

## MESSAGE TRANSCRIPTS

Series: 1 Corinthians *Unity out of Division*

The Foolishness of Preaching the Gospel Pt. 2

1 Corinthians 1:26-31

Tim Armstrong, Senior Pastor

Weekend 07.17-18.10

Good morning Crossroads. It's good to see you this morning. If you have just made your way to Crossroads for the first time my name is Tim. I'm one of the teaching pastors here. It's good to have you here. Let me give you a little update about what's been going on. We are in a book study in the New Testament called 1 Corinthians. In fact, let's all take out our bibles and let's go to that book. If you don't have a bible, if you didn't bring one there is one probably within arm's length somewhere in the chair back in front of you. Turn with me to chapter 1 of 1 Corinthians. We've been in this book for just a few weeks. We've been working through understanding what it is about. It's been written by a man by the name of the Apostle Paul. He's writing to a church in Corinth which was part of the Roman Empire, very Greek oriented city. It's a book that is written out of a need or cause that arose within this church. This church was in some conflict. There were quarrels. There was some immaturity among its members and the Apostle Paul writes to solve that.

Now, a week or so ago we started a new section, chapter 1, verses 18 and goes all the way through chapter 2, verse 5 but last week we looked specifically at verses 18 through 25 and we were dealing with the wisdom of God. And the title of the section is the Wisdom of God and the Foolishness of Preaching the Gospel. That's kind of a long title so I shortened it a bit. But, either way it sounds like an oxymoron, doesn't it? When you talk about preaching you don't normally start associating, at least in a church context that it would be foolish but you need to understand the sense of it. It comes out of verse 18 where Paul says for the word of the cross is folly is foolishness to those who are perishing. In other words the world would consider the Gospel foolish; would consider the Word of God foolish and that would especially be the case to the people within Corinth and maybe even some of the Corinthian believers because what did I tell you? They came out of the Roman Empire, they came out of the Greek culture and what did the Greeks value? They valued philosophy, right? They valued wisdom so we worked on, last week the idea that the wisdom of God is superior; the wisdom of God is superior in four ways.

We said the wisdom of God is superior to human wisdom or human intellect. We said that if you really want to understand the wisdom of God you have to understand the Word of God. Paul was coming to Corinth and he was saying, you know, I'm not just a another philosopher. I'm not just bringing another philosophy. This is the wisdom of God and it over shadows any human wisdom.

I find it interesting when I'm talking to someone about spiritual matters; about religious things or about God. They'll speak in somewhere into the conversation, well, I think God is like this. Or I think this is what's going to happen. And I always stand back and I say where did you get that? Did you just make that up? Did you find some other spiritual teacher that told you that? Where'd you get that because what we need to be concerned with is not human wisdom or what we think about but what does God say? And that's what Paul is saying. That's his argument that the wisdom of God is superior to human intellect.

## MESSAGE TRANSCRIPTS

Series: 1 Corinthians *Unity out of Division*

The Foolishness of Preaching the Gospel Pt. 2

1 Corinthians 1:26-31

Tim Armstrong, Senior Pastor

Weekend 07.17-18.10

It's also superior to human spiritual teachers; those who say I'm in that camp, that knows something about religious things. You can't always depend on someone who just talks or sounds spiritual. You can't always depend that someone standing before you with a bible is telling you the truth. So, you've got to look for it carefully where? In the Word of God – the wisdom of God.

The other two things that we said is that the wisdom of God is superior to our personal experience or our religious experience. That's not what we base our faith on or our own personal power. And that's basically where we ended in verse 25.

Now we pick up the text in verse 26 and we begin a whole new section. Last week we said it was about the superiority of God's wisdom. This section we would say has to do with the results of God's wisdom in our personal lives. What you're going to find this morning is that this section, this text verses 26 through 31 is very personal to those who are Christ followers. It speaks to us and that's really why I wanted to just teach it to you. Because I wanted to just sit before you almost like a discussion and I just wanted to teach it to you. This is not a section that I feel that could be preached. It's something that needs to be thought through, taught because once you get it in your soul it gives you a sense of not only who God is but how He has prepared you to glorify Him. Let's look through this section – verse 26 through 31.

Before we read it though I want to just use a modern day illustration or parable to help you understand what you're about to see because when you start reading this you might be taken aback about exactly what God says about us. So, let me just help you prepare by maybe bringing you up to speed a bit. I don't know if you watch much TV but one of my favorite channels to watch is the History Channel, channel 61. It's in my home all the time. We love watching the History Channel. One of my favorite shows on the History Channel is a new show that came out last year called American Pickers. I don't know if you've ever seen it before or if you've ever heard of it before but a picker is someone who travels the highways and byways of our country and they get involved. They meet people and they get involved, they meet people and they start rummaging around people's barns and garages and they pick things; they find things that you and I would think are worthless. They're scrapping around in attics and in backyards where we've put stuff twenty years ago and buried in the dirt. They find it. They think, you know we think it's absolutely worthless. They think it's something of great worth and they actually ascribe a value to it. They sell it to antique dealers or collectors and this is a show about these two guys and they go around and they do that. Every time I see that show I'm amazed at the stuff they pick up and they turn around and sell. I'm thinking, I threw that thing out twenty years ago. If I would have only known I would have saved it but these guys, they find people like us who've got garages and barns full of stuff and they pick through it. When I think about that they take

## MESSAGE TRANSCRIPTS

Series: 1 Corinthians *Unity out of Division*

The Foolishness of Preaching the Gospel Pt. 2

1 Corinthians 1:26-31

Tim Armstrong, Senior Pastor

Weekend 07.17-18.10

something worthless and give it value. I think that's exactly what Christ does for us. And that is evident in this text.

Listen carefully. Paul writes, for consider your calling; consider your spiritual birth brothers. Not many of you are wise according to worldly standards. Not many of you are powerful. Not many are of noble birth but God chose what is foolish in the world to shame the wise. God choose what is weak in the world to shame the strong. God choose what is low and despised in the world even things that are not to bring to nothing things that are. I love that term of phrase, verse 29, so that no human being might boast in the presence of God. He is the source of your life in Christ Jesus whom God made our wisdom and our righteousness and sanctification and redemption. Therefore, as it is written let the one who boasts boast in the Lord.

What is Paul saying here? First thing that he says to the Corinthians is this, consider your calling. This is the phrase that Paul often used when he tells us to consider our calling basically he's saying think about, think through your salvation. Think through that God has chosen you, has called you to himself. He says consider. This is the Greek word βλέπω blépō. It's one of first Greek words that I ever learned. It means to see. But it's more than just to see with your eyes. It has this idea of to perceive or to discern or to think deeply about. What are we supposed to discern? Our calling, our κλήσις klēsis, it's the idea of an invitation. It's often used in Greek literature as an invitation to a banquet. Consider your invitation; consider that it was yours; that it was given to you. Now, we have this misguided notion that what God really needs, I mean if we really want to move the Gospel of Jesus Christ forward, if we want to move the kingdom of Christ forward what God really needs are powerful people; wealthy people; people who are in positions of fame; people who are like athletes who are business men. Those are the type of people that God really needs in the kingdom. We never really think of ourselves as someone God could use in dramatic, great ways. We always think it has to be someone out there. We think, we get into our notion and I've had these conversations with people. They say, wouldn't it be great if someone like Lebron James became a believer? I mean, think of the status. He could reach the world, except everybody in Cleveland. He could reach out so far if we just had someone like Lebron James, right? And you've thought that, right? Or you think, what about Donald Trump? If we just had Donald. If Donald Trump was a believer think about the money he could put in the Kingdom of God. Instead of Trump Tower it would be like Trump Missionaries or something like that. We start thinking about that. But that is opposite of what is reality or the rule of the Kingdom of God because the rule of the Kingdom of God is not necessarily the famous; it's those who are in the limelight; it's those who are wealthy; it's those who are powerful. The reality is God uses ordinary people like me and you. In fact, God would go as far to use the simplest, uneducated, untalented person in great, dynamic ways – that person if they're humble and faithful are a powerful tool in the hands of God.

Now, what Paul is going to say to the Corinthians is don't forget where you came from and if you've forgotten that let me describe the type of people God chooses; that Jesus does the

## MESSAGE TRANSCRIPTS

Series: 1 Corinthians *Unity out of Division*

The Foolishness of Preaching the Gospel Pt. 2

1 Corinthians 1:26-31

Tim Armstrong, Senior Pastor

Weekend 07.17-18.10

same thing. There's a great parable about this. Go with me over to Luke, chapter 14. Luke 14. A great story that Jesus tells. He is at a banquet. He was probably an influential person and he begins to tell a parable in verse 16 of chapter 14 and the parable has some real significance to what we're looking at in 1 Corinthians. Now, remember. A parable is more than a story. It's trying to tell a truth. It's trying to help us understand a truth and so immediately we have to dissect what's going on and I'll help you with that.

Jesus tells the story and the story starts this way. A man once gave a great banquet and invited many. Alright. There's a banquet. Who is the man giving the banquet? Well, in the story it's just a regular man – probably giving this lavish banquet but behind the story the man giving the banquet is God. And the feast or the banquet itself is heaven. So, keep that in mind. A man once gave a great banquet and invited many and at that time for the banquet he sent his servants to say to those who had been invited κλησικς klēsis. Come for everything is now ready. They're ready to have the party but they all alike began to make excuses. The first said they bought a field and I must tend the field. I must care for it. I've got responsibilities. Please have me excused. Verse 19, another one said, you know what? I've bought five yoke of oxen. I've got to examine them. I've got to take care of them. I have to make sure that their pens are built. I've got a lot to do. Please excuse me. Another one said, you know, I've married a wife and we're celebrating our wedding and I'm really busy getting my house together therefore I can't come and so please excuse me. Down to verse 21. So the servant came and reported these things to the master. Now, notice the master's response. The master of the house became angry. Why was he angry? Because he has this κλησικς klēsis. He had this invitation to this incredible banquet and no one was coming. These were all the who's who of society. These were all the people that you'd expect to be at this banquet. These were the important people. So what does the master do? He says go out to the servant, quickly to the streets and to the lanes of the city and bring in the poor, the crippled, the blind and the lame.

Now, you need to understand that in this context, in this particular culture these would be the people who would be the least of these. These would be the people who would probably would never have been invited to a banquet like this. These were actually the people who were a weight or a drain on a culture because they could not work. Jesus says this one who is giving the banquet has called all of those people. The servant said, sir, what you commanded has been done and still there is room and the master said to the servant well, then, go out to the highways and the hedges and compel people to come in that my house might be filled.

Do you hear what is going on in this call to a banquet? Let me explain to you through 1 Corinthians who God chooses to be a part of His family. The text uses words that would be striking to us. In fact, Paul uses somewhat of a contrast repetition; a literary technique. He says it's not necessarily the wise but it's the foolish. It's not necessarily the strong. It's the weak. It's not necessarily the noble. It's the low and despised. He uses four adjectives to describe the type of people that God calls to himself to be a part of His family.

## MESSAGE TRANSCRIPTS

Series: 1 Corinthians *Unity out of Division*

The Foolishness of Preaching the Gospel Pt. 2

1 Corinthians 1:26-31

Tim Armstrong, Senior Pastor

Weekend 07.17-18.10

If you're missing it God is basically, through the lips of Paul, through the pen of Paul saying these are the type of people that I choose to be a part of the Kingdom of God. He's saying we are those type of people. The first adjective is foolish. He says I choose those who are foolish. Now, notice the sphere. That's important because it follows every one of these in the world so according to the world's system, what the world would say would be valuable and important God says I don't choose those people. I choose the foolish people.

Now this is an interesting word. It's the word *μωρός mōrós*. We looked at it last week. It's where we get the word moronic or moron. When we think of that word we think of someone who that is not the sharpest knife in the drawer; the steps don't go all the way up to the top floor. All those kinds of things are said. That's not necessarily what this word means. It actually has the sense of a person lacking in morals. So in all of the world who does God choose – those who are lacking morals is the sense of the text; those who are not the best of the best. It's those who are struggling, moving through life, sometimes faltering in this area of morals.

He doesn't only choose those but he chooses the weak and this is the word *ἀσθενής asthenēs* which means not necessarily physical power. It means influence. Let me just stray off on a rabbit trail. Why do I tell you Greek words? Why do I give you that sense? It's because I want to help you understand the nuances and the depth of the Word of God. Remember, it's a translation that we're using. We're using an English translation from the Greek and the Hebrew. We have limitations in our English language. For example, if I were to help you understand the word servant I could only use the word servant to communicate. In the Greek there are seven different words for servant and so each one has a little bit of a different nuance. I want to help you understand that. So, I give you these little mini word studies to help you understand what's really going on in the text and what's going on here is it doesn't really mean that you're physically weak. It means in the sphere of the world the people that God chooses are not the most powerful people. They're not the people with the fame, with the riches. They're not necessarily that. It doesn't mean that he excludes those but by and large these are not the type of people that are a part of the Kingdom of God. They are the power lists. Think about who was invited to the banquet – the poor, the cripple, the blind, the lame; those who were powerless in their society.

The third thing is I've chosen the low of this world. That's a rather strange expression because it's a rather strange word. It's a word that is only used once in all of the New Testament and it's used here. Now, that might sound somewhat exciting but the problem is that a linguist looks at that and says, well alright, how do I compare this word? How do I translate this word because if you translate it raw, just what it means it simply means offspring or race. So that doesn't make any sense of the context whatsoever. We look up the bible dictionary. We look up some of the people who are involved in linguistics then we find that what it means. For example, Strongs said you could define this as ignoble, based, one

## MESSAGE TRANSCRIPTS

Series: 1 Corinthians *Unity out of Division*

The Foolishness of Preaching the Gospel Pt. 2

1 Corinthians 1:26-31

Tim Armstrong, Senior Pastor

Weekend 07.17-18.10

who does not live up to the expectation of his stock, his race or his nation. Well, Louw-Nida says it this way – meaning obscure or insignificant with the possible implications of lacking in noble descent. Have you ever felt that way? Have you ever felt like you could not live up to the values of your particular family or the expectations of your family? Think about this on a larger scale he says you can't even live up to the expectations of your race. You don't have any kind of nobility whatsoever. That's exactly the type of people God uses. That's exactly the type of people God chooses.

Not only that but notice the fourth – he says those who are despised. The best translation for that is despicable. Now, if your struggling, by the way, if you're listening to this and you're hearing this and you're saying this is kind of hard for me to hear – this is who God chooses? I mean, is this what God thinks of me? You can't imagine how difficult this would be for the Greek to hear because being somebody was extremely important in that society. You do archeological studies of the Greek culture, especially in Corinth there were homes along the major thoroughfare that had footprint square foot of three thousand square feet. There was about two hundred of these homes – large homes. Marble floors, mosaics on the wall and the homes would get smaller as they would go out. Where did people want to be? They wanted to live in those major homes. They wanted to have the major jobs. They wanted to have the nice clothing. They wanted to have things imported from other areas. They wanted to have fine food. They wanted to be friends with the Emperor. They wanted to be a part of the who's who. So being was a very important thing and to be called foolish and weak; to be called low, base, despicable – that would have been very, very insulting. That would have been very offensive. But two-thousand years is not that big of a deal is it? Because we haven't changed that much in two-thousand years. That's exactly what we want. We want nice things. We want a nice car. We want a nice house with the latest gadgets. We want to be thought well of. We want to have a good job. We want to know people. All of that is a part of our scene today; a part of our society today, isn't it?

And Paul is saying that's not who you are. Consider your calling. Why does God choose then the least? Well, what does the text say? To shame the wise; to shame the strong; to shame those that are not. What does that mean? That means in the sight of the world the insignificant people, people of no account – not necessarily those who have intelligence or wealth or prestige – those are the people that God invites to be a part of His family.

God says I have new Kingdom rules. It's as if Paul is using a megaphone to shout into the culture of the Corinthian church and saying Corinthians, you are living by the wrong rules. The reason you are having conflicts, the reason why you are immature spiritual, the reason you can't be developed and be used by Christ, the reason why there is clashes within the church, outside the church is because you're living by a worldly wisdom. You need to flip that upside down and see a Godly wisdom. You see, you see a new standard.

Now, if you're starting to feel a little pressure and you're starting to think why does God do this because I'm feeling really low here? Well, look at verse 29. So that, see that? When you

## MESSAGE TRANSCRIPTS

Series: 1 Corinthians *Unity out of Division*

The Foolishness of Preaching the Gospel Pt. 2

1 Corinthians 1:26-31

Tim Armstrong, Senior Pastor

Weekend 07.17-18.10

see those words what does that mean? I've taught you this before. When you see the words so that what does that mean? That is a purpose statement. It's a purpose clause. It's when the writer is about to tell you why he is saying these things. So that God chooses these people so that no human being might boast in the presence of God. Now it's starting to make sense isn't it? God is saying I've chosen you because in and of yourselves you could never come to me no matter who you are. The world system would think, well, it needs to be those who are powerful. It needs to be those who are strong. It needs to be those who are of noble birth. They surely could come to God. God is saying, no. That's not how I work. Nobody can come to me. No one can boast before me.

The word boast – great word. The best way to describe it – it's stiff necked. Have you ever had a stiff neck before? I had a stiff neck a few weeks ago. You can't turn your head right? If you want to see someone you have to turn your whole body. You can't just turn your neck. It looks kind of royal doesn't it? You just kind of turn. That's when the Old Testament prophets would want to ridicule the people because of their pride what did they call them? They called them stiff neck? Right. Listen, stiff neck people can not come to God. It's God and God alone that draws. And who does He draw? He draws those who in and of themselves think that they already could never match up.

If you look into this list and you see these words like foolish, weak, low, despised that might be where we start but that's not where we end. The beautiful thing about this is that God takes those who have no nobility in and of themselves to come to Him and He gloriously transforms them, notice this in verse 30 – IN CHRIST. He is the source of your life in Christ Jesus whom God made our wisdom, our righteousness, our sanctification, our redemption.

Did you realize that little phrase, IN CHRIST is so critical because it now defines who we are. It defines what we are. It defines how we are to think of ourselves. Now, scholars, they love to see when things are repeated in scripture especially when an author repeats something. They get giddy like school girls when they see something repeated like a dozen times. If an author repeats a particular phrase or a word a dozen times they get thrilled because they can look at this word. They can define this word. They can turn it upside down. They can pair it with what's going on before and after the word. They get a real sense of what the author is trying to say. This phrase IN CHRIST used ninety one times in the New Testament. What do you think God is trying to communicate? You see this phrase everywhere. You look in the book of Romans – you can't get through the book of Romans without seeing the phrase IN CHRIST; the righteousness IN CHRIST; made alive by God IN CHRIST; there is now no condemnation for those who are IN CHRIST. You just see it all over the place. Ephesians – every single chapter you see this phrase IN CHRIST. God is trying to communicate something to us. What is it? What does it mean?

When you hear the phrase IN CHRIST you need to think of your most closest, intimate personal relationship and escalate it because what God is saying in this is that He is now inviting us in to the most wonderful relationship that we will ever have or experience. The

## MESSAGE TRANSCRIPTS

Series: 1 Corinthians *Unity out of Division*

The Foolishness of Preaching the Gospel Pt. 2

1 Corinthians 1:26-31

Tim Armstrong, Senior Pastor

Weekend 07.17-18.10

Trinity completely self contained, Father, Son, Holy Spirit. And yet, they choose to bring others into that relationship and how he defines that is IN CHRIST.

I was talking to Deering this week. He has a nephew who's name is Jack. About six years old – the same age as my son Jack and so we often share Jack stories between the two of us. And his nephew Jack was going to interview at a Christian academy in Columbus. That's where his parents are sending him to school but you have to go through an interview. So his mom was prepping him for this interview and saying now listen, Jack, they're probably going to talk to you about Jesus. And so she was helping him understand some things that he'd learned in church and he'd been growing up in a Christian home and so he had developed a good understanding of who Jesus was and so he said, ok – that's fine. Well, they go into the interview and the person conducting the interview was going through some things with Jack and his parents and Jack must have become somewhat frustrated about halfway through the interview because he let out this huge sigh and he hung his head. And the interviewer stopped and said Jack, what's the problem? Jack said, well, when are we going to talk about Jesus? I thought we were going to talk about Jesus? And she said, well, yes, we can talk about Jesus. What do you think about Jesus? He said, I love Jesus. He was exhibiting the intimacy of being IN CHRIST – the fellowship of being IN CHRIST. He wanted to talk about Jesus. He wanted to experience Jesus. He wanted to learn about Jesus. He wanted to follow Jesus. He wanted to be obedient to Jesus. There was something now that was overtaking his entire life. The world's system was fading away this whole new system was coming in light and he says I love Jesus. That's what it means to be IN CHRIST.

You're not part of the old system any more. You're IN CHRIST now. The old system thought we were foolish and weak and low and despised and really didn't think any thing of us. And yet, God comes along and says no. You're not foolish or weak or low or despised – that's what the world thinks. Do you want to know what I think of you? I think so highly of you that I'm going to bring you into this relationship with Christ and I'm going to give you four things. I'm going to give you four benefits to being IN CHRIST. And we see them all right in verse 30: wisdom, righteousness, sanctification and redemption. He says I'm going to give you wisdom. This is so profound. Listen to this. He says IN CHRIST Jesus whom God made our wisdom.

Do you realize what you receive when you become a follower of Christ? You receive the wisdom of God. Now, what did the Greeks desperately want? Wisdom, philosophy. They went to school for it. They stood in line and listened to philosophers. They read about it. They went to different areas around their cities and around the country, around the Roman Empire to hear and to follow philosophers and what does Paul say? Paul says when you become a person IN CHRIST he gives you God's wisdom. You might not feel very smart. You might feel somewhat simple minded. You might feel somewhat foolish. You might feel like you deserve this list but God says that's what the world thinks. I'm giving you my wisdom.

## MESSAGE TRANSCRIPTS

Series: 1 Corinthians *Unity out of Division*

The Foolishness of Preaching the Gospel Pt. 2

1 Corinthians 1:26-31

Tim Armstrong, Senior Pastor

Weekend 07.17-18.10

Not only that but he's saying I'm giving you my righteousness. Do you see that? Interesting term that he would use – righteousness. What does that mean? You know, we don't use that word. You don't heard that word, I mean, unless you're like a skater and you're like "righteous". We don't use it in a regular type of conversation. So what does it mean?

Well, the best way to understand is what scripture tells us. We have scripture define scripture. Come with me to 2 Corinthians, chapter 5 and you can see, I'll explain to you what righteousness means and what it means to you as a follower of Christ. You are given righteousness – 2 Corinthians 5:21, end of the chapter, climactic part of the chapter Paul says this, for our sake. Who's sake? Our sake – those of us in Christ so this relates to you. For our sake He made Him, God made Christ to be sin who knew no sin so that in Him we might become the righteousness of God. This is talking about the great transfer. Do you understand that? That means that God has taken your unrighteousness. Put it on Christ. That's the cross. He's taken Christ's righteousness and now put it on here. He's declared you righteous. Now, how does God see you? God sees you as if he sees Christ. He sees you as righteous. Do you hear that? Because you're in Christ God sees you as righteous. Stop worrying. Stop the fretting. In Christ you're seen as righteous.

This is a great word. It comes out of a Mesopotamian background. Literally the word means river reed. If you've ever been along the Nile you'll see these river reeds. They are about nine or ten feet tall; straight and poker straight. And they actually used to be used in construction. They would take this reed. They would put it against the footer and against the header and lay it up against the wall and be able to tell how straight the wall was. What God is saying by using this word is that now that you are in Christ you are straight. You're not crooked any more. You're straight because you have received the righteousness of Christ.

Philippians, chapter 3, go there. It's a couple books away. You go Ephesians, Galatians, Ephesians, Philippians 3. I want you to see in verse 8 but I'm going to start in verse 9 so you keep turning. Verse 8 he says indeed I count everything as loss. Paul is saying I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. That's an amazing statement. Here was a noble man; an educated man; a man of influence; a man in a position of honor and he says I give it all up. I count it as worthless. I count it as dumb is what he's saying; rubbish. Why? In order that I may know Christ. Verse 9 – this is what I want you to see. And be found in Him not having a righteousness of my own that comes from the Law but that which comes through faith in Christ the righteousness from God. There it is again. It's coming from God. It's been given by God. Provided through God. That depends on faith. Do you realize that when you become a person of faith IN CHRIST what does God give you? Wisdom. Righteousness.

Third thing – Sanctification. What does that mean? Set apart. I heard someone say it. God bless you. That just made my day. That means set apart. What does that mean? We learned it about six, eight weeks ago. It means that you have been set apart to what? Holiness. God has now given you the ability to walk in holiness. He's given you sanctification.

MESSAGE TRANSCRIPTS

Series: 1 Corinthians *Unity out of Division*

The Foolishness of Preaching the Gospel Pt. 2

1 Corinthians 1:26-31

Tim Armstrong, Senior Pastor

Weekend 07.17-18.10

Fourthly, He's given you redemption. When you hear the word redemption think this – think buy back. He's bought you back from what? The world system. Remember? 1 Peter chapter 1? We were bought not with silver but with Gold but with precious blood of Christ.

Do you know why Paul is saying all of this? Paul is trying to re-orient them. He's trying to lay a foundation so that he can deal with the crude is going on in the Corinth Church. If you want to deal with the crude that is going on in your life then do you know what you have to do? You have to lay a new foundation. You can't depend on worldly wisdom. You have to depend on the wisdom of God and you can't come to it stiff necked saying, you know what – I'm all that. You have to come saying I do not deserve. The world sees me as foolish. The world sees me as weak. The world sees me as low and despised but my God has chosen me anyways and He's given me wisdom. He's given me righteousness. He's sanctified me and redeemed me. And so, how do we respond to this God who has done this?

Verse 31. Let the one who boasts boast in the Lord. Now we say God it's not about me. It's never been. It's always been about You and so I give You the glory. I give you the credit. I didn't do this in and of myself. You did it and so now I boast in you. I give you my life. I give you all the glory. So that's what you've been called for. That's what you've been called to and when you lay that foundation over your life, listen to me – there's nothing in this world that can steal your joy or destroy your hope. I don't care how bad your marriage gets, how bad your finances get, how upside down your life becomes. You always have a returning foundation to build upon. And so we say I boast in the Lord. Not in what I have or don't have or what I bring or what I don't bring. I boast in the Lord alone.

Let's pray together.