

## MESSAGE TRANSCRIPTS

Series: 1 Corinthians *Unity out of Division*

The Foolishness of Preaching the Gospel Pt. 3

1 Corinthians 2:1-5

Tim Armstrong, Senior Pastor

Weekend 07.24-25.10

How are you doing today? Good to see you. Nice, warm day for a Luau. We better have that Luau or I'm going to have a three-hundred pound pig that I'm going to have to somehow get rid of. We're thinking that the weather has passed and it's going to be good so you all plan on making your way out but as Wendell was saying that if there is any doubt check at 3:00 on the website and we'll post exactly what's going on. If you don't hear about it then volunteers just show up. We've got a big shindig planned for you. We're going to have a lot of fun, a lot of games and wear your best Hawaiian shirt. It should be fun. For those of you who are not able to make it or are not part of the volunteers we'll be posting some of the pictures on the website in the weeks to come.

For now though, let's take our bibles and let's turn to 1 Corinthians chapter 2. That's where we're at this morning. 1 Corinthians chapter 2. For those of you who are just joining us we are working exegetically which means verse by verse through the book of 1 Corinthians. We're studying it from beginning to end. If you don't have a bible then there should be one within arms length in the chair back in front of you. Grab that. Turn there. We're working through chapter 2, verses 1 through 5 today but it's actually a part of a much larger section. It actually begins in chapter 1, verse 18 and goes all the way to chapter 2, verse 5. Paul is trying to get across one major thought. He's laying a foundation to the superiority of the Word of God. That is what we worked out in the first week that the Word of God is superior to human wisdom. Last week we looked at the results of the superiority of God's Word in our own lives. Today we're going to look at the power of God's Word.

Now, I want you to remember that this is a connected section so even though we come over to chapter 2 that doesn't mean that there is a break in the train of thought. The chapter and the verses we actually added later. They're not part of the revelation of God. This was actually included so that we might know where to find different aspects, different verses in scripture but don't let the chapter 2 or the chapter break confuse you like he's starting a new concept. Look for a moment and I'll explain this verse 18, chapter 1 where he says the Word of the cross is folly or foolishness to those who are perishing but to those of us who are being saved it is the power of God. And he goes and he explains that. When we get to chapter 2 he reminds them how he went about teaching. So he says and I, when I came to you. In other words, when I was with you, when I was there in Corinth. Don't forget Corinth is a town or a city within the Roman providence. It's a Roman town; very Greek oriented. Their desire was first and foremost to have a sense of philosophy or wisdom that was brought down by their teachers. Paul says, when I came to you I didn't act like all of the other philosophers that were in town. No. I came, brothers, I came proclaiming the testimony of the Word of God. Don't forget that.

In this text he says but look how I did it. I did not come proclaiming the testimony of God with lofty speech or wisdom like your philosophers. I decided to know nothing among you but Jesus Christ and Him crucified. And I was with you in weakness and in fear and in much trembling and my speech and my message were not implausible words of wisdom but in

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demonstration of spirit and of power that your faith, and here's the key passage – that your faith might not rest in the wisdom of men but in the power of God.

What we have here in this section of scripture is the method for ministry. Paul sets out for us exactly what our churches ought to be doing. What our ministries ought to be involved with. With what our heralds or our pastors or our ministers what their job description is. And he comes and he says look, I came proclaiming to you the testimony of the Word of God. Now what is the word testimony? The word testimony literally in the Greek means witness. So, what is a witness? A witness is someone who comes and says I've seen this. I've experienced this. I was involved in this and they tell their side. And that's exactly what Paul is saying. This is what happened to me. I received from God and I explained it to you but look I didn't come with a sense of persuasiveness. I let the power of the message of God be the ruling factor.

John MacArthur said this is really the job description for the minister. He says in his commentary – the primary task, the only task of the minister is to manifest the truth of God. So, what should we be expecting in our churches? What should we be expecting from our pastors? That our pastors are teaching us the wisdom of God.

Let me go off on a rabbit trail with you for just a moment. I want you to leave 1 Corinthians. Let's come over to another book that Paul wrote. It is 2 Timothy, chapter 4. I want to talk to you a little bit about just this whole idea of a philosophy of ministry, methodology of ministry. What exactly should your expectations be for those who stand before you and teach the Word of God. Paul tells us this. He's really very clear in 2 Timothy. He's clear because he's coming to the end of his life. It's not going to be long until he steps up on that scaffolding, lays his head across the chopping block. That ax head flashes in the sun and severs his head from his body and he goes to be with Jesus. It's not going to be long. He knows that. He knows that he's going to be a martyr for Christ and in fact, he says in verse 6 of chapter 4 – he says for I'm ready. I'm already being poured out as a drink offering. The time of my departure has come. I've fought the good fight. I've finished the race. I've kept the faith. Hence forth there is laid up for me the crown of righteousness. He knows death is not far from him. He is a prisoner in a Roman prison. He is going to be martyred for the cause of Christ and so what he is saying is of the utmost importance. And he's writing to a young man named Timothy who is a pastor in the church in Ephesus.

Timothy was mentored by Paul on a number of his missionary journeys. He went all around Asia Minor with him; spend quite a bit of time with Paul. Paul left him in Ephesus to continue the work there; to be the pastor of that particular church. Now he's writing these two letters – 1 and 2 Timothy telling him how he ought to conduct himself. Notice what he says in chapter 4. He says I charge you, in the presence of God and of Christ Jesus who is to judge the living and the dead and by His appearing and His kingdom. Imagine hearing that. Timothy, I charge you in the name of God and Jesus Christ who is going to judge you. This is what I want you to do.

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Timothy is paying full attention at this point. Paul says, this is what I want. I want you to, verse 2, preach the Word; be ready in season, out of season, reprove, rebuke, exhort with complete patience and teaching. For the time is coming when people will not endure sound teaching but having itching ears that will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths. As for you, Timothy, always be sober, enduring suffering, doing the work or do the work of an evangelist, fulfill your ministry. This is your job description. This is more than just a job description of one man of one point in history. This is actually the job description for everyone who stands up to teach the Word of God.

How do we go about it? What's our philosophy of ministry? What's the philosophy of ministry at this particular church? Well, let's work through the text and discover that because what we've said from the very beginning that really Crossroads is about two things – about worship and the Word. When you come together as a congregation what are we ultimately doing? We're coming together and we're worshipping God. We're opening His Word and we're saying how do you want us to live? And so it's about worship and the Word.

Well, how does that philosophy work itself out when we talk about the Word? How do we go about presenting the Word? Actually, there are eight different principles we can pull out of this but for the second time I've shortened it to four. We're going to see four aspects of the philosophy of ministry and hopefully you're seeing that revealed here at Crossroads.

The first thing is, number one – we are to preach the Word. What does that mean – preach the Word? The word preach means to herald or to retell. It's the idea that we, as those who are ministers, pastors, teachers do not make up our own philosophies, share our own views, give our own commentaries on life. That our responsibility is to present to you what is said in the Word of God. That it's really that simple.

Nehemiah, in the Old Testament when he stood up before the people he opened the Word of God. Nehemiah 8:8 said that he gave the sense of it. That, in other words, is an exegetical or expository approach to teaching the scriptures. Well, what does that word mean? Exegetical. Exegetical means just that you go and you teach it. You explain it. You help people understand what it means. It's really not that difficult. The problem is we live in a day and age when there are many different philosophies of ministry. From all sorts of philosophies where it says we're going to take a topic or an idea and we're going to run with it and we're going to explode it but we really don't need to use much scripture. We should really use scripture as kind of our prove text.

I get books all of the time. Publishers send them to me. I don't know how that happens. I think someone spilled a cup of coffee, moved a couple of pieces of paper and somehow my name got on some magical list and now I'm getting all of these books. I get books all of the time. The problem is I don't want to read half the books that come across my desk. I got this book, two books in a CD this week. This guy had this approach to how he could grow the

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Series: 1 Corinthians *Unity out of Division*

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Weekend 07.24-25.10

church and it was kind of a church growth movement type of a book and so I read it for a little bit, got disgusted with it and threw it in the trash. Then I got curious and went back and pulled it out of the trash. I started reading a little bit. Got more disgusted and I threw it back in the trash. Finally I ended up going to the guy's website. I'm not kidding. I watched six of his messages. He never cracked open the Word of God. I'm thinking is this a church or a country club? What's going on? Are you all gathering together just for the fun of it? What are you doing because the herald's task is to preach the Word. It's that simple. I mean, it's right here in scripture.

Not only are we to preach the Word but number two, we are to be ready. That's the idea of being always ready. The sense of the text is that the herald, the minister, the preacher, the pastor or whatever you want to call it he is always to be ready in season, out of season. What does that mean? That means regardless if it is popular or not. You ought to be ready to preach the Word. Regardless if the climate of the culture wants the Word of God – that's what you do. Frankly, we live in an era, a time when expository preaching is not very popular. What I'm doing right now, standing up and giving you the sense of the text is really not very popular.

Just to give you a sense of what Paul was leaning into – he talks about the importance of the scripture all the way through this particular book. Come with me over, just for a moment over to chapter 1. Let me take you through chapters 1, 2, 3 and 4 and show you Paul's progression of thought. In chapter 1, verse 8 he sets up Timothy for this declaration of chapter 4 to preach the Word, to be always ready. He starts in verse 8 of chapter 1 he says, therefore Timothy do not be ashamed of the testimony, in other words the Word of God, don't be afraid of the testimony about our Lord, nor of his prisoner, but share in suffering for the gospel by the power of God. Timothy, I don't want you to be ashamed of the Word of God. He says, it is the power unto salvation.

Look down in verse 13. Follow the pattern of the sound words that you have heard from me, in the faith and love that are in Christ Jesus. Buy the Holy Spirit who dwells within us, guard the good deposit entrusted to you. What is that? That's the Word of God. Guard the good deposit. I've deposited something to you, Timothy. It's the Word of God. Guard it. Teach it. This is what I'm giving to you.

Turn over to chapter 2, verse 2. He says then, what you have heard from me in the presence of many witnesses trust to faithful men who will be able to teach also. In other words, you are to teach others to teach the Word of God. That's your job.

Drop down to verse 15. Do your best to present yourselves as God, one approved, a worker who has no need to be ashamed. What's it say? Rightly, handling what? The Word of truth. That's your job.

## MESSAGE TRANSCRIPTS

Series: 1 Corinthians *Unity out of Division*

The Foolishness of Preaching the Gospel Pt. 3

1 Corinthians 2:1-5

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Weekend 07.24-25.10

Chapter 3, verse 16, very popular passage of scripture. Most of you probably know it. All scripture is breathed out by God, profitable for teaching, for reproof, for correction, for training in righteousness. Why? Verse 17. That the man of God may be competent, equipped for every good work.

By the time Paul gets to chapter 4 Timothy is ready, he primed. And so when Paul says, Timothy your job is to preach the Word to be ready in season and out of season Timothy is saying that's right. That's what I'm supposed to do. It's right here. That's my calling. The problem is we've passed some two-thousand years since this was written and it's gotten a bit muddy out there exactly what is the philosophy of ministry.

One very well known teacher recently said the day of expository preaching is over. You can't grow a church by doing expository preaching. In fact, he goes on to say church goes don't want to be preached to anymore. This generation just won't sit while someone up front preaches. They are products of a media driven generation. They need a church experience that will satisfy them on their own terms. Maybe he's right. I don't know. Look at verse 3 because it shouldn't be a surprise to us. It says, for the time is coming. In other words, when Paul wrote this there is going to be a time that's coming when the church culture, when people will not endure, what does it say? Sound teaching. It shouldn't shock us that our churches would be filled with people who say tickle my ears. I don't want you to just open a bible and teach it to me. There has to be more than that. There's got to be some wiz-bang. There's got to be something kind of clever out there. Come on – make it so I want to hear it.

We forget that this is the Word of God. This is the transmission of God. This is what God says I want you to hear. Open your ears God is saying. So, what do we do? We teach it in season, out of season. Whether it's popular. Whether it's not popular because, well, this is all there is. Really, if it was based on what I could tell you and my knowledge we wouldn't have made it fourteen years. We might have made it fourteen weeks and people would have said, that's all the guy's got. I'm going some place else. No. That's why we say, ok, this is the our foundation. And that's what Paul is trying to get across to Timothy. He's saying this is your foundation for ministry. So, preach the Word, be ready.

Thirdly, admonish and teach it. And that's what he says. Reprove, rebuke, exhort with complete patience and teaching. Now, look at this. There are two positives and two negatives. Reprove, rebuke. That's the negative. Positive – exhort and teach. Remember the last time you were reprovved or you were rebuked? Remember that? I remember it. I remember it clearly. It was from my mother. She did it on a regular basis. Now, I'm watching Michelle do it to our children. Reprove and rebuke. That's something that we often think about in child rearing, isn't it? Alright, don't do this. Do this. Jack, don't jump off the twelve foot wall. Jump off the three foot wall. We have this barrier. He came out and he's got this little scooter and I caught him, and the thing is only like a foot wide and I caught him riding the barrier. Look at me dad, I'm grinding on the wall. I'm thinking you're going to be dead in about thirty seconds. You have to get off that wall. So what did I do? Reprove him. Don't do

## MESSAGE TRANSCRIPTS

Series: 1 Corinthians *Unity out of Division*

The Foolishness of Preaching the Gospel Pt. 3

1 Corinthians 2:1-5

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Weekend 07.24-25.10

that. I don't ever want to see you doing that. Ride the little wall, not the big wall. That's a reprove. That's a rebuke.

Do you hear what Paul is saying to Timothy? This is how you ought to go about teaching your people. If you find that they're involved in a lifestyle that is leading towards unrighteousness reprove and rebuke that so that you can exhort them into what? Into righteousness and teach them the path of righteousness. That's the Word of God. That's the call of the pastor, of the herald, of the minister. That's what is called from scripture. It should be your regular dosage when you come to hear it.

I was listening, though to an interview on Larry King not that long ago. A popular televangelist and this was his take on ministry, the philosophy of ministry. He said, I decided to focus on meeting people's needs, not attacking their sin. People have too much guilt now. What they need is something positive.

Right here, it's in the text. Preach the Word. Be ready in season and out of season. Be positive. That's not what the text says. The text is saying...now there's nothing wrong with being positive. There's nothing wrong with giving you a sense of joy and leaving you with a sense of being uplifted by the grace and mercy of God. But, it has to be balance with understanding that there are sometimes things that we get into in our lives that we need to have something or someone speak into our life and tell us you're heading down the wrong path. Do you know what the Word of God is like? It's like a mirror. Sometimes we read things and think this is amazing. God is so good. He's so merciful; so gracious. Other times we'll look into it and - convicted because I'm living, I don't want to do this. Tell me what I need to do.

That's what Paul was telling Timothy. Timothy teach the whole counsel of the Word of God. Don't just center on that which is positive. By the way, what is the greatest need that people have? The greatest need that people have is not to always feel positive. It's to be delivered from unrighteousness. The reality is preaching that fails to reprove and rebuke does not meet the real needs of the Christ follower. So we have to follow through. We have to reprove, rebuke, exhort and teach because that meets your needs.

The fourth thing that Paul says to Timothy, he says whatever you do don't compromise. Don't compromise. Don't compromise for the sake of what people desire. Don't compromise for the sake of growth, numbers. Don't compromise for the sake of popularity. Don't compromise. It's not always popular. It doesn't always lead to growth. It's not always part of what we see as the scheme of success to teach the Word because sometimes, many times people say I don't want to hear that and they walk away. So Paul says whatever you do, if you get into that situation do not compromise.

Look at what he says in verse 5. He says be sober minded. In other words, understand what the Word of God teaches. Think about it. Realize it's not always going to be pretty. Endure

## MESSAGE TRANSCRIPTS

Series: 1 Corinthians *Unity out of Division*

The Foolishness of Preaching the Gospel Pt. 3

1 Corinthians 2:1-5

Tim Armstrong, Senior Pastor

Weekend 07.24-25.10

suffering. You're going to have hard times with this. I didn't call you to the greatest profession where you're going to be the most popular person. I called you to preach the Word. Do the work of an evangelist. Fulfill your ministry. Never compromise. This is the model of ministry.

Can I just give you, maybe just a quick look back into time in the philosophy of ministry at Crossroads? We started fourteen years ago with a clear mission to turn irreligious people into fully devoted followers of Christ. We've not wavered from that mission. That continues. We haven't changed it. We haven't added to it. We haven't subtracted to it. To this day we're still on task to turning irreligious people into fully devoted followers of Christ. We started back sometime ago – we started with a plan and we had a very clear plan that over the course of time we would begin with the idea that we were raising an infant and try to move them through the teenage years, adolescences into adulthood. We said that's how we're going to try to grow the church and so if you've been here for fourteen years you know when we first started we started by saying let's just work on the basics. Let's get some understanding and then as we started to grow we're going to give you some more food because you just can't exist on milk, right? An infant needs more than milk. An infant needs some more nourishment. Give them some and they want more of that. That's better than just that milk stuff. Give me more. That's kind of what happened. That's the normal course. And as we move forward we give you more and more and more and you grow until you are at a point where you say, hey. I can now feed myself. That's been the desire. That's the concept behind Crossroads from the very beginning.

But the problem is we're a part of what in a more global scheme looks like a very contemporary movement is going on with churches around the world. There's a lot of Crossroads that look like Crossroads around the globe. I mean, they're called everything but Crossroads. They're called all kinds of names. They're contemporary. People come like you. In shorts, dressed down. They're in these buildings that don't look like churches. They listen to music that is much more modern and then they come and they hear a message. What I've been watching happening to our movement, our contemporary movement is that we look all alike until we get to the proclamation of the Word and some are going a different direction. Some are staying with the milk thinking that might be the way to grow their congregation. That's not what we've thought or considered as our strategy so you need to understand that you're a part of growing a church in Richland County just like Paul was part of a church of growing in Corinth. You're a part of something. And we're trying to take you from irreligious to what? Fully devoted. That means that you have to learn the manual. That means we have to get to a point where you're able to eat, to feed yourself. That's really why we're at this point right now. That's why we're at a verse by verse study in the book of Corinthians. That's why the next study we're going to be in is a verse by verse study of another book and the next one after that – a verse by verse study, why? Because we've reached that point in our transition. We're now teaching you how to study so that you can absolutely feed and grow yourself. What I need you to do is I need you to involve yourself in the process. See

## MESSAGE TRANSCRIPTS

Series: 1 Corinthians *Unity out of Division*

The Foolishness of Preaching the Gospel Pt. 3

1 Corinthians 2:1-5

Tim Armstrong, Senior Pastor

Weekend 07.24-25.10

that my role is clearly defined in scripture and now your role is to be the one who is to receive it and to grow by it.

Let me just make it real plain. I'm not able to always just give you the application. What I'm able to do is to give you the Word and then you seek it and apply it to your own life saying, now I understand I'm going to apply this to my situation. You see how this works? I might give you an example. Say, for example the Word of God tells us, let me just picking something out of the air, to be pure when it comes to our sexual relationships. You apply that into your situation. If you're a married man and woman that means the marriage bed ought to be sacred. Stay away things that would draw you to other people. Watch out and make sure that your eyes are pure so that you're not involving yourself into something that would detract you from keeping yourself holy to your wife or to your husband. If you are in a dating relationship and you are involved in a future possible wedding, you're engaged what does the Word say? The Word says you ought to be living a pure life right now in anticipation of your wedding day and so if you're involved in sexual activity before you've made that covenant of marriage stop. I'm reprovng you. Get out of that. Walk in righteousness. If you're not involved with anybody leading to marriage but your just leading a life of dating, guess what? Dating is not a time to be sexually promiscuous. It's just not. It's a time to be just waiting, watching, learning about that other person. Is this the right person that will ultimately lead me to marriage?

Now, see I just gave you a ton of application but the Word of God just tells us to flee youthful lust; flee immorality. What I'm doing is I'm going to teach you, preach in season and out of season. I'm going to reprove and I'm going to rebuke. I'm going to not compromise and now you take it and you apply it to your life. That is in essence the model for ministry that Paul presents to Timothy.

Now, with just a few minutes left flip back to 1 Corinthians. Let me show you the method of how he did that. Let me show you the methodology to how we go about presenting the Word of God. There is a lot of methods for teaching the Word of God but what does the Bible say? What do we see in the life of Paul? Let me just read the text to you again. Paul says, when I came to you brothers, I did not come proclaiming to you the testimony, watch this, with lofty speech or wisdom. For I decided to know nothing among you except Jesus Christ and Him crucified. And I was with you in weakness and in fear and much trembling, and my speech and y message were not in plausible words of wisdom, but in demonstration of the Spirit and of power.

Now, let's go through those words. Look what he says. There's a little bit of a comparing contrast. I didn't do this. I did this. I didn't do that. I did that. So watch for that. First thing he says I didn't come with lofty speech. What's that? Lofty speech would be high sounding, intellectual words. Did you ever go somewhere and you listen to someone and you're thinking what in the world is he saying? I haven't a clue. I've got to get my dictionary out to figure what he's saying. Now, could Paul teach with lofty words? Yes. He could. He had

## MESSAGE TRANSCRIPTS

Series: 1 Corinthians *Unity out of Division*

The Foolishness of Preaching the Gospel Pt. 3

1 Corinthians 2:1-5

Tim Armstrong, Senior Pastor

Weekend 07.24-25.10

more education than the average Jewish boy. He actually went on, because he had a desire to become a Pharisee and went through additional Rabbinical training. So could he speak in lofty words? Yes. But he choose not to, why? Because he didn't want to encumber the Word of God. He wanted to teach the Word of God. So, when I came to you I didn't come with wisdom. That's the word σοφία *sophía* which means I didn't come with philosophical head knowledge. I didn't come with this idea that I was going to give you moral insights and I was going to give you special learning like your philosophers. I'm coming just teaching you the Word of God. In fact, he says I decided to know nothing except Christ and Him crucified.

How did he come? He said, I came in weakness, fear and in trembling. That does not sound like the picture of strength, does it? It doesn't sound like the strong Apostle Paul that we've come to understand and know. Some look into this and say, well, you know what? He was just in Athens. He was at the Aeropogus *asthenēs* with all those wise men. Maybe he got beat up over there. Maybe he just got pummeled. Maybe he got taken down a notch. Maybe he was just weary and so he comes to Corinth and he just says I'm weak. No, that's not what he's saying. Read it in context. What he's saying is I'm coming. I'm just human. I'm like you. I have weaknesses. I have fears. I tremble at times. But I want you to see that the power of the message is not in the one proclaiming it. It's in the message itself. So, I came just like an average person teaching you the Word of God.

Not only that but he says, I didn't come with plausible words of wisdom. What does that mean? What does plausible words of wisdom mean? It literally means persuasive words. Well times words. Choreographed words. He didn't come with any theatrics or any manipulation for a response unlike the philosophers of the day. He said, I just came presenting it clearly.

Can I tell you an area that I see in the universal church; the larger church what I see goes on that I see would look like plausible words or manipulative words or a time when we try to move an audience to response. I see it in what is called the altar call. I don't know if you're familiar with that. If you grew up at Crossroads you don't know what an altar call is because we don't do it. I take quite a bit of heat for that but let me explain to you why we don't do that. An altar call is when you present the plan of salvation or some type of change of life and you ask people to come to the front of the church to commit that change going on in their life. It was popularized in the 1900's by a man named Charles Finney. So, for 1900 years before Charles Finney evangelists got along without that particular method. It's really just a relatively new thing within Christianity and yet sometimes I'll have people come to me and say why don't you do an altar call? Why don't you do an altar call? And I'll say, well, first of all think about the words we use. An altar call. We don't have an altar, do we? Even if we did have an altar we certainly wouldn't call you down to it and I wonder why you would come because what happens on an altar? People get sacrificed. I'm thinking, we might want to call it something different. That's probably not the most inviting words. Secondly, we really don't see any biblical precedent for altar calls. It's as if the idea is Jesus is at the front of the church waiting for you to come to Him. But the scriptures say Jesus is the one that comes to

## MESSAGE TRANSCRIPTS

Series: 1 Corinthians *Unity out of Division*

The Foolishness of Preaching the Gospel Pt. 3

1 Corinthians 2:1-5

Tim Armstrong, Senior Pastor

Weekend 07.24-25.10

us. He's the one who invades our life with grace and mercy through the power of the spirit and the Word. And so, we've kind of got it backwards there.

Second thing is, Charles Finney, if you know anything about him – most reformed theologians consider him almost to be a heretic. He wrote books telling pastors how they could go about persuading people, manipulating large crowds for a response. He was simply trying to illicit a response. That's the last thing we want. In fact, that sounds more like what was going on in Corinth with the philosophers than what Paul was demonstrating. He was saying I didn't come like that. And so we don't do altar calls because to me it's a sense of manipulation. What we do is we teach the Word of God and we put it out there. And we allow you to be transformed by it. And that's exactly what Paul says in these last words.

Notice, he says I came in demonstration of the Spirit and in power. I came in demonstration of the Spirit at work through the power of what? The Word of God. In other words, he taught it. Let it go out. Let it transform. If you think about it in terms of what the Word of God is we know that the Word of God in and of itself is effective so we don't have to illicit some type of response. When it is taught, when it is learned it produces a result and transformation takes place.

Let me put it in modern day terminology. Hanging on my deck right now is one of those upside down garden things that you put tomatoes in. Across the street from me is my neighbor's garden who traditionally has put her tomato plants in the ground instead of hanging from something they're going in the ground and going up. Now, my job as the hanging gardener is to water the plants. The last two weeks I have consistently forgotten to get water to my tomato plants. Now, guess what my neighbor's tomato plants look like? Nice, lush, green staked. She actually has little green tomatoes hanging from them. Guess what my tomato plant looks like? It's kind of brownish. It's ends of the leaves are yellowed. It's withered. I don't have any tomatoes yet hanging from it. You know what? My responsibility was to feed it. Its responsibility was to drink the water and to grow. I've neglected my responsibility, therefore it's not growing. It's the exact same way in the spiritual realm.

My responsibility is to feed you the Word of God; is to give it to you. You will drink it up. You will eat it. You will, by result because it's not about me, it's about this book you will begin to grow because of it. That's how it works. That's kind of the natural process of things. If I were to say here, what I need to do is I need to continually talk and persuade you to drink the water so that you grow then let me some heart moving stories or let me move you to consider a change. What would that be? That would be me forcing you into a transformation. That's not how it works. I don't need to do that. If I just teach you the Word of God, just like I just give water to a plant I don't have to force the plant to drink. It will drink naturally. If I just give you the Word of God as children of God you will absorb it naturally. That's the point. That's the premise and Paul ends this, very important, he ends it in verse 5 and he says this. That your faith might not rest in the wisdom of men but in the power of God.

MESSAGE TRANSCRIPTS

Series: 1 Corinthians *Unity out of Division*

The Foolishness of Preaching the Gospel Pt. 3

1 Corinthians 2:1-5

Tim Armstrong, Senior Pastor

Weekend 07.24-25.10

Why do we teach the Word of God? Why did Paul come to Corinth teaching the Word of God? So that their faith would be rested on a sure foundation, not the shaky foundation of the wisdom of men. But the sure foundation of the testimony, of the wisdom of God.

Next week, as we enter into the next section we learn how the mystery of the wisdom of God works in your life. Don't miss it. Let's pray together.