm in your faith.

ESV

37

READ SLIDE

TR: This verse also gives us an objective of godly love that is captured in the yearning for . . .

Care-fronting from a love that . .

- *Doesn't want to lord it over*
- *Wants to work with them for their joy*
- *Yearns that they stand firm in their faith*

38

READ SLIDE

- Paul isn't specifically saying that "so that they would stand firm in their faith" is why he spared them.
- But rather he is expressing confidence that they are still standing firm in their faith. He has hope in God's continued work.
- But the verse still expresses his yearning.
- Are we really seeking to discipline them for their good, or merely out of our anger and frustration?
- Isn't that what really makes the difference in parental discipline? I know I've had to apologize when I disciplined my kids out of anger. They deserved it, but it wasn't coming from a heart of love, just an angry one.

TR: A low love coefficient is present when we want to confront them and then build walls between us or strengthen the ones that are already there. Godly care-fronting comes from a heart of love that . . .

Care-fronting from a love that . .

- *Doesn't want to lord it over*
- *Wants to work with them for their joy*
- *Yearns that they stand firm in their faith*
- *Wants a restored relationship of gladness and joy*

39

READ SLIDE

- Paul clearly wanted the relationship to become AGAIN one of gladness and joy, as verses 2-3 make clear.
- Many of us say we have forgiven, but all we want is absolute boundaries that allow us to protect ourselves, and our little kingdom of our rights, from ever being hurt or attacked again.

TR: The apostle modeled for us that God's desire for our care-fronting . . .

Care-fronting from a love that . .

- *Doesn't want to lord it over*
- *Wants to work with them for their joy*
- *Yearns that they stand firm in their faith*
- *Wants a restored relationship of gladness and joy*
- *Is abundant enough to do the hard, next right thing*

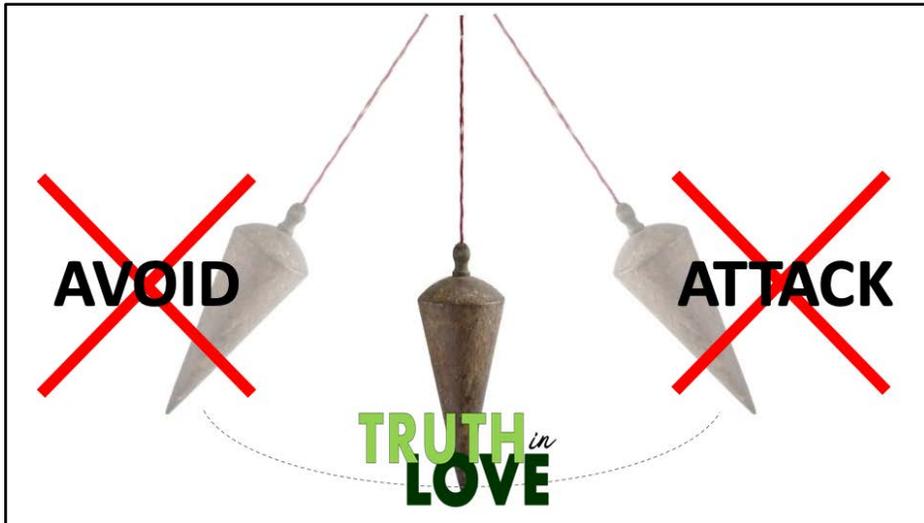
40

. . . comes from a love that is . . . READ SLIDE
-- verse 4 speaks of the apostle's abundant love.

-- It has been said that there are hard and soft-sided people.
-- I think the issue is more about INCOMPLETE PEOPLE, who either lose grip on holiness or love.

-- Care-fronting others has a quality of AFFLICTION to it because if it is done right, it comes from a heart of sacrificial holy love. It is easier to either NOT confront or to confront harshly, but both leave us outwitted by Satan.

TR: So, if some of us need encouragement to care-front, others of us, who tend to be sharks, . . .



... we need to avoid the pendulum swing to care-fronting in an attack mode.

- We shouldn't AVOID, and yet we mustn't ATTACK.
- And, if by God's grace, our speaking the truth in love has yielded the other person's ownership of their sin and repentance, we must not fall into another of Satan's designs for our downfall.

TR: Beginning in the second section of the passage, in verse 5, Paul builds on his modeling of a godly love that is willing to go through the affliction of care-fronting.

Care-fronting desires to restore the relationship by . . .

42

He has hinted at it already, but now he makes clear to the Corinthians, and to us, that godly care-fronting is built on a desire to restore the relationship.

TR: See again verses 7-8

2 Corinthians 2:7-8

... so you should rather **turn to forgive** and **comfort** him, or he may be overwhelmed by excessive sorrow. ⁸So I beg you to **reaffirm your love** for him.

ESV

43

READ SLIDE

- A godly person will care enough to confront . . . it is biblically mandated.
- We are talking about doing that not for those outside the church, but for those who profess to be Christians.
- But I also think the principle applies to those who are still in our households, even if they do not profess to be Christ-followers.

TR: The godly person will not care-front out of a heart that is only trying to protect itself.

Care-fronting desires to restore the relationship by . . .

- *Turning to forgive the repentant*

44

A godly heart desires that other person repent . . . and if they do we will . . . READ SLIDE

TR: This forgiving is not just a judicial thing, a legal matter, but includes . . .

Care-fronting desires to restore the relationship by . . .

- *Turning to forgive the repentant*
- *Comforting the repentant*

45

READ SLIDE . . . as we just read in verse 7

TR: It includes taking practical steps to . . .

Care-fronting desires to restore the relationship by . . .

- *Turning to forgive the repentant*
- *Comforting the repentant*
- *Reaffirming our love for them*

46

READ SLIDE as verse 8 says.

-- It is easy to just want to forgive and forget . . . forget about the relationship, that is.

-- EX: 3 huts on deserted island: “my house, my church, my old church”

-- It is funny and yet very sad . . . Satan even outwits folks stranded on a deserted island.

TR: If the conflict gets to the public stage of church discipline, a truly godly person, like the Apostle Paul, will be willing to . . .

Care-fronting desires to restore the relationship by . . .

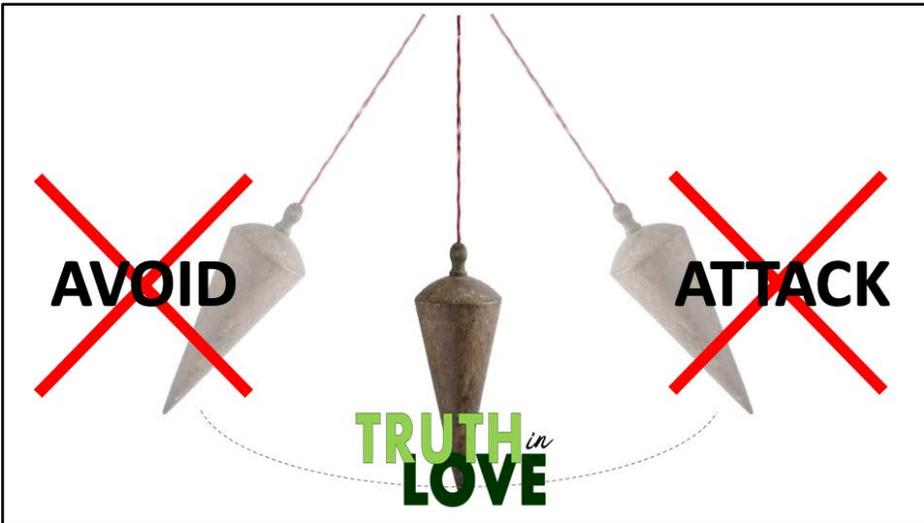
- *Turning to forgive the repentant*
- *Comforting the repentant*
- *Reaffirming our love for them*
- *Even accepting the judgment of the church regarding their repentance*

47

READ SLIDE

- Remember, when in verse 10 he agrees to forgive if the church has forgiven.
- He is trusting their judgment that the person repented and sought forgiveness.
- Do we understand how this has to be the work of the Holy Spirit . . . most of us find it almost impossible to not be the final judge in our lives.

TR: If we are to apply what God is teaching us today, we must not . . .



... avoid care-fronting sin.

-- Nor must we allow ourselves to swing over to confronting in an attack-mode.

TR: And if our speaking the truth in love has yielded the other person's repentance, we must not . . .



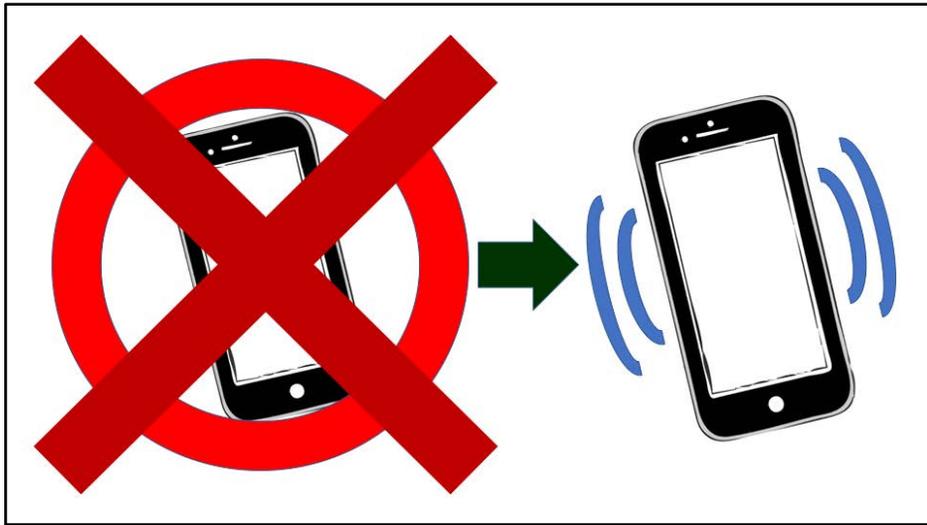
49

. . . block their number.

-- That's the example that the guys in my small group came up with this week.

-- Satan has outwitted us when we say, "I'll forgive you, but I'll never forget!"

TR: Paul told the Corinthians and it applies to us . . . turn and forgive, comfort, reaffirm your love . . .



50

- . . . don't just NOT block their calls . . . give them a call!**
- Don't make them wonder if they are back in your good graces.**
 - Don't allow them to be overwhelmed by excessive sorrow.**
 - Don't be outwitted by Satan.**

TR: Do you remember that display with the two fighting bull moose?



That's a display at the LL Bean flagship store in Maine, near Kathy's hometown.

-- The display was based on the antlers and skeletons that were found . . . locked together.

-- When we don't get this right . . . when we won't listen to God in dealing with the affliction and even tears of care-fronting biblically . . . we will end up entangled in conflict to the death.

TR: If we allow ourselves to say . . .

***“Love means tolerating
sinful behavior.”***

READ SLIDE

TR: Then we’ve been . . .



**outwitted by
Satan!**
*... we are tolerating
sinful behavior.*

. . . outwitted by Satan!

TR: If we find ourselves saying . . .

***“Love means not causing
others any pain.”***

READ SLIDE

TR: Then we've been . . .



**outwitted by
Satan!**
*"I do not want to cause
others to sin."*

... outwitted by Satan!

TR: If we find ourselves saying ...

*“Love means trying once
but then just letting it go.”*

READ SLIDE

TR: Then we’ve been . . .



*“Love wars trying once
but then just letting it go.”*
**Outwitted by
Satan!**

... outwitted by Satan!

TR: If we find ourselves saying from the other side of the tension .

..

*“Holiness means forcefully
asserting your spiritual authority.”*

READ SLIDE

TR: Then we’ve been . . .

A blue rectangular box containing text. The text reads: "Outwitted by Satan!" in large, bold, red letters. Below it, in smaller white italicized font, is the quote: "“Oglie... means forcefully asserting your spiritual authority.”"

... outwitted by Satan!

TR: If we find ourselves saying ...

***“Holiness means being proven
right and being personally
vindicated.”***

READ SLIDE

TR: Then we've been . . .



"Holiness means being proven right and being personally satisfied."
Outwitted by Satan!

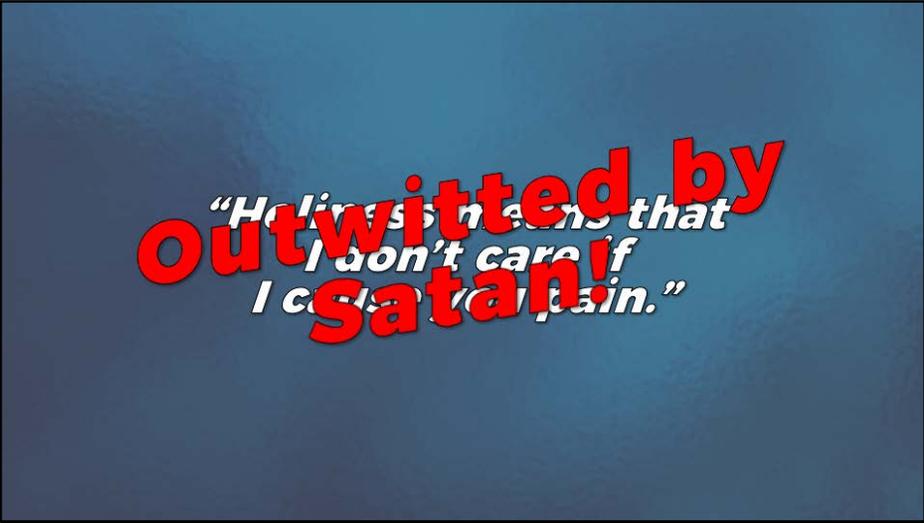
. . . outwitted by Satan!

TR: If we find ourselves saying . . .

*"Holiness means that
I don't care if
I cause you pain."*

READ SLIDE

TR: Then we've been . . .



**outwitted by
Satan!**
*"Holiness means that
I don't care if
I cost you pain."*

. . . outwitted by Satan!

TR: If we find ourselves saying . . .

“My right to be pain-free means that I can settle for having no relationship with you at all, even if you repent.”

READ SLIDE

-- “It’s OK if I permanently block your number.”

TR: Then we’ve been . . .

*"My right to be free means
that I can't be tied for having no
relationship with you at all,
even if you repent."*

... outwitted by Satan!

TR: If we find ourselves saying ...

***“You being overwhelmed
by excessive sorrow
caused by me
not reaffirming my love for you
is your problem, not mine.”***

READ SLIDE

TR: Then we’ve been . . .

*"You being overwhelmed by
excessive sorrow caused by not
reaffirming my love for you is
your problem, not mine."*

. . . outwitted by Satan!

TR: Let's not be ignorant anymore . . .

2 Corinthians 2:11

**. . . so that we would not be
outwitted by Satan;
for we are not ignorant
of his designs.**

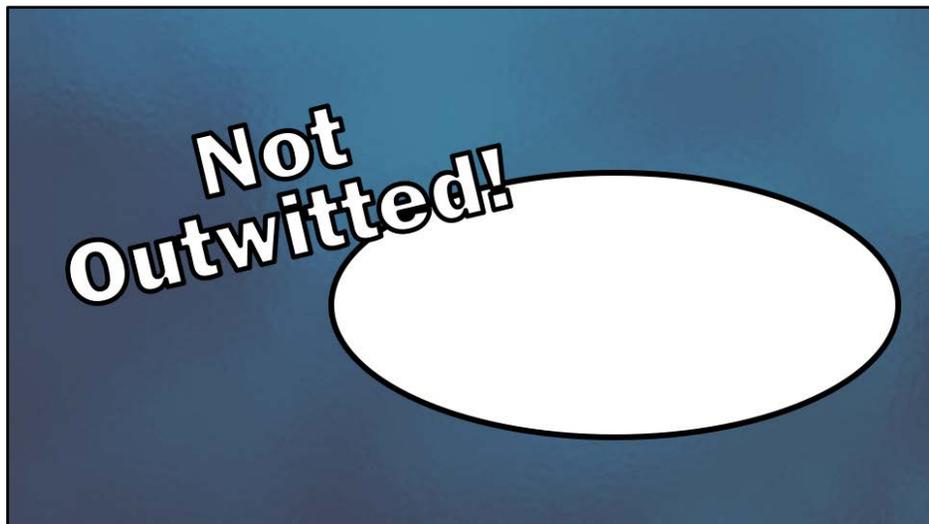
ESV

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Let us not be outwitted by Satan.

**-- Reflect God and be HOLY and LOVING . . . be willing to be
built^UP through the affliction of care-fronting lovingly.**

**TR: Let's take a quiet moment and ask the Spirit to make clear the
specific . . .**



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**... way He doesn't want us to be outwitted by Satan this week.
-- Jot it down so that you won't forget.**