

2 Corinthians 10

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[0 : 00] And we don't know if the Apostle Paul had kids. It's one of those unknowns. Was he a single man? Was he a divorced man?! It can be tough.

Can't it when your kids keep you up in the night? Not that I know much of that. But I'm told it gets tougher, doesn't it? As kids grow up, it doesn't get any easier. When they're young, they tread on your toes.

When they're old, they trample on your heart, one writer says. And I think there's something about happening in Corinth. It's hard, isn't it? I'm sure for those of you who are parents of older children, it's hard standing back and allowing your children to make their own mistakes.

You can warn them, you can reason with them, you can appeal to them. But ultimately, you can't live your lives for your children, can you? And here in this book of 2 Corinthians, particularly in this closing chapter, Paul is writing as a parent in pain.

He's planted the church in Corinth. These Corinthians are his children, his spiritual children. And as he writes, he sees that they are heading for serious trouble. Largely because of the influence of the super-apostles.

[1 : 23] That's what he calls them. That's in verse 5 of chapter 11. And he's being sarcastic. Calling them super-apostles. But the Corinthians loved them. The Corinthians had their posters of these super-apostles on their walls.

They were like spiritual adolescents. So in the first letter, Paul talks to the Corinthians. And he says, I've got to give you milk, because you can't yet handle strong meat. But it seems in two Corinthians, they've grown up a little bit.

But now they are Christian adolescents. And there's a struggle going on for their mind and heart. After the Corinthians, a battle for their souls, for their loyalty.

For their loyalty to Paul, who was their spiritual dad, so to speak. It's been challenged. Why listen to him? Says the super-apostles. And this happens, doesn't it? When kids grow up, at times they stop listening to their parents.

There's a saying, isn't there? I was amazed how much my parents had learned by the time I was 21. But they go through a phase where they think their parents don't know anything.

[2 : 28] Maybe some of you as children are like that. No, you just don't know my parents. They don't know anything. And so you listen to your friends. Or you listen to pop stars. Or you listen to your sporting heroes.

Over the time of idol worship, they idolise these super-fossils, if you like. And something like that is happening in Corinth. And it's a very important issue, because who your heroes are has got a lot to say about who you are.

The people that we admire are the people we want to be. The person that you admire is the kind of person that you'll become.

So who are your heroes tonight? Who do you admire? Who are your role models? Who is the person that you would most like to meet? Who would you open up your heart and mind to? Will it be the Apostle Paul, your spiritual father? Or will it be the super-apostles, he asks the Corinthians? That's the question in 2 Corinthians 10. Why would you choose Paul, who by all accounts, this man is kind of a stupid back, he's got kind of balding, he's got slightly beetle eyes, he's got a very impressive character.

[3 : 37] Probably he had some sort of eye complaint that made him look a little bit odd. And he wasn't a very good public speaker, by all kinds. Why would you follow him instead of these super-apostles?

Who were on the conference circuit? Who were dazzling speakers, quite good looking. They sounded so great. They had dynamic personalities. Who are you going to follow? Who's going to be your hero? Little Paul, or the super-apostles?

Now let me give you some reasons tonight why you should choose Paul over the super-apostles. The first reason is Paul's hero is Jesus. Paul's hero is Jesus. And then the opening verses, why do you follow Paul?

Because over and over again, he exhorts his converts to follow him as he follows Christ. And notice as the chapter opens in verse 1, how he appeals to these Corinthians. I myself, Paul, entreat you by the meekness and gentleness of Christ.

I appeal to you. He's picking up the allegations of the Corinthians. And here he's being sarcastic. The things the super-apostles are saying about him. I, who am humble when face to face with you, but who am bold towards you when I'm away.

[4 : 44] He's very upfront. He's modelling himself on Christ. Can you see that? Meekness and gentleness may not be cruel, might they?

But it is Christ-like. And it may not be the image that you want in Corinth to be meek and gentle, but if you are a Christian, it is Christ-like. Look at verse 10. They say his letters are weighty and strong, but his bodily presence is weak and his speech of no kind.

Well, they were saying those same things as the Apostle Paul, wasn't they? But look what he says in verse 1 again. I myself, Paul, entreat you by the meekness and gentleness of Christ. I am humble when face to face with you, but bold towards you when I am away.

Now that takes the wind out of their sails a little bit. Because they've accused him of being a bit of a wimp, haven't they? Who's bold at the distance and yet timid face to face. He's a lion in the pulpit, the Apostle Paul, but he's a lamb out of it.

He's a kind of spiritual bully. And so when you get a bully, you know what are bullies like? They're really strong, they're crowded, but as soon as you get them on their own, they're cowards. That's what all bullies are. And that is what they were saying about the Apostle Paul.

[5 : 55] He writes these stern letters, severe letters. He frightens the living down outside of us, but get him on his own. He's not so impressive. And that's what he's saying in verse 10. He's just a wimp.

Hiding behind his letter writer. But face to face, well, he's not so impressive. What is Paul's answer for that? Well, his answer is this. Don't mistake meekness with weakness.

Do you remember Gentle Jesus, Meek and Mild? Do you remember how Gentle Jesus, Meek and Mild, Drool for Money, Changes out with a whip? Don't mistake meekness with weakness.

In fact, if you go back to the first letter of Corinthians, 1 Corinthians 4, it's interesting. He says, I'm not writing this to shame you. I'm not writing this to shame you. 1 Corinthians 10, 1 Corinthians 10, verse 14.

He says this, is that right? Is that the right reference? 1 Corinthians 10, verse 14. No, that isn't right. 2 Corinthians 10, verse 14.

[6 : 57] That's the chapter. Don't mistake weakness, meekness for weakness. Shall I come with you with a whip? Think of verse 14. We will not go past beyond our limits, but with those only with regard to the area of influence, God has assigned to us.

That isn't the right reference. I need to learn to write my notes. Paul says, at some point in Corinthians, you're going to have to trust me. Shall I come to you with a whip? Like Jesus in the temple. Shall I come with you with a whip?

Now, it's sometimes said, is that when you point a finger at someone, how many have you got pointing back at you? Three. When you point a finger at someone, there are three fingers pointing back at you, and this is what is happening here.

And it's true, here in 2 Corinthians 10, so we often accuse others of the very things that we are guilty of. And you notice in verse 2, they accuse Paul of really being worldly, of walking according to the flesh.

Can you see that? He calls it walking to the flesh. But that is exactly what the super apostles were doing in Corinth. I beg of you that when I'm present, I may not have to show boldness with such confidence as I count on showing against some who suspect us of walking according to the flesh.

[8 : 15] That is exactly what they were doing. He's just a spiritual wimp who lives by the standards of the world. That's what they were saying about Paul. That's the finger they were pointing, but the three fingers were pointing back to them.

Listen to what Don Carson says in his commentary on this book. We increasingly inhabit a time and place in Western history when humility is perceived to be a sign of weakness.

Where weakness is taken for a vice and not a virtue, where path is more important than substance. When leadership, even in the church, frequently has more to do with politics, bazaars and showmanship, or with structure and hierarchy than with spiritual maturity and conformity to Jesus Christ.

Then the budget is thought to be a more important indicator of ecclesiastical success than prayerfulness. And when loose talk of spiritual experience wins an instant following, even when that talk is mingled with a scarcely concealed haughtiness that has learned neither humility nor tears. Now that is precisely what's happening in Corinth. The super apostles were using the weapons of this world. Personality, eloquence, physical presence, image, PR, the very things that they're accusing Paul of.

[9 : 27] And Paul is saying in verse 3, I beg of you when I am present I may not have to show boldness with such confidence as I count on showing against some who suspect us of walking according to the flesh.

That's verse 2. For though we walk in the flesh we are not waiting war according to the flesh. For the weapons of our warfare are not of the flesh but of divine power to destroy strongholds. We destroy arguments on every lofty opinion raised against the knowledge of God and take every thought captive to obey Christ.

It's a very powerful description of what gospel ministry is. See what he's saying? He's saying to us you are not going to reach people for Jesus Christ.

You are not going to win people for Christ with smooth talk and powerful personalities and spin and good PR. That's so superficial. And yet so many of us as Christians fall for it.

Here is one Christian ministry. They are genuine. You can look them up on the internet. They are called the Power Team. And this is how they advertise themselves. They were in London two years ago. The Power Team is a group of world class athletes who are also world class speakers.

[10 : 40] We use our talents to spread the gospel and inspire people around the world to make positive changes in their lives. We utilise visually explosive feats of strength to infuse, astound, and to inspire crowds from both the Christian and secular community.

We must have placed our confidence in appearance, in personality, in eloquence, and yet we do, don't we?

Come and see, come and hear so-and-so. He's such a good speaker. He's got such a dynamic testimony, so dramatic.

That's where we talk. And what that is like, it is like laying seats from a deep medieval castle with a peace sheet out. But that's the way we behave.

We trust in the things in this world. So if only we could make our church services just a little bit more lively. If only we could make the music just a bit better.

[11 : 45] Oh, if we do get a new building, then people will become Christians, won't they? No, they won't. No, they won't because the human heart is a stronghold. The human heart is a stronghold which is shut up against Christ and people are not going to open up to anything other than the gospel of the Lord Jesus Christ, which is the power of God for salvation.

So it's a picture of a medieval castle surrounded by a drawbridge with a moat. You see them on the telly. You've visited them. And surrounded by these bulwarks there's a moat. The drawbridge is pulled up.

It's battering rounds, machines of war, the enemies, lay siege to the castle. That is the picture now of what we're up against. And that is what the gospel ministry is all about. And people will do anything rather than surrender to Jesus.

So improving the music in church is not going to get them to surrender to Jesus. Cutting the sermon down, although that might be more enjoyable, is not going to get people to surrender to Jesus.

Changing the building is not going to get people to surrender to Jesus. People will do anything than surrender to Jesus. They'll have all sorts of arguments not to surrender to the claims of Christ.

[12 : 58] And the longer you hold out, the more arguments they come up with. Why you shouldn't be a Christian. The more reasons that you have for holding on to your independence. Somebody said to me this week, I'll come to your church but you'll never make me a Christian.

What sometimes happens is people sometimes lock themselves in that castle and they lose the key. So let me quote you from Douglas Copeland, the modern author. He's the guy that coined the phrase Generation X, which I can never work out whether I'm in or above or below.

But at the end of one of his books, listen to what he writes. He says, now here is my secret. Listen to this. He's not a Christian man. He says, here is my secret and I tell you it with an openness of heart that I doubt I shall ever achieve again.

So I pray that you are in a quiet room when you hear these words. My secret is that I need God. That I'm sick and can no longer make it alone. And I need God to help me.

I need God to help me because I seem no longer capable of giving. I need God to help me be kind as I seem no longer capable of kindness. I need God to help me love as I seem beyond being able to love.

[14:08] Poor man. He's locked himself in his stronghold, in his citadel and he's desperate to get out but he can't. And what he needs is he needs Jesus to come and conquer him.

C.S. Lewis describes how it happened to him, doesn't he, in his book, Surprised by Joy, how his stronghold felt. It's a brilliant piece of writing. I'd always wanted above all not to be interfered with. I'd wanted to call my soul my own. See there he is in his stronghold and the drawbridge is up. I'm the captain of my fate, the master of my own destiny. That's the human heart, that is human nature, that is stronghold.

He then describes how he realised that God demanded total surrender from him. He said the demand was not even all or nothing. He says the demand was simply all.

And this is what he says, you must picture me in that room in Magdalene College, night after night, feeling, whenever my mind had lifted, even a second from my work, the steady, unrelenting approach of him who I so earnestly desired not to meet.

[15:12] That which I greatly feared had at last come upon me in the Trinity term of 1929 I gave in and admitted that God was God and knelt and prayed.

Perhaps that night the most dejected and reluctant convert in all England. But who can duly adore that love which will open the high gates of the prodigal who is brought in kicking, struggling, resentful and darting his eyes in every direction for the chance to escape.

That is how C.S. Lewis became a Christian. Jesus conquered him. Jesus stole the stronghold of his heart. And C.S. Lewis is putting up all sorts of arguments, all sorts of reasons, all sorts of excuses why you shouldn't become a Christian.

You know what an excuse is, don't you? Someone has said an excuse is the skin of a reason stuffed with a lie. And those are our defences. And C.S.

Lewis was not captured with honeyed words, or forceful personality, but by the simple explanation of the gospel. Let me apply this to you. You may be here tonight and it's brilliant if you're here tonight, whatever state you're in, but it may be that you're here tonight and you're not a Christian.

[16:27] And you're still holding out on Jesus Christ. But look with me at verse five. So what the apostle Paul says, we destroy arguments and every lofty opinion raised against the knowledge of God and take every thought captive to obey Christ.

This is what gospel ministry is all about. It's not about liking the songs. It's not about liking even the sort of people that come to church. It's about having every argument and every excuse dealt with. Look at what he says, we take captive every thought. Think about the implications of that for a moment. Every thought. Do you understand that for a moment? Jesus wants your every thought to be obedient to him.

That is a totalitarian claim, isn't it? He doesn't just want a couple of your thoughts at 10.30 on a Sunday morning and 6 o'clock at night on a Sunday. He wants every thought to be taken captive. Every thought to be made obedient to him.

That is an absolute claim over us. Think about the implications of that. If a police officer walked in here tonight like one just has, it needs under cover, he's off two to your eyes.

[17:41] And the police officer is basing and he said, I want you to move your car. You probably would, wouldn't you? I do that. You would obey him. Why? Because you are a citizen and he is a law enforcement officer.

And a policeman has got a certain amount of authority over you. He can tell you where to park your car. But he can't tell you to get married to, can he? The policeman can't tell you what career you are to follow.

He would be exceeding the limits of his authority if he does that. He's got a kind of devolved authority because his role as a police officer. But Jesus demands every thought of yours to be obedient to.

You see, he claims every thought. Let me put it like this to you. Either you are created or you are an accident. I don't know there's anything between those two possibilities.

Either you've been created or you are an accident. You may say, well, I'm an accident. Big deal. I'm quite happy with that explanation of how things are. People are, aren't they? I can think what I want.

[18:44] I can do as I please. I am answerable to no one. I'm the captain of my fate. I'm the master of my destiny. Well, if that is what you think, you are entitled to think in that way, but you need to live like that.

You need to be consistent with that and with that worldview. If you think that it is all an accident, that there is no meaning, there is no morality. It's just a huge mistake. It's a big accident. You need to live consistently with that.

But on the other hand, if you are not an accident, if you've been created, then your creator has got absolute rights over you, hasn't he? If you have created something, you have got the rights over it. We call it, don't we, copyright? So let's imagine, let's imagine Maria writes a song, and before she copyrights it, Robert steals it.

And Robert puts it on the internet, gets it onto YouTube, I'm going to say MTV, they don't even know what MTV is, and Robert begins to make millions out of it.

[19:47] Now Maria would feel rightly outraged over that. Somebody stole her song. If it wasn't for her, that song wouldn't exist, but Robert has stolen that song, and it's not his song.

And he's the one using the song to make all that money. The one using the song to make all that money couldn't have produced that song. Now that's a silly illustration. But the point is, you could not be you, apart from God.

You would be made by him, in his image, and in his likeness. That's why the doctrine of creation is so important. You could not be you, wherever you are, apart from Jesus.

And every thought belongs to him, he made you, he is your creator. You were made by him and for him, and in him you live and move and have your being, and you would not be you, apart from him, and he demands your every thought that you've ever had to be taken captive and made obedient to him through the gospel.

He comes after you, that's what it means to be a Christian. But through the gospel he besieges the human heart, the human heart that has fallen under enemy hands, that's the tragedy of the fall.

[21:02] The tragedy of this world is that the prince of this world, the devil, has blinded the minds of those who do not believe less they should believe. And Jesus in his grace and mercy and love and by the power of the spirit through the gospel comes after us like the hound of heaven.

And he chases us down and he besieges the human heart that has been captured by the enemy. And right now your heart is under siege if you're not a Christian. And divine weapons are being used to get you to surrender.

You can pull up the drawbridge and you can continue to live your life independently of God if you like, but you need to recognise what you're doing. Why was Bertrand Russell not a Christian?

Do you know Bertrand Russell? He wrote a very famous book called Why I'm Not a Christian. But in that book as far as I'm told he doesn't tell you why he wasn't a Christian.

He comes up with arguments and Bertrand Russell comes up with excuses but he doesn't tell you actually why he wasn't a Christian. Should I tell you why? Bertrand Russell wasn't a Christian and the reason was because he was a pervert.

[22:14] You read the story of Bertrand Russell. You read his biography. I've just read Paul Johnson's great book called The Intellectuals. It's very helpful in helping me with my inferiority complex.

But when you read it, when you read about Bertrand Russell is the reason he wasn't a Christian was because he didn't want to obey Christ in the area of his morals. And actually all his intellectual arguments, they're just a smokescreen.

Do you see what Paul talks about arguments and pretensions and lofty, what does he call them? It's fantastic, isn't it? Lofty pretensions. Lofty pretensions.

What is that? It's something that lifts itself up against the claims of Christ and no amount of clever apologetics would ever persuade him. Paul says by the meekness and gentleness of Christ I appeal

to you.

I appeal to you. It is Jesus coming after you, laying siege to your heart, taking captive your thoughts. And yes, you can hold out against him. Jesus will not force himself upon you.

[23 : 22] He will not force you to do something that you do not want to do. But the wonderful thing is about Jesus, he will make you willing. In the David's power, he will set your hearts free so that you can freely choose him.

Isn't that an experience as Christians? There's a sense in which it has to be him. We would never, I would never, you would never become a Christian on your own, off your own bat.

And yet we willingly surrender to the Lord Jesus Christ. Isn't that what happens? That is how the gospel comes into our lives. Four points of application as we close. First, gospel ministry of spiritual warfare.

Gospel ministry of spiritual warfare is a battle for the minds and hearts of men and women and boys and girls. We all know, don't we, that in warfare, strange things happen. Sometimes things go wrong in war.

There's such a thing as friendly fire. It's bizarre, there's nothing friendly about it, when your own troops open fire on you, but there's certainly nothing friendly about the attack on the apostle Paul.

[24 : 22] Look at verse 7. Not only are they calling into question his ministry, but they're calling into question whether he's a Christian at all. Look at what is before your eyes. If anyone is confident that he is Christ, let him remind yourself that just as he is Christ, so also are we.

They're calling into question whether Paul was a Christian, that is friendly fire. And so he promises to court-martial them. Look at verse 6. Being ready to punish every disobedience when your obedience is complete.

He's promising there to deal with the members of severely, because we're at war. And as a church we are in a battle for the minds and hearts of people and this sniping doesn't help.

He is saying, so watch out, when I come I will deal with this. It is tragic, isn't it, that as Christians we often snipe at one another. We fight each other when we should be fighting Satan.

Satan was blinded in the eyes of those who believe and don't believe. the battle for the souls of men and women. Well it's demolishing Satan's stronghold, not putting the boot into one another.

[25 : 32] C.S. Lewis again who says that this world is enemy occupies territory. Christianity is the story of how the rightful king has landed in the skies and is calling us all to take part in a great campaign of sabotage.

Is that what we should be about? That is what Paul is saying. He's saying to the Corinthians we cannot afford to snipe at one another verses 2 and 3. We live in the world but we don't use the world's weapons.

And that's the difference between Paul and the super apostles. Look at verses 13 to 16. It's a difficult verses. But it says thisdensdens. We will boast only with regard to the area of influence God assigned to us to reach even to you.

For we are not overextending ourselves as though we did not reach you. For we were the first to come all the way to you with the gospel of Christ. We do not boast beyond limit in the labours of others. But our hope is that as your faith increases our area of influence among you may be greatly enlarged.

so that we may preach the gospel in lands beyond you without boasting of work already done in other areas of influence it's the difference really between the ministry of evangelism and proselytizing it's the difference between evangelism and what cults do Jesus talks about that in the Pharisees in Matthew 23 he says to the Pharisees you travel over land and sea to win a single convert and then you make that convert twice as much a child of hell you hypocrites that's what Jesus said to the Pharisees to evangelize is to win converts to Jesus to proselytize is to win converts to yourself or your cause and that is what the super apostles were doing in verses 13 to 16 they're challenging his authority they're on his turf so to speak they are sheep stealing they're not evangelizing and he talks about the lands beyond you Paul wants to get out there with the gospel he wants to see strongholds of Satan come tumbling down to demolish pretensions by preaching the gospel out there in the world but they want to get into the church to win converts for themselves you see that Paul wants to go beyond themselves actually they want to win people themselves in the church and that's what's happening in Corinth

[27 : 45] Paul is a pioneer they are parasites feeding off what has already been done and that is what these apostles' work was they were feeding off what Paul had already done so where do cults

go?

they go for disillusioned Christians that's where they go isn't it? and there's a danger for us as a church are we reaching the last or are we competing for the found?

wanting to see people come to Christ or come to my position and join the empire the sphere of the activity is the world that's the second thing that is our field we don't use the world's weapons we don't live by the standards of the world but we do live in the world that's what Paul is saying the virtual apostles actually they don't live in the real world they live in some kind of virtual reality this world of kind of super spirituality that is in the real world John Wesley travelled 250,000 miles on horseback he preached 40,000 sermons and the religious authorities of his day absolutely hated him they tried to stop him they tried to confine him to his parish they had parish boundaries like they do today and an Anglican minister is not supposed to go outside of his parish and preach in someone else's parish and they tried to stop him but he said the world is my parish whenever I see one or a hundred men running into hell be it in England, Ireland, France, Europe Asia, Africa, America I'll stop him if I can as a minister of Christ

I will beseech them in his name to turn back and be reconciled to God were I to do otherwise were I to let any soul drop into the pit whom I might have saved I'm not satisfied that God would accept my plea Lord he was not of my parish so gospel work is spiritual warfare and it happens out there in the world our field is the world not the church and the third thing in gospel ministry is we need to seek divine commendation and stop making human comparisons to the verse 12 not that we dare to classify or compare ourselves with some of those who are commending themselves but when they measure themselves by one another and compare themselves with one another they are without understanding you see these super apostles they form themselves into a mutual admiration society and so they got on the conference circuit what you notice is once you get onto the conference circuit it's actually you just ask each other to speak at each other's conferences

I don't know if you notice that's in America all the time there's what 12 of them and they all just ask each other to speak at each other's conferences and it's the same thing in the UK can't happen here well here they were writing their own CVs they wrote their own puff pieces they commended themselves and then they compared themselves with others and Paul quoting Jeremiah says verse 17 let him who boasts boast in the Lord that the one who boasts boast in the Lord for it's not that the one who commends himself is approved but the one whom the Lord commands and if we're going to boast let us boast on what God has done not what we're doing there is an astonishing amount of boasting in churches and if we're going to boast let us boast what God has done not about what we're doing Cliff Barrow is kind of Billy Graves the right hand man of the campaigns he's a great singer and he was once introduced in such glowing terms that he was greatly embarrassed and he said this it just makes me feel so uncomfortable when someone tries to give me credit for what God has done it just makes me feel so uncomfortable when someone tries to give me credit for what God has done

[31 : 33] Richard Baxter was a minister in the 17th century he's one of the great Puritans he converted a whole town to Christ really when he came to Kidderminster there was hardly a Christian in the place and when he left there was hardly a non-Christian there and he was there for a long time and he painstakingly went to every house and catechized every household and in the end nearly everyone had become a Christian and on his deathbed he said I was just a pen what glory is due to a pen and that is how Paul feels that if we are going to boast he says let us boast what God has done Paul's accreditation comes from God and not from man and that's what he's saying in verses 12 to 14 not that we dare classify or compare ourselves with some of those who are commending themselves but when they measure themselves by one another and compare themselves with one another they are without understanding but we will not boast beyond our limits but we'll boast only with regard to the area of influence God has assigned to us to reach even to you for we are not overextending ourselves as though we did not reach you for we were the first to come all the way to you with the gospel of Christ you see what he's saying look at my record he's saying I don't look great

I might not be much I might not be much of a speaker I may not be very physically imposing I may not have a charismatic personality but God has used me and you are the proof of that what he says let's go to a paternity test here are the apostles that are challenging my rights over you as your apostle well let's do a DNA test who's your dad they're just muscling in their parasites they take the credit for what doesn't belong to them so gospel warfare gospel work is spiritual warfare not a PR

exercise to get people to church there is an enemy and if the gospel is preached in the power of the Holy Spirit nothing else can save people and the field is the world and we must not allow our energies to be drained away from that and we need to be seeking God's blessing not human recognition and the very last thing is who is going to be your hero will it be Paul or the super apostles who will we model ourselves on

Thomas Carlyle the Scottish 19th century historian said this don't mistake celebrity for heroes a hero has done something and he's an inspiration for others a celebrity is well known for being well known and we live in a culture that is well they're mad for celebrities they're voyeurs of the rich and famous infatuated by celebrities and sadly that is true in the church who will you choose Paul or the super apostles let me finish with this quote I've said let me finish about five times I will listen this is written by a Christian author what sort of Christian do you admire he says speaking personally I admire Christians who choose to go to the hard places where pioneer evangelism is the order of the day I admire Christians who like Paul are thinking of the next challenge to their ministry not resting on their laurels boasting of their past achievements

I admire Christians like Paul who rely on the spiritual weapons of prayer holiness and preaching to get their evangelism done and eschew gimmicks of secular showmanship I admire Christians like Paul who believe in the power of Christian truth to change the world who refuse to be intimidated by advocates of error no matter how daunting their power base seems to be I admire Christians who hate talking about themselves or throwing their spiritual weight around I admire Christians like Paul who do not take their model for Christian greatness from the glossy world of entertainment or politics but who make their boast in the Lord and draw their inspiration from weakness and gentleness that is my kind of hero what kind of hero do you admire for I tell you the kind of Christian you admire will become the kind of Christian you become let's pray a Christian