

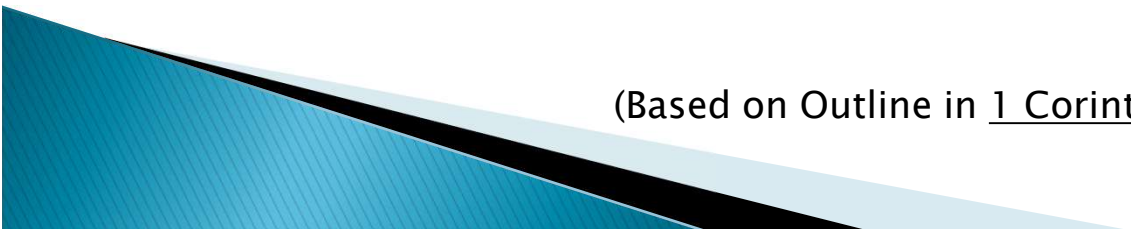
- Is Paul's reference to himself as "called to be an apostle of Jesus Christ through the will of God" important, and if so, why?
- What is the significance of the word "saint"?
- According to 1:10, in order for Christians to be unified, they need to do what?
- Do you see any similarities between the what the Corinthians said in vs.12 and modern denominationalism?
- Why was Paul thankful he had not baptized many?



Outline of 1 Corinthians

- I. Greetings (1:1–3)
- II. Thanksgiving (1:4–9)
- III. **Addressing the problem of factions (1:10–4:21)**
- IV. Addressing problems of morality (5:1–6:20)
- V. Answers to questions concerning marriage (7:1–40)
- VI. The proper use of liberties (8:1–11:1)
- VII. Addressing problems relating to worship (11:2–14:40)
- VIII. The resurrection (15:1–58)
- IX. Instruction regarding the collection for the poor saints in Jerusalem, including Paul's planned visit (16:1–9)
- X. Concluding remarks (16:10–24)

(Based on Outline in 1 Corinthians, a Study by Mike Willis, 1996, p.vii)



The wisdom of God in Christ crucified, declared in the gospel, is the power to save men, not the wisdom of men 1:18-31

Vss.18-21: “For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: “I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.”

Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.”



The wisdom of God in Christ crucified, declared in the gospel, is the power to save men, not the wisdom of men 1:18–31

Vss. 22–25: “For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.”



The wisdom of God in Christ crucified, declared in the gospel, is the power to save men, not the wisdom of men 1:18-31

Vss. 26-29: “For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence.”



The wisdom of God in Christ crucified, declared in the gospel, is the power to save men, not the wisdom of men 1:18–31

Vss. 30–31: “But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—that, as it is written, ‘He who glories, let him glory in the Lord.’”



Paul's manner of preaching among them demonstrates the difference between the gospel and the wisdom of men 2:1-5

“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. For I determined not to know anything among you except Jesus Christ and Him crucified. I was with you in weakness, in fear, and in much trembling. And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God.”



Take Aways

- ▶ God chose that the way men would know Him and His salvation is through the preaching of the gospel
- ▶ The gospel generally does not appeal to the worldly-wise, the mighty, and the noble
- ▶ Paul did not rely upon clever speech of persuasive words of human wisdom in preaching the gospel, and neither should we
 - The more preachers try to impress others with eloquence and “deep thinking,” the more they detract from the power of the gospel

