

# THE METHODS OF THE COURIER

## 1 CORINTHIANS 2:1-9

The Gettysburg Address lasted less than 3 minutes.

It was a mere 273 words. The day was November 19, 1863. The occasion was the dedication of a Civil War cemetery. Lincoln's invitation to the event explained his assignment, "after the oration... set apart these grounds to their sacred use by a few appropriate remarks..."

Abraham Lincoln wasn't even the keynote speaker that day. That was Edward Everett, a former Secretary Of State, and a past Harvard president. In fact, the dedication had been delayed 3 weeks to give Everett more time to prepare. His speech lasted over two hours.

After Everett sat down, and a hymn was played, Lincoln took the platform. He had little aspiration for his words that day. He figured Everett's brilliantly-crafted speech would be the highlight. Lincoln even prefaced his remarks by saying, "the world will little note, nor long remember what we say here..." *How wrong he was.*

In his "*few remarks*" Lincoln redefined the Civil War - not just as a struggle to preserve the Union - which he famously called a "government of the people, by the

people, for the people.” But he called the War “a new birth of freedom” to bring all our citizens a true equality.

Lincoln’s short speech was printed and reprinted, *and noted by the world!* It became one of the most important declarations in US history. Later a newspaper wrote, “The battle itself was less important than the speech.”

And the more we learn about the circumstances surrounding Lincoln’s speech the more amazing it was.

On the train trip from Washington to Gettysburg the day before, he told a companion that *he felt weak*.

That morning he spoke of *dizziness*. An eyewitness of his speech said Lincoln’s face had “a ghastly color” and he was “sad, mournful, almost haggard” in appearance.

After the day was done, and Lincoln boarded the train for the trip back to DC, it was noted the President had *a fever and a severe headache*. A prolonged illness followed. It was diagnosed as a mild case of smallpox.

Imagine, Abraham Lincoln delivered one of the most impactful speeches in history - *while weak, and dizzy, and feverish* - suffering the onset of a dreaded disease.

As we look back on it, the influence of the President’s speech that day - and it’s enduring legacy - can’t be attributed to the man’s domineering presence, or his

eloquent style, or his command of the language, or his appeasement of the crowd - *something else happened..*

A simple man, *in physical weakness and in emotional distress*, dared to declare a righteous vision. He spoke timeless truths, and those words fell like thunder. They caused a quake that rippled all around the world.

It wasn't the speaker himself, or his skill in speaking. It was the force of the truths he spoke, and the sincerity in which he spoke them. And it was as if, the Spirit of God, gave his words a life on their own, and hammered home their meaning with a supernatural power and proficiency.

I bring all this up, because it was very similar to what Paul experienced when he preached to the Corinthians.

Like Lincoln, Paul also spoke in the shadow of an "*Edward Everett*." The Greeks were the famous orators of Paul's era. The Greek era leading up to Paul's day, was known as "[The Golden Age of Eloquence](#)."

In the 5th century BC Pericles had redefined the public speech as a means of motivation. In his famous funeral address he stirred up his countrymen to war with Sparta.

Demosthenes was another elite Greek orator. He was a stutterer who overcame a speech impediment by putting pebbles in his mouth - then speaking through the pebbles. He understood the significance of a speech.

Recently, I visited a webpage that featured *The Top Ten Orators Of All Time*. The last eight were men from modern times - *Winston Churchill, Martin Luther King Jr., Nelson Mandela, Ronald Reagan...* to name a few.

But prior to the modern era the list was empty until you return to the times of the Greeks and Romans. During the Middle Ages when kings and nobles ruled, there was no need for oratory. No one had to make a case, or present a choice. Power was welded by the sword.

It's only in the midst of democratic ideals - where the goal is to sway minds and hearts - that men excel in the powers of speech. In today's era of the ballot box, aspiring politicians have to be able to communicate and persuade. And so it was, in Greek and Roman times.

John Quincy Adams observed, **"In the flourishing periods of Athens and Rome, eloquence was power."**

And this is why Paul's example was so strange.

For rather than *eloquence* he relied on *content*. Rather than lean on *how he spoke*, he trusted in *what was said*.

Paul had truth from God, and He delivered it in a way where it spoke for itself. It was *the Spirit of God*, not *the eloquence of Paul* that made his preaching effective.

Today, perhaps more so than ever, “eloquence is power.” In so many arenas of modern life the quickest path to success is effective, persuasive communication.

As a young Churchill remarked, “Of all the talents bestowed upon men, none is so precious as the gift of oratory.” He knew the might of a well-spoken speech.

But once again, in a twist of irony, God chose to forego the world’s values. He deliberately sidestepped the methods of man. Rather than rely on eloquence, God took another tact. He presented the Gospel in a way and through men, that mock the polish and skill of oratory.

Again, God proves His wisdom is greater than man’s wisdom. God’s wisdom makes man’s wisdom foolish.

Paul begins in Chapter 2, “And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God.”

Here’s been Paul’s theme for the last half of 1 Corinthians 1... God makes choices and works in ways that deliberately insult man’s pride and forces us to humble ourselves before Him. This was seen in the message of the cross and in the makeup of the church.

The Greeks were into wisdom. The Jews were into power. But God chose to save the world by an event that seemed to be the anthesis of both those values.

To the Greeks the cross seemed a giant mistake - a foolish act. To the Jews, it was the ultimate weakness.

The cross was not what anyone would've expected.

It was the epitome of weakness, and it had all the markings of foolishness - yet it was through *the cross of Christ* that God unleashed His wisdom and power.

And *the Church of Christ* taught the same lesson.

Rather than fill its ranks with *the beautiful, the buff, and the brilliant* - God added to His Church *the stained, the slight, the slow*. "Not many wise according to the flesh, not many mighty, not many noble, are called."

Paul said to the Corinthians, look at the members of your church - check each other's resume. There aren't many honor students, or many decorated athletes, or many folks with economic clout and political muscle.

Paul says God chose the "base," or simple folk.

He hand-picked the "despised," *people with a past*. Those others rejected. This was a church of nobodies.

Rather than a badge of honor, church membership was a testimony to God's grace - and that's exactly as God wanted. *The cross and the Church* were an affront to man's pride and sophistication. *Embracing the cross, and joining the Church* both bred humility.

To show His disdain for the values of this world and to breed in us the better way *of humility, and trust, and grace, and love* - God used three teaching tools...

**First**, was **the message of the cross**.

**Second**, was **the makeup of the Church**.

Now **third**, is **the methods of the courier**.

Paul points to himself! When God uses the foolish things to confound the wise, He's not only thinking of *the message*, and *our makeup* - but *the messenger*.

Rather than use a style of preaching the world saw as eloquent... Or a speaker who could spin a phrase - who could dominate a stage - who could work a crowd.

God chose Paul, a man who had given up on "**excellence of speech**" - and worldly "**wisdom**" - and had simply come "**declaring the testimony of God.**"

Here in Chapter 2 *the Courier, Paul the messenger*, describes the method of his own ministry. He relied on **simplicity of speech** and the **power of the Holy Spirit**.

Once there was a church building which had a painting of the crucifixion directly behind the pulpit. The pastor was a large man and blocked the people's view.

One Sunday, he was absent. The Church had invited a guest speaker. One of the kids asked, "**Where's the guy who stands where we can't see Jesus?**" Paul made it his goal to avoid that ever being said of him.

Rather than impress folks with flash, and skill, and well-constructed arguments and philosophies, Paul just pointed people to Jesus. The worse mistake a pastor can make is to use the pulpit to posture and show-off.

Don't ever block anyone's view of Jesus!

Paul writes in verse 2, "For I determined not to know anything among you except Jesus Christ and Him crucified." In his book, "Roads - Driving America's Great Highways," Larry McMurry writes of the miles and miles of roads he drove while exploring America.

Toward the end of his book McMurry contrasts his extensive travels with the sedentary life his father lived.

The furthest dad traveled from his East Texas farm were a few adjacent dirt roads. McMurry concludes...

"I have looked at many places quickly. My father looked at one place deeply..." And this was Paul's strategy when he went to Corinth. Rather than tackle many topics, and show off his broad knowledge, Paul narrowed his emphasis to "*Christ and Him crucified.*"

It's been said, "Timing is everything." And here is no exception. The timing of Paul's ministry in the city of Corinth helps us with the interpretation of his words...



Remember in Acts 18, on Paul's first visit to Corinth he came straight from Athens. His ministry in Corinth was on the heels of his experience on Mars Hill, where he debated the resident Athenian philosophers.

As I mentioned earlier, Athens was the intellectual and philosophical capitol of the ancient world.

The favorite pastime in Athens were daily debates on a rock platform next to the Acropolis. Mars Hill was *the octagon of philosophy*. It staged Greek wise guys, engaging in philosophical cage fights. They'd come with a carefully-crafted idea or argument, and they were tested by other men, as arrogant as themselves.

And Paul was not one to shy away from a fight. He'd gone there to use their platform as an opportunity for the Gospel. The sermon he preached was spectacular.

In hopes of relating to his audience, Paul quoted two Greek contemporaries, Aratus and Cleanthes.

He then cleverly referenced a tomb he'd spotted earlier. The idol-happy Athenians had dedicated it to "the unknown God" - just in case they'd missed one.

But Paul uses the concept to speak of the true God. He says, "I'll tell you about *this God you don't know...*

He made all things - He needs no Temple - He created the nations and their boundaries - He's put a longing in the human heart for Himself - He's patient with sinners - *and He has raised Jesus from the dead!*"

*And with his mention of the resurrection, Paul's time on Mars Hill came to an abrupt end.* Athenian logic and humanism had no room for the supernatural.

There were a few folks who believed Paul and responded positively to the Gospel, but the Athenians as a whole chalked up Paul's assertions as mere superstition, and closed the door on the debate.

Paul was depressed and disappointed - and as he traveled from Athens to Corinth he tried to analyze what went wrong. *Why wasn't there a larger response?*

Paul had tried so hard to be relevant. He'd quoted their philosophers and referenced cultural similarities.

And Paul seemed to be connecting. They were tracking with him... until he mentioned the one thing that wasn't relevant to anything within Greek culture - *the resurrection!* This was so foreign to their thinking.

It wasn't that Paul was wrong in trying to relate to his listeners. It's just that there are indispensable aspects of Christianity that aren't relevant to any audience.

To a materialistic, humanistic people any assumption of the supernatural is going to be mocked and viewed with suspicion. The resurrection insulted Greek logic.

*Just as it insults the humanistic mindset today.*

And to people who took pride in wisdom and power, the cross was also an affront. The two pillars of Christianity - *the death and resurrection of Jesus* - both flow against the human current. Both truths rubs against the grain of every culture - ancient or modern.

When Paul came to Corinth he'd concluded he would try a different approach. Rather than tiptoe around the crux of the matter, *which was the cross* - rather than ease into his message, he would just cut to the chase!

Paul said he was *“determined not to know anything among you except Jesus Christ and Him crucified.”*

Paul was adamant! He refused to let anything enter the conversation that would crowd out or overshadow the saving message of Jesus and His crucifixion.

In Athens, Paul studied the Greeks, and appealed to their *“felt needs”* - issues that were on their minds. He showed how his God fit what they wanted in a deity.

Yet a God who fits *you and your needs* - who you only add-on to what you already believe - doesn't necessarily cause you to repent and truly convert.

Conversion occurs when you're challenged by a God who isn't about fitting in with you and your lifestyle.

Instead, *He can do what you can't - He has what you lack*. He expects you and I to fit to Him, not vice versa.

A person can have all his intellectual questions answered and his emotional needs met, but unless he faces the cross of Christ, he'll remain unconverted.

Whereas a doubter, still skeptical - still reeling from his own emptiness - is shaken by the cross. The cross exposes his sin. The cross demands his allegiance. He yields to Christ, and is saved by the power of God.

This is why in Corinth Paul emphasized, not cultural relevance but *the cross*. He sought conversions, not just conversation. He wanted finders not just seekers.

Realize, Paul's preaching was **content driven** - not **personality driven**. It was *substance over style*.

Rather than flash and splash... rather than wow the crowd, and entertain, and pump up the audience...

Rather than melodramatic and sensationalistic, Paul chose **simplicity**. Sure he was interesting to listen to, and gave a thoughtful, engaging presentation - *just study his sermon before King Agrippa in Acts 22*. Yet Paul wanted the cross to be *the crux* of his preaching!

When men left from listening to him, Paul wanted the message of the cross - *not his funny jokes or gripping stories* - but Jesus and the cross ringing in their ears. Paul preached **Christ crucified** not *himself amplified*.

Helena Modjeska was a famous actress who lived around the turn of the twentieth century. Once at a party she was asked to perform. She presented an amazing oratory in her native tongue of Polish.

The crowd was riveted to her every word. Helena's presentation was powerful, emotion-packed, soul-stirring. It was later, that the talented actress revealed that all she had done was recite the Polish alphabet.

There are preachers today who impress their congregation not with their *Polish* - but with their *polish*.

*Yet they don't say anything!* They can say "*nothing*" better than you've ever heard "*nothing*" said before!

Once, a chaplain for the insane asylum was leaving the auditorium after delivering a particularly confusing, and convoluted, and disjointed sermon. None of the folks who had listened, could make any sense of it.

One of the mental patients pointed to the chaplain, and said, "[There, but for the grace of God, go I.](#)"

Paul chose to keep his preaching simple and to the point. His ministry wasn't about attracting followers to himself. It was about winning followers to Jesus!

And this isn't the case with all preachers - *either then or now*. Too many pastors today try to disarm you with their charm. Motivational speakers do this all the time.

And a pastor who knows what he's doing can move a crowd's emotions - he can tell folks what they want to hear - and appease them with a palatable message - *without really proclaiming the truth of God's Word*.

Too many preachers today are like salesmen. They've got a pitch. They bait the hook, and close the deal, and convince you it's in your best interest to buy.

Whereas, Paul was an ambassador. His job was to put all the cards on the table - articulate the message as faithfully and as clearly as possible. He did this in Corinth - and hundreds, if not thousands, were saved.

Paul writes to the Corinthians in verse 3, “I was with you in weakness, in fear, and in much trembling.”

So much for Paul feeling good and bubbling over with self-confidence! When he arrived in Corinth he was apparently sick, and afraid, and a bit nervous.

Perhaps he was still reeling from the beating and imprisonment he experienced in Philippi - or the riots in Thessalonica - or the opposition against him in Berea.

In recent months, *ministry had been hard on Paul.*

By the time he reached Corinth he was at the end of his rope. He was *burned out* and had *backed off*. The mere thought of speaking for God made him tremble.

Public speaking makes a lot of people tremble.

According to comedian, Jerry Seinfeld, our two greatest fears are #1, public speaking, and #2, death.

Thus, Jerry cracks, the next time you're at a funeral realize most of the people in attendance would rather be in the box, than on the platform delivering the eulogy.

“Glossophobia,” or *the fear of public speaking* is the most common of all phobias. The name is two Greek words: “glossa” or “tongue,” “phobia” or “fear.” When Paul speaks of “fear” in verse 3, it's this word “phobia.”

Glossophobia, or the fear of public speaking, ranges in intensity among people from slight nervousness to paralyzing panic... *but almost everyone has a touch.*

For some people this phobia is so great they avoid public speaking at all costs. They choose a course of study, or a career that won't require speaking to groups.

Some folks show up late for meetings, or even forfeit promotions because it might require up-front speaking.

I don't know what caused Paul's "*fear, and weakness, and trembling*" - but whatever it was it was real to him.

I've been told that running a 5K or speaking to a crowd for 45 minutes, produces about the same amount of stress and strain on your body. It takes a lot out of you.

Like Abraham Lincoln at Gettysburg, Paul was fearful and weak - *to the point of trembling.* Yet the truth he spoke and the power behind him trumped his weakness.

And I've had my moments too - when I was sick, or tired, or exhausted, or leery of what someone might say.

Each time you stand and speak in Jesus' name, you put yourself out there. It can be intimidating, to lay yourself bare in front of other people. Then to do it week after week, and month after month. It wears on you!



I'll never forget the first time I spoke at the CC national pastors conference. Since the conference was at CC Costa Mesa, I knew I'd be standing in Pastor Chuck's pulpit, speaking to my peers. I was more than nervous.

The whole morning prior to my session I couldn't concentrate. Every ounce of strength left me. I didn't think I had it in me to walk to the platform. In fact, I was so weak and fearful, God rebuked me, **"Sandy, you need to buck up. I've called you to this. It's time to get a grip."**

I remember climbing into that pulpit more nervous than a burglar at a police station. I grabbed hold of the podium just to prop myself up... just so I wouldn't fall...

But as soon as I opened my Bible and started into my message, God's Spirit took over. The fear and weakness and trembling left instantly. And when I was done, *I knew even if no one else did* - the results that day had nothing to do with me, but with the power of God working in me.

This was what Paul's **"fear, and weakness, and trembling"** taught him. Verse 4 tells us, **"And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power..."** When Paul came to Corinth he could not have waxed eloquent, even if he'd tried. It just wasn't in him.

In fact, shortly after Paul's arrival God came to him in a night vision. Acts 18:9 records God's message, **"Do not be afraid, but speak, do not keep silent; for I am**

with you, and no one will attack you to hurt you, for I have many people in this city.”

What a wonderful assurance.

But it shows Paul must've been pretty discouraged in the first place to need a supernatural pick-me-up.

When he did speak and people were saved, it was obvious it wasn't due to his cleverness or cuteness...

It wasn't the force of his presence, or the weightiness of his words, or the eloquence of his exposition, or the slickness of his methods... It wasn't *the Paul show*... not at all... not in Corinth. Miracles flowed from this frail courier due to a *“demonstration of the Spirit and power.”*

In 1958 John Stott helped lead a university outreach in Sydney, Australia. A big rally was planned for the final night. Yet on the day before, Stott received news that his father had passed away. In addition to his grief, he had developed a soar throat - *his voice was raspy, scratchy.*

On his way to the final meeting, where he was scheduled to speak, Stott had a group of friends gather round him and lay hands on him. He asked them to pray Paul's words in 2 Corinthians 12, *“My grace is sufficient for you, for my strength is made perfect in weakness.”*

Listen to John Stott recount his preaching that night, “I had to get within a half inch of the microphone, and I croaked the gospel like a raven. I couldn’t exert my personality, I couldn’t move. I couldn’t use any inflections in my voice. I croaked the gospel in monotone. But when I gave the invitation, there was immediate response, larger than any other meeting during the mission...”

Stott said that over the years he returned to Australia ten more times, and on each trip someone would approach him and tell him how they were converted that last night of the outreach. As Paul had written, his *“preaching (was) not with persuasive words of human wisdom, but in demonstration of the Spirit and of power.”*

It’s an amazing experience when the Holy Spirit takes over a sermon, and commandeers my preaching...

I’m teaching away, when suddenly the Spirit of God grabs hold of the message and simple words become flying daggers. What were just syllables on their own, become spiritual arrows streaking for their targets. *The congregation is under heavenly fire.* God Spirit works behind the scenes, but in those moments, *only slightly.*

For those with a smidgen of discernment they know God is present... you can feel *a heavenly heaviness.*

There's a gaping wound in the room, and something said stops the bleeding...  
Through Bible preaching, the Spirit applies a healing poultice to a festering sore  
This is the kind of miracle work Paul saw in Corinth.  
*And God lets me to see it, more often than I deserve.*

In verse 5 Paul tells the Corinthians why a little *trepidation* in the pastor is needed *preparation* for his ministry... He writes to them, “That your faith should not be in the wisdom of men but in the power of God.”

Paul knew this before, but he experienced it up close and personal during his time in the city of Corinth.

A paradox was playing out before their very eyes, people were converting, a church was growing - all the while the pastor was trembling in frailness and fear.

Obviously, the source of it all was *the power of God*, not *the wisdom of Paul*. As God promised centuries before to His servant, Zerubbabel. The work would be done, “Not by might, nor by power, but by My Spirit...”

Understand a principle, **The means by which a person is drawn to Christ is the means by which that person is held to Christ.** If a new convert is impressed by a man's wisdom, or the skill or style of the speaker - his coolness, or his hipness, or his swag.

Then you're just as inclined to grow unimpressed at some point. What happens when someone else comes along who's smarter, or cooler, or strings together sharper sound bytes, and has more cogent arguments.

If your faith was in a man you'll be disappointed.

That faith will eventually falter. Paul says put our faith in the power of God, not a speaker's savvy, or *wisdom*.

Yet he qualifies this in verse 6. Paul is not against all wisdom. **“However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing.”**

Paul just wants us to know there're two types of wisdom - there's *age wisdom* and *ageless wisdom*.

*“Age wisdom”* are the pithy sayings you see on the billboards, the jingle you hear on the radio, the clever clip shown on TV - *and gullible people get suckered in*.

It's bottom-shelf material - it's easily accessible - and the spiritually immature buy it hook, line, and sinker.

Some people live their whole life based on jingles they hear... **“You only go around once...” “You deserve a break today...” “Try it you'll like it...” “No rules,**

**just right...**” Age wisdom is the ad copy that gets replaced at the end of the day with something a little catchier.

And every age - every era - has it's examples.

Yet *ageless wisdom* is for the mature. It transcends the current situation and remains true for all eternity.

Paul grew weary of the world's pundits and talking heads. His time with the scholars and philosophers on Mars Hill had left him empty and disillusioned.

In Corinth he realized afresh how important it was for him to put his faith in God's ageless wisdom - a wisdom that never fades, but stands the test of time.

He writes in verse 7, **“But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory...”** Understand, God's wisdom has never been conventional thought.

Humans don't naturally think God's wisdom. **His thoughts are not our thoughts. His ways are not our ways.** God's wisdom is **“a mystery”** to the mind of man.

The Greek word **“mysterion”** refers to a sacred secret. God's truth is called **“a mystery”** not because it's cryptic, and complicated, and shady, and hard to decipher. A mystery could be a truth that's crystal clear, *it's just beyond us*. It's a truth we would never have perceived had it not been revealed to us by God.

Just look at **the cross**... strength through weakness, wisdom through what appeared to be foolishness. The cross was life through death - victory through defeat.

And look at **the Church**... the feeble become pillars, the suspect become saints, the rejected become accepted, the base (or nobodies) become somebodies.

This is certainly not the wisdom of this current age.

And just look at **the courier**, *Paul*... declaration comes through trembling, faith is produced despite one's phobia. In Paul, at Corinth, God used a shaky spokesman to reveal His hidden and ageless wisdom.

Realize, all that we've been studying, God's use of **the cross, the Church, the courier** were all a mystery to the mind of man. These were truths hidden from us. It wasn't time yet. We weren't able to grasp them.

Yet God ordained these truths from the beginning of time... that Christ crucified would be ***“for our glory.”***

And what marvelous words are these three, ***“for our glory.”*** Elsewhere in Scripture **the cross** is to the praise of the glory of God's grace... **The Church** radiates God's manifold grace... Paul, **the Gospel courier**, lived to glorify God...

But in another sense all the above - *the cross, the Church, the courier* - are “*for our glory.*”

God wanted to lift *us - you and me* - from our sin and shame, and cloth us in His grace and glory. And He did it in a way that confounded the world’s wisdom, and assaulted man’s pride. It was God’s genius on display.

Which is why, verse 8 concludes, “*none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.*” The Romans and Jews who executed God’s only Son were oblivious.

That ominous day forever proved, the wisest of men knows nothing of God’s wisdom. When the crowd called out for Jesus’ blood, they couldn’t have missed it further. Imagine, “*the rulers*” - the experts... *killed God.*

These men were clueless as to God’s purpose! This is why on the cross Jesus prayed (Lk 23:34), “*Father, forgive them, for they do not know what they do.*”

Yet despite our dense darkness, God ordained the sacrifice of Jesus before the beginning, “*for our glory.*”

Isaiah (64:4) prophesied, and Paul quotes Isaiah in verse 9, “*But as it is written: “Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him.”* Often you hear this



verse at funerals. It's applied to the wonders of heaven... *"eye has not seen..."*  
And it's true, heaven will be a place of breath-taking beauty.

But in the context here, this verse has nothing to do with heaven. Paul is talking about *the here and now!*

Your two eyes have not seen... your two ears have not heard... even your mind cannot imagine the good things God has **in this life** for those who love Him.

I think this is incredible. A trembling, fearful, fumbling Courier, held up in the wicked city of Corinth, discouraged by the ridicule he'd suffered - motivated only by the message he was compelled to deliver...

Says to us, *"Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him."* What we've experienced of God to this point, pales in comparison to the blessings God still has for us...

*Embrace the cross and its message... Marvel at the Church and its makeup... Study the courier and his methods...* Rather than focus on *many places quickly*, live in *one place deeply*... *"Christ crucified"* is the key that unlocks God's power, and wisdom, and blessing.