

## You are a theologian

**Introduction:** We are teaching others and we are teaching ourselves.

### 1. Our Behavior is being watched

While it is true that words must be used to preach the Gospel, a Gospel witness must be supported by a life that is being continually transformed by that same Gospel.

Mark it down, everything in life is Gospel-related. In the Gospel, the death and resurrection of Christ, we find 8 truths (at least), and these things are found in every area of life:

- i. Justice
  1. An explicit standard
  2. An exacting accountability
- ii. Compassion (like, domestic abuse)
- iii. Condescension
- iv. Provision/Grace
- v. Reconciliation
- vi. Forgiveness
- vii. Suffering
- viii. Submission

So if every part of life is Gospel-related, it either adorns or diminishes the Gospel. Paul knew this, and that is why he goes into what he thinks they might be thinking:

a. *There is the reality that our conduct may contradict, or appear to contradict our mission.*

### 1:15-18

**And in this confidence I intended to come to you before, that you might have a second benefit—16 to pass by way of you to Macedonia, to come again from Macedonia to you,<sup>1</sup> and be helped by you on my way to Judea. 17 Therefore, when I was planning this, did I do it lightly? Or the things I plan, do I plan according to the flesh, that with me there should be Yes, Yes, and No, No? 18 But *as God is faithful, our word to you was not Yes and No.***

Basically, we see that Paul made a connection between his preaching and his plans. “I told you I have been wanting to come and I didn’t.”<sup>2</sup> What changed his mind? Well, this book says that his original plans would have made the Corinthian church sorry. They would have heard (1:8) about the trouble that Paul experienced between these two verses, seen a worn out apostle, and possibly received the correction they were about to receive in 2:5 as the ramblings of a tired, old man. 1 Corinthians 4:9 bears this out as well. Paul intended to visit this church on his 3<sup>rd</sup> missionary journey, and didn’t.<sup>3</sup>

Paul, in 3:2-3, is careful to tell these believers that they are actually walking, breathing Bibles.

b. *Our conduct can also teach bad theology.*

### 1:19

**For the Son of God, Jesus Christ, who was preached among you by us—by me, Silvanus, and Timothy—was not Yes and No, but in Him was Yes.**

This is why we don’t lie to our children. If we are not serious about the omnipresent Santa is omnipresent, then what about a God with the same traits? If you don’t keep your word about ball games and commitments to relationships, what should I believe about the God you serve?

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<sup>1</sup> 1 Corinthians 16:3-6.

<sup>2</sup> When one read Acts 19:21, it looks as though Paul wants to go through Achaia, yet we find a change of plans in Acts 20:3.

<sup>3</sup> The church begun on his 2<sup>nd</sup> journey in Acts 18.

Christ's character drives me to be honest. We ought to be people that desire unmingled signals. We all know about those who are busy explaining themselves.

2. We need to reassure those around us of the truth to which we adhere.

a. By emphasizing what is true of God.

Sing the "Song to My Parents" by Keith Green

1. He keeps promises.
2. The avenue of promises are Christ.
3. We are His witnesses (little "Christs")<sup>4</sup>

**1:20-21**

**For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us. 21 Now He who establishes us with you in Christ and has anointed us is God,**

b. By placing us all on equal ground ("it's true for you and me").

1. We are equally "sealed."

**1:22-23**

**who also has sealed<sup>5</sup> us**

2. We are equally "secure."

**and given us the Spirit in our hearts as a guarantee. 23 Moreover I call God as witness against my soul, that to spare you I came no more to Corinth.**

3. We are equally "standing."

**1:24**

**Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand.**

3. There are times when we need to explain our actions.

a. Benefitting the other (Review 1:23)

**2:1-2**

**But I determined this within myself, that I would not come again to you in sorrow. 2 For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me?**

b. Benefit of the Kingdom

**2:3**

**And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is *the joy* of you all.<sup>6</sup>**

c. Burdening self

**2:4**

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<sup>4</sup> As seen in 2 Corinthians 5:14-20.

<sup>5</sup> This is found in Ephesians 1 and Ephesians 4 and may be alluded to in 2 Timothy 2:19.

<sup>6</sup> 2 Cor. 8:22; Gal. 5:10; 2 Thess. 3:4; Philem. 21; how was all this possible? Paul gave people up to the "grace of God" (Acts 20:34).

**For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.**

- 1). There are times when duties do conflict (country; family; job; organizations).
- 2). We don't always have to speak our minds, to get something off our chests.

1. What kind are you teaching?
  - a. People
    - i. Co-workers
    - ii. Neighbors
    - iii. Children
  - b. How we vote: If both candidates do exactly what they say they will do, which candidate will be the better of Bible believing Christianity in America?
  - c. If we fill our hearts and minds and homes with music that would never be found in our own church, what are we teaching about God? Is He compartmentalized? Is He at my home?
  - d. If we only go to God's house when we are in Hickory and there is nothing else better to do, what am I teaching folks about my
2. What kind am I learning?
  - a. somebody else's shortcomings on God?
    - i. Teaching me that God is fickle or unloving or moody?
  - b. So what kind of theology are you learning, super-imposing your shortcomings on God?
    - i. His love is conditional?
    - ii. His moods are undeterminable?