

1 Corinthians

Chapter 1

1

How this study handout is structured

**We will go
verse by verse
(as appropriate)**

→ **Matthew 1:1**

**Scripture references
are found at the end of
the slides in the
handout**

- The book of the generation. This is the proper title of the chapter. It is the same as to say, "The account of the ancestry or family, or the genealogical table of Jesus Christ." The phrase is common in Jewish writings. Compare [Ge 5:1](#), "This is the book of the generations of Adam," that is, the genealogical table of the family or descendants of Adam.

Barnes

**Different references will be used.
In this case Albert Barnes Notes on the Bible.
This is a clickable link if you have the
SwordSearcher Bible Software**

- **Matthew 1:1**
This is the genealogy of Jesus the Messiah the son of David, the son of Abraham:

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If you would like a pdf copy of this handout email james293504@gmail.com

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Bible Study Meeting Information

9:00 am Wednesday, 6:45 pm Wednesday

In Person

Mt. Calvary Baptist Church, 75 Pine Lakes Parkway, Palm Coast Florida 32164

Zoom

Click on the link below

<https://us02web.zoom.us/j/4497575748?pwd=iKMcS9qbngU-vcQo2zCt7lgy9QjRZW8X>

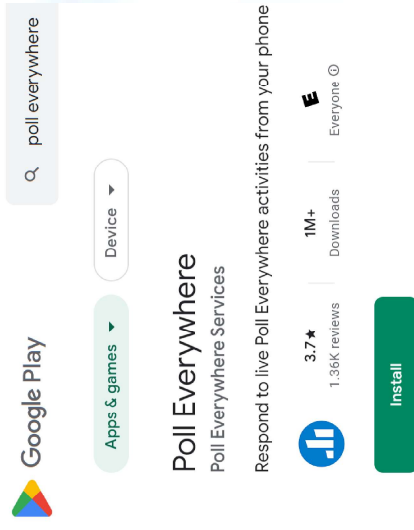
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Polling

- **By QR Code** (Pollev.com)
QR Code allows you vote and/or to download the app
- **By text** → Send **jamesbrown897** to **22333**
- **There is also an app** you can download
an open to avoid using the QR code every time
- If you want personalized help getting the polling app on your phone I (James Brown), Linda Murray, Deacon Robinson or Angela Simpson are willing to assist you in getting set up.



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Corinthians Background and Introduction

In ancient times, the city of Corinth was celebrated throughout the world for its wealth and magnificence, and also for its extraordinary wickedness. In the days of the apostles, however, its wealth and grandeur had greatly declined, while its excessive corruption was, perhaps, as is usual in the old age of vice, more hopeless than ever. The city was in this condition when the apostle Paul reached it in his travels, and commenced the public preaching of the gospel there, under the circumstances recorded [Ac 18:1-18](#).

Abbott

The church, thus established, afterwards fell, it seems, into a state of considerable disorder. This should not be considered strange; for it is a great mistake to suppose that Christianity will effect the sudden and entire delivery of the soul from the excesses of sin. →

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Corinthians Background and Introduction

Previous habits of outward virtue have a vast influence on the consistency and steadiness of subsequent piety; and they who have been saved from the greatest lengths of depravity, should feel that they are in the greatest danger of relapse. It has, accordingly, always been found extremely difficult to maintain a high standard of moral excellence in a church which has been raised from, and is still surrounded by, a general corruption in the community.

Abbott

The church at Corinth fell into such a state as to occasion the apostle great solicitude and pain. They wrote to him stating some of the difficulties under which they were laboring. Of others he heard by report, ([1Co 1:11](#); [5:1](#);) and this Epistle is the message of admonition, reproof, and solemn warning, which the case required. →

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Corinthians Background and Introduction

When the intelligence which called for this Epistle reached Paul, he was about two hundred miles from Corinth, across the Egean Sea, at Ephesus. This appears from various circumstantial references contained in the Epistle itself, which will be noticed as they occur in the text. He was then intending to remain there some time longer, as he states in this Epistle, ([1Co 16:8](#);) but he was driven away by the sudden excitement which arose through the means of Demetrius, and the manufacturers of shrines for Diana, as recorded [Ac 19:23-41](#). On leaving Ephesus, Paul went to Macedonia, where he met Titus on his return from Corinth, who informed him of the favorable effect which this Epistle had produced. →

Abbott

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Corinthians Background and Introduction

It was on the receipt of this intelligence from Titus, that the Second Epistle was written to the Corinthian church...

The subjects of this Epistle, as might have been expected from the preceding, statement of facts, are, first, the evils and disorders which Paul had learned were prevailing in the church at Corinth and, secondly, the various points on which they had asked his opinion in the letter which they had written to him. The first part extends to the commencement of the seventh chapter, and the second occupies most of the remainder of the book. There seems to be a mention, in [1Co 5:9](#), to a previous letter which Paul had written; but no other information, in respect to any such work, has come down to us from ancient times.

Abbott

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Corinthians Background and Introduction

Corinth was one of the foremost Grecian cities, the capital of the Province of Achaia. The Roman proconsul resided there ([Ac 18:12](#)). Corinth had a very excellent situation, which gave to the city commercially a great advantage and was therefore known for its vast commerce and great wealth. Its large population had a cosmopolitan character, thousands of traders and mariners of all nations visited the far-famed city. Greek civilization flourished here in all its branches. The fine arts were cultivated, athletic games as well as schools of philosophy and rhetoric flourished in this proud city. But the worst feature was an open and very gross debauchery. The whole city was steeped in immoralities of various kind. →

Gaebelein

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Corinthians Background and Introduction

Drunkenness, gluttony, and above all religiously licensed prostitution were in Corinth at its worst. The Greek worship of Aphrodite was of the most degraded nature. So great was the moral corruption that the Greek word "Corinthiazesthai," which means "to live like a Corinthian," had become a byword of shame and vileness among the profligate heathen of that time.

Gaebelein

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Corinthians Background and Introduction

WE NOW ENTER upon the epistle which above all others deals with matters concerning the local assembly, and the order which by Divine appointment should be observed in it. The church, or assembly, of God in Corinth was a large one, as we gather from [Ac 18:10](#). It had within it some very unsatisfactory elements, as is not unusual in such a case, and these elements were introducing ways and habits and even doctrines, of a sort which were common enough in the Corinthian world, but which were absolutely foreign to the nature and spirit of the assembly of God. Partly perhaps it was due to the ignorance of the Corinthian saints, for they had written a letter of enquiry to the Apostle Paul, who had brought the Gospel to them, as to certain matters, as is indicated in [1Co 7:1](#). →

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Corinthians Background and Introduction

Still Paul not only answered their questions but also brings home to them in most vigorous language their grievous errors both in behavior and doctrine. This he did not in annoyance or anger or sarcasm, but, "out of much affliction and anguish of heart . . . with many tears" ([2Co 2:4](#)). Hence the powerful effect which his letter produced, as evidenced in [2Co 7:8-11](#).

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1 Corinthians Background and Introduction

- Why read this book? Fights. Rumors. Factions. It's all here in 1 Corinthians. Few other books of Scripture reveal the human weaknesses of Christians as vividly as this book does. Some other topics include: How do you deal with a sex-crazed society? Divorce—when is it justified? Can Christians sue? Get ready! You're about to encounter God's perspective on some hot topics. You'll also read about how the church must seek unity as we learn to love one another—with all of our shortcomings. And in the process you'll see how the church can impact today's world.

1 Corinthians - Outline

I. THE CHURCH AND THE WORLD. SEPARATION AND TESTIMONY. CHAPTERS 1-10

1. What Grace Has Done and the Assurance which Grace Gives.
Chapter 1:1-9.
2. Contrasts. Chapter 1:10-4.
3. Corinthian Failures. Chapters 5-6.
4. Concerning the Relationship of Man and Woman. Chapter 7.
5. Concerning Meats Offered to Idols. Liberty Governed by Love.
Chapter 8.
6. Paul's Gracious Example. Chapter 9.
7. Concluding Warnings and Exhortations. Chapter 10.

1 Corinthians - Outline

II. THE CHURCH AS THE BODY OF CHRIST. CHAPTERS 11-14

1. The Headship of Christ and of Man. The Lords Supper. Chapter 11.
2. The Body and the Members of the Body. Chapter 12.
3. The Need and Superiority of Love. Chapter 13.
4. Prophecy and Speaking with Tongues. Chapter 14.

III. RESURRECTION AND THE HOPE OF THE CHURCH. CONCLUSIONS.

CHAPTERS 15-16

1. The Doctrine of Resurrection and the Hope of the Church. Chapter 15.
2. Instruction and Greetings. Chapter 16.

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The same spirit, which is necessary in understanding the epistle to the Romans, is demanded here.

- In all Paul's epistles, as in all the Bible, a spirit of candor, humility, prayer, and industry, is required. The knowledge of God's truth is to be acquired only by toil and candid investigation. The mind that is filled with prejudices is rarely enlightened. The proud, unhumiliated spirit seldom receives benefit from reading the Bible, or any other book. He acquires the most complete, and the most profound knowledge of the doctrines of Paul, and of the Book of God in general, who comes to the work of interpretation with the most humble heart, and the deepest sense of his dependence in the aid of that Spirit by whom originally the Bible was inspired. For "the meek will he guide in judgment, and the meek will he teach his way," [Ps 25:9](#).

Chapter 1 Background and Introduction

1. What Grace has Done, and the Assurance Grace Gives (verses 1-9)
2. Divisions rebuked (verses 10-16)
3. The Cross of Christ, the Power of God (verses 17-31)

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Contextual Reading 1 Corinthians 1:1-9 What Grace has Done, and the Assurance Grace Gives

¹Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes, ²To the church of God in Corinth, to those sanctified in Christ Jesus and called to be his holy people, together with all those everywhere who call on the name of our Lord Jesus Christ—their Lord and ours: ³Grace and peace to you from God our Father and the Lord Jesus Christ. ⁴I always thank my God for you because of his grace given you in Christ Jesus. ⁵For in him you have been enriched in every way—with all kinds of speech and with all knowledge— ⁶God thus confirming our testimony about Christ among you. ⁷Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed.

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Contextual Reading 1 Corinthians 1:1-9

What Grace has Done, and the Assurance Grace Gives

⁸He will also keep you firm to the end, so that you will be blameless on the day of our Lord Jesus Christ. ⁹God is faithful, who has called you into fellowship with his Son, Jesus Christ our Lord.

1 Corinthians 1:1

- Let us learn, therefore, to take these two things together when we wish to ascertain what kind of persons we ought to esteem as ministers of Christ, — a call to the office, and faithfulness in the discharge of its duties. For as no man can lawfully assume the designation and rank of a minister, unless he be called, so it were not enough for any one to be called, if he does not also fulfill the duties of his office. For the Lord does not choose ministers that they may be dumb idols, or exercise tyranny under pretext of their calling, or make their own caprice their law; →

- 1 Corinthians 1:1
Paul, called to
be an apostle of
Christ Jesus by
the will of God,
and our brother
Sosthenes,

1 Corinthians 1:1

but at the same time marks out what kind of persons they ought to be, and binds them by his laws, and in fine chooses them for the ministry, or, in other words, that in the first place they may not be idle, and, secondly, that they may confine themselves within the limits of their office.

- *And Sosthenes our brother* This is that Sosthenes who was ruler of the Jewish synagogue that was at Corinth, of whom *Luke* makes mention in [Ac 18:17](#). His name is added for this reason, that the Corinthians, knowing his ardor and steadfastness in the gospel, could not but hold him in deserved esteem, and hence it is still more to his honor to be made mention of now as Paul's *brother*, than formerly as *ruler of the synagogue*

Calvin 21

1 Corinthians 1:2

- The intention of the apostle seems to be, to remind the Corinthian Christians, at the outset, that they, as well as all others, everywhere, who are looking to Jesus for salvation, were chosen and *called* by the Spirit of God, and transformed into the new image by his power... These expressions, representing the whole community as one extended brotherhood, are evidently an appropriate introduction to an Epistle addressed to a church which was to be reproved for its internal dissensions.

Abbott

- 1 Corinthians 1:2 To the church of God in Corinth, to those sanctified in Christ Jesus and called to be his holy people, together with all those everywhere who call on the name of our Lord Jesus Christ—their Lord and ours: 22

1 Corinthians 1:2

- *To the Church of God which is at Corinth.* It may perhaps appear strange that he should give the name of a Church of God to a multitude of persons that were infested with so many sins, that Satan might be said to reign among them rather than God. Certain it is, that he did not mean to flatter the Corinthians, for he speaks under the direction of the Spirit of God, who is not accustomed to flatter.... notwithstanding that many vices had crept in, and various corruptions both of doctrine and manners, there were, Calvin nevertheless, certain tokens still remaining of a true Church. This is a passage that ought to be carefully observed, that we may not require that the Church, while in this world, should be free from every wrinkle and stain, →

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1 Corinthians 1:2

- or pronounce unworthy of such a title every society in which everything is not as we would wish it. For it is a dangerous temptation to think that there is no Church at all where perfect purity is not to be seen. For the man that is prepossessed with this notion, must necessarily in the end withdraw from all others, and look upon himself as the only saint in the world, or set up a peculiar sect in company with a few hypocrites.
- What ground, then, had Paul for recognizing a Church at Corinth? It was this: that he saw among them the doctrine of the gospel, baptism, the Lord's Supper — tokens by which a Church ought to be judged of. For although some had begun to have doubts as to the resurrection, →

Calvin

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1 Corinthians 1:2

the error not having spread over the entire body, the name of the Church and its reality are not thereby affected. Some faults had crept in among them in the administration of the Supper, discipline and propriety of conduct had very much declined: despising the simplicity of the gospel, they had given themselves up to show and pomp; and in consequence of the ambition of their ministers, they were split into various parties. Notwithstanding of this, however, inasmuch as they retained fundamental doctrine: as the one God was adored among them, and was invoked in the name of Christ: as they placed their dependence for salvation upon Christ, and, had a ministry not altogether corrupted: there was, on these accounts, a Church still existing among them. →

Calvin

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1 Corinthians 1:2

Accordingly, wherever the worship of God is preserved unfringed, and that fundamental doctrine, of which I have spoken, remains, we must without hesitation conclude that in that case a Church exists.

Calvin

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1 Corinthians 1:3

- This is the common salutation in all Paul's Epistles, only in one or two *mercy* is also added. *Grace* signifies free love.
- *Peace* signifies either a reconciliation with God, or brotherly love and unity each with other... The apostle wishes them spiritual blessings, and the greatest spiritual blessings, *grace and peace*, and that not from and with men, but *from God our Father, and the Lord Jesus Christ*.

Poole

- **1 Corinthians 1:3**
Grace and peace to you from God our Father and the Lord Jesus Christ.

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1 Corinthians 1:4

- Expressions of thankfulness (**1Co 1:4-9**), serving also to secure at the very outset the attention of those to whom the Apostle is writing. He thus shows that he is not blind to, or forgetful of, their good qualities, although this Epistle is specially written to rebuke their present sins; and also that he is not about to utter words of hopeless condemnation, but of wholesome warning.

Ellicott

- For the grace - which is given you - Not only their calling to be saints, and to be sanctified in Christ Jesus; but for the various spiritual gifts which they had received, as specified in the succeeding verses.

Clarke

- **1 Corinthians 1:4**
I always thank my God for you because of his grace given you in Christ Jesus.

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1 Corinthians 1:5

- **You have been enriched in every way** - See here what is the Christian's riches. And so David reckons of his wealth, **Ps 119:32**. **He cannot be poor in whom the word of God dwells richly**, **Col 3:16**, especially if he be free of discourse, able and willing to communicate. A silent Christian is to be blamed, as well as a silent minister. Trapp
- **Colossians 3:16 (KJV)** Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

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- **1 Corinthians 1:5**
For in him you have been enriched in every way—with all kinds of speech and with all knowledge—

1 Corinthians 1:6

- By "the testimony of Christ" is meant the Gospel of Christ, which bears a testimony to his deity, his incarnation, his obedience, sufferings, and death, his resurrection from the dead, ascension to heaven, session at God's right hand, and intercession for the saints; to redemption by his blood, justification by his righteousness, pardon and atonement of sin by his sacrifice, and complete salvation by his obedience and death. This, as preached to the Corinthians, was confirmed and established among them, by the signs and miracles with which it was attended; by the amazing gifts of the Spirit, particularly of prophecy bestowed on many of them; and by the internal power and energy of the Spirit, accompanying and applying it to their souls. Gill

- **1 Corinthians 1:6**
God thus confirming our testimony about Christ among you.

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1 Corinthians 1:7

- Every gift and grace of God's Spirit was possessed by the members of that Church, some having their gifts after this manner, others after that.

Clarke

- **1 Corinthians 1:7**
Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed.

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1 Corinthians 1:8

- What a glorious promise that if we are only true to the grace given, our wonderful Savior will see to the fact that we are washed in the blood, filled with the Spirit, robed and ready to meet our glorious King in the eventful day of His coming.
- *That ye may be blameless.* The word rendered *blameless* ἀνεκκλητους does not mean perfect, but properly denotes those against whom there is no charge of crime; who are unaccused, and against whom there is no ground of accusation. Here it does not mean that they were personally perfect, but that God would so keep them, →

Godbey

Barnes

- **1 Corinthians 1:8**
He will also keep you firm to the end, so that you will be blameless on the day of our Lord Jesus Christ.

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1 Corinthians 1:8

and enable them to evince a Christian character, as to give evidence that they were his friends, and completely escape condemnation in the last day. There is no man who has not his faults; no Christian who is not conscious of imperfection; but it is the design of God so to keep his people, and so to justify and sanctify them through the Lord Jesus, that the church may be presented "a glorious church, not having spot or wrinkle" [Eph 5:27](#) in the day of judgment.

Barnes

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1 Corinthians 1:9

- We have noticed how frequently and fervently the Apostle Paul cites the name of Jesus Christ; it is quite as remarkable how he uses with emphasis and earnestness the name of God. We read of "the will of God"; "the Church of God"; "my God"; "the grace of God"; "God is faithful": the whole confidence is thus put in God. If a miracle is to be produced, it is by God alone the miracle can be accomplished. This introduction is specifically and uniquely religious. The Apostle is not going to be merely eloquent or argumentative; he is going to base his standing upon the Eternal; →

- **1 Corinthians 1:9**
God is faithful,
who has called
you into
fellowship with
his Son, Jesus
Christ our Lord.

Parker

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1 Corinthians 1:9

he will have a rock under his feet; on no basis of his own making will he venture to stand when he delivers his great appeal to the Corinthian Church. "God will do this" is his constant declaration. If you wonder how the miracle is to be accomplished, the answer is "God will do it"; if you ask how you, so far gone in all evil, are to be brought home and made secure, the answer is, God will do it all—"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."

God does not come into the arrangement at a remote period; there is nothing accidental in the interposition of the Divine power: all the idea of the Church began in eternity, began when God began. →

1 Corinthians 1:9

The universe is a garment with which he clothes himself. There is only history to us; there is no history to God; it was written in the unwritten record before the world began. ...

So, the Apostle, in coming to the Corinthian Church—dissolute, corrupt, shaken to its very foundations, divided into a thousand parts—says, God will work out the miracle of your perfectness, and your harmony: the God who called is the same God who will crown. ... We are only secure when we stand back in God, when we take refuge in the Eternal, when we repeat the old prophetic formula, "*the mouth of the Lord hath spoken it.*"

Contextual Reading 1 Corinthians 1:10-16

Divisions rebuked

¹⁰I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought. ¹¹My brothers and sisters, some from Chloe's household have informed me that there are quarrels among you.

¹²What I mean is this: One of you says, "I follow Paul"; another, "I follow Apollos"; another, "I follow Cephas"; still another, "I follow Christ." ¹³Is Christ divided? Was Paul crucified for you? Were you baptized in the name of Paul? ¹⁴I thank God that I did not baptize any of you except Crispus and Gaius, ¹⁵so no one can say that you were baptized in my name. ¹⁶(Yes, I also baptized the household of Stephanas; beyond that, I don't remember if I baptized anyone else.)³⁷

1 Corinthians 1:10

- With these words the Apostle introduces the topic which is indeed one of the chief reasons of his writing this Epistle. The treatment of this subject occupies to **1Co 4:20**. It is important to remember that the factions rebuked by St. Paul were not sects who separated themselves from the Church, but those who within the Church divided themselves into parties, each calling itself by the name of some Apostle whose teaching and practice were most highly esteemed...

- **1 Corinthians 1:10** I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought.³⁸

1 Corinthians 1:11-12

- Learn that divisions and factions do quickly creep into the best and purest churches. This church at Corinth was a garden newly planted by St. Paul; yet, notwithstanding all his care and personal inspection, these ill weeds of division and dissension grew rapidly; it was not while men slept that these tares were sown, but while the officers of the church were both awake and watchful.



Burkitt

- 1 Corinthians 1:11-12 My brothers and sisters, some from Chloe's household have informed me that there are quarrels among you. What I mean is this: One of you says, "I follow Paul"; another, "I follow Apollos"; another, "I follow Cephas"; still another, "I follow Christ."

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1 Corinthians 1:11-12

- Observe, 2. What was the cause of these divisions and dissensions that were found among them: it was having men's persons in admiration, factiously crying up one minister above another, naming themselves the followers of this and that man, setting up teachers one against another, and even Christ against his ministers.
- Although it is the people's duty to have a great and high esteem of the ministers of Christ, yet their respect must not degenerate into a sinful admiration of their persons; for the contentious affection of one minister above another, is both sinful and dangerous; it occasions enmity and dissension among ministers themselves, and their people also, when the gifts and abilities of one are cried up in contempt of others. →

Burkitt

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1 Corinthians 1:11-12

- These Corinthians did not only sinfully admire the persons of their teachers but also set up their teachers as heads of several parties, sinfully resting upon them, and glorying in them.
- Learn hence, That it is not barely unlawful, but very dangerous and exceeding sinful, for persons to call themselves by the name of any men, though never so eminent, so as to build or pin their faith upon them: we are not believers in Paul or Peter, but in Christ; there is but one head of the church, and that is Christ, and he is not divided: his disciples we are in whose name we are baptized, and that is not in the name of any man, but in the name of the Father, Son, and Holy Ghost; to build therefore our faith upon any man, is to make him our Savior, and to put him in Christ's room and place.

When it comes to Christians following after a preacher or teacher more than following Christ I

have done it myself

0%

have personally observed it

0%

have observed it from afar

0%

have heard of it occurring

0%

have never observed or heard of it

0%

1 Corinthians 1:13

- ***Was Paul crucified for you?***— As if he had said, "Are your obligations to me equal or comparable to those which you are under to our common Master? To him who died for us upon the cross?" He mentions himself, as it was least offensive to do so; though the application was equally just as to every other instance.



- **1 Corinthians 13**
Is Christ divided? Was Paul crucified for you? Were you baptized in the name of Paul?

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1 Corinthians 1:14-16

- *I baptized none of you but Crispus, the ruler of the synagogue, [Ac 18:8](#), and Gaius, with whom he had lodged. [Ro 16:23](#).* He baptized the jailor's household, and Lydia's also, at Philippi, though he had baptized only two or three at Corinth. The jews baptized all proselytes by households, as stated in Matthew 3. His "thanking God" on this occasion conveys by implication a reproach on those who made partizans of the families their had baptized. →



- **1 Corinthians 14 -16** I thank God that I did not baptize any of you except Crispus and Gaius, so no one can say that you were baptized in my name. (Yes, I also baptized the household of Stephanas; beyond that, I don't remember if I baptized anyone else.)

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1 Corinthians 1:14-16

Christ sent him not to baptize, but to preach the gospel, which surpasses all other ordinances.

- Baptizing was the office of the deacons ([Ac 10:48](#)); the apostles' office was to establish and superintend generally the churches. The deacons had more time for giving the necessary instruction preparatory to baptism. Crispus and Gaius, etc., being among the first converts, were baptized by Paul himself, who founded the church.
- **And I baptized also.** This he recalls by an afterthought being, perhaps, reminded of it by Stephanas himself. **The household of Stephanas.** Stephanas and his house were the first converts in Achaia. [[1Co 16:5](#)] When converts became more numerous, St. Paul ceased to baptize them personally.

JFBu

Sutcliffe

Pulpit

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Contextual Reading 1 Corinthians 1:17-31 The Cross of Christ, the Power of God

¹⁷For Christ did not send me to baptize, but to preach the gospel—not with wisdom and eloquence, lest the cross of Christ be emptied of its power. ¹⁸For 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.

¹⁹For it is written: “I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate.” ²⁰Where is the wise person? Where is the teacher of the law? Where is the philosopher of this age? Has not God made foolish the wisdom of the world? ²¹For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe. ²²Jews demand signs and Greeks look for wisdom, →

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Contextual Reading 1 Corinthians 1:17-31

The Cross of Christ, the Power of God

²³but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, ²⁴but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God. ²⁵For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength. ²⁶Brothers and sisters, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. ²⁷But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. ²⁸God chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are, ²⁹so that no one may boast before him. →

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Contextual Reading 1 Corinthians 1:17-31

The Cross of Christ, the Power of God

³⁰It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption. ³¹Therefore, as it is written: “Let the one who boasts boast in the Lord.”

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1 Corinthians 1:17

- *For Christ sent me not to baptize, but to preach the Gospel;* baptism was not his principal work, not the main business for which Paul was sent; it was his work, otherwise he would not have baptized Crispus, or Gaius, or the household of Stephanas, **but preaching was his principal work**. It is very probable others (besides the apostles) baptized. It is hard to conceive how three thousand should in a day be added to the church, if Peter had baptized them all, [Ac 2:41](#). The apostle goes on, telling us how he preached the gospel, and thereby instructing all faithful ministers how they ought to preach.

Poolle

- **1 Corinthians 1:17**
For Christ did not send me to baptize, but to preach the gospel—not with wisdom and eloquence, lest the cross of Christ be emptied of its power.

49

1 Corinthians 1:17

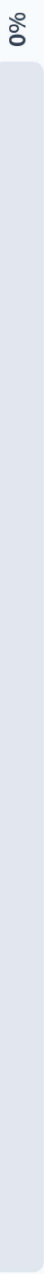
- **lest the cross of Christ should be made of none effect;** that is, either lest men's ears and fancies should be so tickled and pleased with the eloquence of speech, the elegance of diction, and accuracy of expression, the cadency of words, and beauty of the oration, with the manner, and not with the matter of preaching, and so the true use, end, and design of the doctrine of a crucified Christ be defeated; or lest the success of the ministry should be attributed to the force of enticing words, and the strength and persuasion of oratory, and not to the energy of divine power attending the doctrine of the cross,

Gill

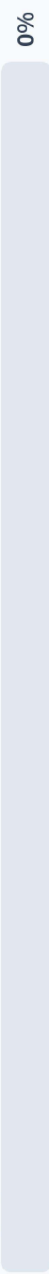
50

There is a line you can cross when _____ where it becomes more about you than Christ

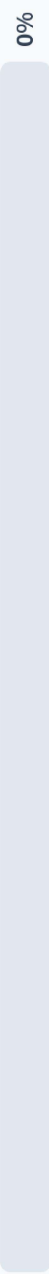
Preaching and Teaching



Singing



All of the above



None of the above



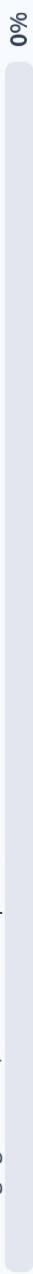
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When people cross the line and it becomes more about them than about Christ it is because

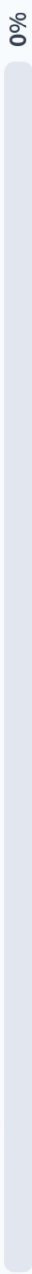
of their own pride



the congregation and/or members expect to be entertained



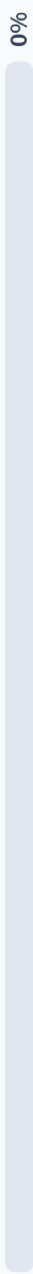
All or the above



something else



None of the above



Start the presentation to see live content. For screen share software, share the entire screen. Get help at pollev.com/app

1 Corinthians 1:18

• **For the preaching of the cross; rather, the word of the cross. To them that are perishing; rather, to the perishing; to all those who are now walking in the paths that lead to destruction. [2Co 2:15]** To them it was foolishness, because it requires spiritual discernment; [1Co 2:14] and, on the other hand, human wisdom is foolishness with God. [1Co 3:19] **Foolishness.** It shows the heroic character of the faith of St. Paul that he deliberately preached the doctrine of the cross because he felt that therein lay the conversion and salvation of the world, →

Pulpit

• **1 Corinthians 1:18**
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.

53

1 Corinthians 1:18

although he was well aware that he could preach no truth so certain at first to revolt the unregenerate hearts of his hearers. To the Jews "the cross" was the tree of shame and horror; and a crucified person was "accursed of God" [De 21:23; Ga 3:13] To the Greeks the cross was the scaffold of a slave's infamy and a murderer's punishment. There was not a single association connected with it except those of shame and agony. The thought of "a crucified Messiah" seemed to the Jews a revolting folly; the worship of a crucified malefactor seemed to the Greeks "an execrable superstition"; yet so little did St. Paul seek for popularity or immediate success, that this was the very doctrine which he put in the forefront, even at a city so refined and so voluptuous as Corinth. →

Pulpit

54

1 Corinthians 1:18

And the result proved his inspired wisdom. That very cross became the recognized badge of Christianity, and when three centuries had elapsed it was woven in gold upon the banners and set in jewels on the diadems of the Roman empire. For had not Christ prophesied, And I, *if I be lifted up*, will draw all men unto me"?

- **Unto us which are being saved**; who are on the way of salvation. It is the power of God. Because the cross is at the heart of that gospel which is "the power of God unto salvation to every one that believeth", [[Ro 1:16](#); [8:3](#)] though many were tempted to be ashamed of it.

1 Corinthians 1:19

- The apostle proves that this should not seem strange, seeing that it was foretold so long before ([Isa 29:14](#)), and declares further that God often punishes the pride of the world in such a way, which so pleases itself in its own wisdom: and therefore that it is vain, indeed a thing of no value, and such as God rejects as unprofitable, which they so carefully labored for, and considered to be so important.

• 1 Corinthians 1:19

For it is written:
"I will destroy
the wisdom of
the wise; the
intelligence of
the intelligent I
will frustrate."

1 Corinthians 1:20

- *Hath not God made foolish, etc.* By wisdom here he means everything that man can comprehend either by the natural powers of his understanding, or as deriving aid from practice, from learning, or from a knowledge of the arts. For he contrasts the wisdom of the world with the wisdom of the Spirit. Hence, whatever knowledge a man may come to have without the illumination of the Holy Spirit, is included in the expression, *the wisdom of this world*. This he says God has utterly *made foolish*, that is, He has convicted it of folly.

Calvin

- **1 Corinthians 1:20**
Where is the wise person?
Where is the teacher of the law? Where is the philosopher of this age? Has not God made foolish the wisdom of the world?

57

1 Corinthians 1:21

- **It pleased God.**—The world having thus failed to gain a true knowledge of God in His wisdom, He gave them that knowledge through that very proclamation of "the cross" which those "that perish" call foolishness. The contrast so strikingly put here is between (1) the *failure* of the world by means of its wisdom to know God, in His wisdom displayed to all in His mighty works, and to the Jews in His great teachers; and (2) the *success* of this "folly" of the gospel, as they called it, in saving all who believed it ([Ro 1:16](#)).

- **1 Corinthians 1:21**
For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe.

58

1 Corinthians 1:22

- The Jews were born and cradled amid the supernatural — the Mosaic history of creation, the flood, the plagues of Egypt, the cleaving of the Red Sea, the burning bush, the brazen serpent, the dividing Jordan, and the shouting down of Jericho, the sun and moon standing still until Joshua ended his battle. So, the Jews always demanded miracles. "And the Greeks seek wisdom." The Greeks had no patience with miracles, but discarded them all as superstition, while they boasted of their intellectual power, and inflated themselves with the illusion of studying out everything, vainly believing they were so wonderfully smart that they could reach everything by the power of their intellect and education

Godbey

59

- 1 Corinthians 1:22
Jews demand signs and
Greeks look for wisdom

1 Corinthians 1:22

- When he ascribes it to the Jews as a fault, that they are eagerly desirous of signs, it is not on the ground of its being wrong in itself to demand signs, but he exposes their baseness in the following respects: — that by an incessant demand for miracles, they in a manner sought to bind God to their laws — that, in accordance with the dullness of their apprehension, they sought as it were to *feel him out*, in manifest miracles — that they were taken up with the miracles themselves, and looked upon them with amazement — and, in fine, that no miracles satisfied them, but instead of this, they every day looked hard continually for new ones. →

Calvin

60

1 Corinthians 1:22

- Hezekiah is not reproved for having of his own accord allowed himself to be confirmed by a sign, ([2Ki 20:8](#).) nor even Gideon for asking a two-fold sign, ([Jg 6:37, 39](#).) ... What fault, then, was there on the part of the Jews in asking miracles? **It lay in this, that they did not ask them for a good end, set no bounds to their desire, and did not make a right use of them. For while faith ought to be helped by miracles, their only concern was, how long they might persevere in their unbelief.** While it is unlawful to prescribe laws to God, they wanted with inordinate desire. While miracles should conduct us to an acquaintance with Christ, and the spiritual grace of God, they served as a hindrance in their way. On this account, too, Christ rebukes them, ([Mr 8:12](#).)

Calvin

61

1 Corinthians 1:23

- **A stumbling block.** They had for centuries been looking for a regal and victorious Messiah, who should exalt their special privileges. The notion of a suffering and humiliated Messiah, who reduced them to the level of all God's other children, was to them "a stone of stumbling and a rock of offence."
- **And unto the Greeks foolishness;** and the Greeks, the most learned among the Gentiles, look upon it as a foolish, idle story, that one who was and is God blessed for ever, should be crucified.

Pulpit

- **1 Corinthians 1:23**
but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles,

Poole

62

1 Corinthians 1:23

- **We preach 'Christ.'**—One of the most remarkable features in Christ's own preaching was His assertion of Himself. He preached, as no other ever did, Himself. 'I am the Way, and the Truth, and the Life'; 'I am the Bread of Life'; 'I, if I be lifted up from the earth, will draw all men unto Me'; 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.' We see in this a striking evidence of Christ's Divine authority; but we see an indication also given to those who thereafter should speak in His name as to the character of their message; it was to be an echo of His own, they were to be ambassadors coming with all authority in Christ's name. and telling those to whom they came of a living Savior, a living Teacher, a living Guide, a living Friend, and a living King, →

Nisbet

63

1 Corinthians 1:23

- a Person invisible indeed to the eye of sense, but no mere abstraction or fond ideal, present in the world, claiming through His ambassadors the personal trust and love of all His children—a trust and a love leading to such response as that given by the Apostle, than whom none knew better or more happily the power of his own preaching. 'I know Whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day.'

Nisbet

64

1 Corinthians 1:24

- *But unto them which are called.* To all true Christians. *Both Jews and Greeks.* Whether originally of Jewish or Gentile extraction, they have here a common, similar view of the crucified Savior.
- *Christ the power of God.* Christ *appears* to them as the power of God; or it is through him that the power of salvation is communicated to them.
- *And the wisdom of God.* The way in which God evinces his wisdom in the salvation of men. They see the plan to be *wise*. They see that it is adapted to the end. They see it to be fitted to procure pardon, and sanctification, and eternal life. →

Barnes

65

- 1 Corinthians 1:24 but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.

1 Corinthians 1:24

- It is God's wise plan for the salvation of men; and it is *seen*, by those who are Christians, to be *adapted* to this end. They see that there is a beauty in his character; an excellency in his doctrines; and an efficacy in his atonement, to secure their salvation. We may remark on this verse, (1.) that when men become Christians, their hearts are changed. The views of Christians are here represented as diametrically opposite to those of other men. To one class, Christ is a stumbling-block; to others, folly; to Christians, he is full of beauty. But those views of the Christian can be obtained only by a change of heart. →

Barnes

66

1 Corinthians 1:24

And the change from regarding an object or being as *foolishness* to regarding it as full of beauty, must be a radical and a mighty change.

(2.) **All Christians have similar views of the Savior.** It matters not whether they were Jew or Greek; it matters not whether they were born in a northern or southern climate; "whether an Indian or an African sun has burned upon them;" whether they speak the same or different languages; whether they were born amidst the same or different denominations of Christians; whether in the same or different countries; or whether they are men in the same or different Christian communities, they have the same views of the Savior. →

1 Corinthians 1:24

They see him to be the power and the wisdom of God. They are united in him, and therefore united to each other; and should regard themselves as belonging to the same family, and as bound to the same eternal home.

(3.) There is *real worth* in the plan of salvation. It is a scheme of power. It is adapted to the end and is admirably fitted to accomplish the great effects which God designs to accomplish.

1 Corinthians 1:25

- **The foolishness of God the weakness of God; the method, that is, whereby God works, and which men take to be foolish and weak, because with arrogant presumption they look upon themselves as the measure of all things.** But God achieves the mightiest ends by the humblest means, and the gospel of Christ allied itself from the first, not with the world's strength and splendor, but with all which the world despised as mean and feeble—with fishermen and tax gatherers, with slaves, and women, and artisans.

Pulpit

- **1 Corinthians 1:25**
For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength.

69

1 Corinthians 1:26

1 Corinthians 1:26 (KJV) For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

- "For ye see your calling, brethren," etc. These verses remind us of two facts.
- **I. Evil exists here under conventionally respectable forms** Evil is spoken of in these verses as the "wise" and the "mighty." In Corinth dangerous errors wore the costume of wisdom. Power was also on their side. Sages, poets, artists, statesmen, wealth, and influence stood by them, and they appeared "mighty." Men in England, as in Corinth, have robed evils in attractive costumes, and labelled them with brilliant names. →

- **1 Corinthians 1:26**
Brothers and sisters, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth.

Pulpit

70

1 Corinthians 1:26

Often, indeed, has religion itself been used as a means of covering vices, and of raising the vilest passions of the human heart into the spheres of worship. Everywhere evil assumes a respectable garb.

1. *Infidelity*. This great evil writes and speaks in the stately formularies of philosophy and science; borrows its sanctions from astronomy, chronology, criticism, and metaphysics. It is a "wise" thing of the world.
2. *Licentiousness*. This evil, which involves the utter neglect of all social obligations, and the unrestrained development of the base and vicious lusts of the soul, passes under the grand name of liberty. →

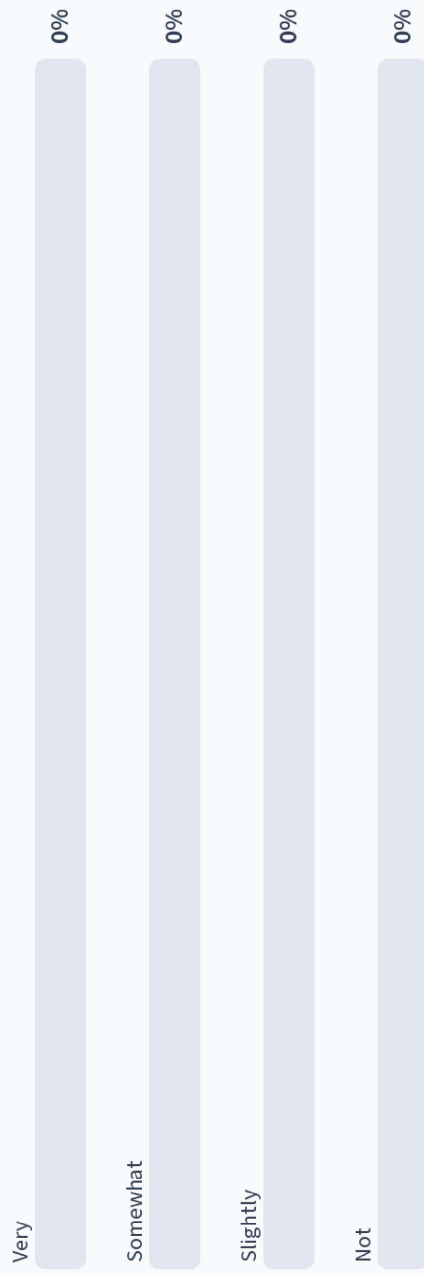
1 Corinthians 1:26

3. *Social injustice*. This is a demon which works in every sphere of life, leading the crafty to take advantage of the ignorant, the strong of the weak, the rich of the poor; and this does most of its fiendish work in the name of law.
4. *Selfishness*. This goes under the name of prudence. The man whose heart knows no throb of sympathy for another passes through life with the reputation of a prudent man.
5. *Bigotry*. This, which leads men to brand all who differ from them as heretics and doom them to hell, wears the sacred name of religion. →

1 Corinthians 1:26

6. *War*. This, which by the common consent of all Christian philosophers is the pandemonium where all evil passions of the human heart run riot in their most fiendish forms, is called glory. Thus here and now, as everywhere and ever, evil appears as the "wise" and the "mighty." That errors and evils should appear in respectable forms is one of the most unfavorable symptoms in all the history of man. Could we but take from sin the mantle of respectability that society has thrown over it, we should do much towards its annihilation. →

These six aspects of evil (1. Infidelity, 2. Licentiousness, 3. Social injustice, 4. Selfishness, 5. Bigotry, 6. War), are _____ present in American society today



1 Corinthians 1:26

- **II. God is determined to overthrow evil by conventionally contemptible means** "God hath chosen the foolish things of the world to confound the wise," etc. The "wise" and the "mighty" cannot protect evil. The agency to sweep evil away is here represented as "foolish," "weak," "base," "despised," and "things which are not." What does this language mean?

- 1. It does not mean that the gospel is an inferior thing. ... It has proved itself the wisdom of God and the power of God.**
- 2. It does not mean that the men appointed as its *ministers* are to be inferior. There are several things to show that the gospel ministry requires the highest order of mind.**

1 Corinthians 1:26

- (1)** The character of the *work*. What is the work? Not the mere narration of facts or the expression of the current opinions of men. No; it is teaching men in all wisdom. Teaching implies the impartation to others of what they are ignorant of, and that in such a way as will commend it to the common sense.
- (2)** The character of the *system*. If a man is to teach the gospel, he must first learn it. What a system it is to learn! Simpletons call the gospel simple; but intelligence has ever found it of all subjects the most profound and difficult. The greatest thinkers of all ages have found the work no easy task.
- (3)** The character of *society*. Who exerts the most influence upon the real life of the men and women around him? →

1 Corinthians 1:26

The man of thought and intelligence. If the gospel ministry is to influence men, it must be employed by men of the highest type of culture and ability.

(4) The *spirit* of the work. What is the moral spirit in which the gospel should be presented to men? Humble, charitable, forbearing, reverent. Such a spirit comes only from deep thought and extensive knowledge.

(5) The character of the *apostles*. Where can you find greater force of soul than Paul had? more searching intelligence than James had? They were men of talent and thought. Away, then, with the thought that the words here afford any encouragement for an ignorant or feeble ministry. →

1 Corinthians 1:26

3. What, then, does this language they mean?

(1) That the *gospel* was *conventionally humble*. The Founder was a carpenter's Son. It was a "foolish" thing to the Greek, etc.

(2) That the *first ministers* were *conventionally humble*. They were fishermen, clerks, tent makers, etc. The system and its ministers, however, are merely *conventionally* contemptible, nothing more. These, like many other things that erring man regards as insignificant and humble, shall do a great work.

(1) *Treat, so long as evils exist in the world, great commotions are to be expected.* God has chosen this system to "confound and bring to nought" things that arc. →

1 Corinthians 1:26

(2) *That the removal of evil from the world is, under God, to be affected through man as man.* The gospel is to make its way in the world, not by men invested with external endowments, such as scientific attainments, etc., but by men as men endowed with the common powers of human nature, but these powers inspired and directed by the living gospel.

1 Corinthians 1:26

- Like the sons of Jesse before Samuel, so do the successive regiments on which the world relies pass before Christ. The wise, the mighty, the noble, the great, the things that are! And the King says, I have not chosen these. The warriors with whom He will win the world to Himself are the nobodies, the ciphers, the people who in the world's estimate do not count. **Do not depreciate yourself but give yourself to Him; He will find a niche for you and make your life worth living.** Notice that God has put you into union with Christ Jesus. Everything we need for life and godliness is in Him; only let us make all that we can of our wonderful position and possessions.

1 Corinthians 1:27

- We see this Scripture verified in our Savior's apostles, "unlearned and ignorant men" ([Ac 4:13](#)). He could conveniently have put His hand on the champions of Rabbinical and Grecian lore. Why did He select the heralds of salvation from the illiterate and uninfluential? He wanted blank paper on which to write the message of salvation. The learned clergy would have been under great temptation to mix their human philosophies with the pure message of gospel grace and thus adulterate it.

Godbey

81

- **1 Corinthians 1:27**
But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong.

1 Corinthians 1:28

- The language here is a striking instance of Paul's manner of expressing himself with great strength. He desires to convey, in the strongest terms, the fact that God had illustrated his plan by choosing the objects of least esteem among men. He is willing to admit all that could be said on this point. He says, therefore, that he had chosen the things of ignoble birth and rank--the base things of the world; but this did not fully express his meaning.

Barnes

- *And things which are not.* τα μη οντα. That which is nothing; which is worthless; which has no existence; those things which were below contempt itself; →

- **1 Corinthians 1:28**
God chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are,

82

1 Corinthians 1:28

- and which, in the estimation of the world, were passed by as having no existence-as not having sufficient importance to be esteemed worthy even of the slight notice which is implied in contempt. For a man who despises a thing must at least notice it, and esteem it worth *some* attention. But the apostle here speaks of things *beneath* even that slight notice; as completely and totally disregarded, as having no existence.

Barnes

83

1 Corinthians 1:29

- For the weak instruments of God's triumphs are so weak that it was impossible for them to ascribe any power or merit to themselves. In contemplating the victory of the cross, the world could only exclaim, "This hath *God* wrought." "It is the Lord's doing, and it is marvelous in our eyes."

Pulpit

- The gospel is designed to produce humility, and to place all men on a level in regard to salvation. There is no royal way to the favor of God. No monarch is saved because he is a monarch; no philosopher because he is a philosopher; no rich man because he is rich; no poor man because he is poor. →

Barnes

84

- 1 Corinthians 1:29
so that no one
may boast
before him.

1 Corinthians 1:29

- All are placed on a level. All are to be saved in the same way. All are to become willing to give the entire glory to God. All are to acknowledge him as providing the plan, and as furnishing the grace that is needful for salvation. God's design is to bring down the pride of man, and to produce everywhere a willingness to acknowledge him as the Fountain of blessings, and the God of all.

Barnes

85

1 Corinthians 1:30

- So far from boasting in His presence, we all owe all to Him. He is the author of the spiritual life of us who are in union with Christ, ... Not only is Christ the source of whatever true wisdom we have, but also (so adds the Apostle) of whatever "righteousness" and "holiness" we have—spiritual gifts, as well as gifts of knowledge, come all from Him—and beyond all that, He is also our redemption, the "ransom" paid for us, by which we are redeemed from the bondage and slavery of sin.
- The object of the apostle is to show that man of himself possesses no good, that whatever he has comes from God, and from God only through Christ

Ellicott

Clarke

- **1 Corinthians 1:30**
It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption. 86

1 Corinthians 1:31

- As Christ is our all, imparts every grace that we enjoy, and bestows every blessing, there is no ground for glorying in Paul, Apollos or Cephas, but in the Lord alone. PNTC
- We may rejoice in God. We have no strength, and no righteousness of which to boast; but we may rejoice in him. He is full of goodness and mercy. He is able to save us. He can redeem us out of the hand of all our enemies. And when we are conscious that we are poor, and feeble, and helpless--when oppressed with a sense of sin--we may rejoice in him as our God, → Barnes

- **1 Corinthians 1:31**
Therefore, as it is written: "Let the one who boasts boast in the Lord."

87

1 Corinthians 1:31

- and take pride in him as our Savior and Redeemer. True piety will delight to come and lay everything at his feet; and whatever may be our rank, or talent, or learning, we shah rejoice to come with the temper of the humblest child of poverty, and sorrow, and want, and to say, "Not unto us, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake," [Ps 115:1](#). Barnes

- **Jeremiah 9:23-24 (KJV)** Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD. 88

When it comes to boasting in the Lord, -----

It is easy to do without appearing prideful

0%

It can be challenging to do without appearing prideful

0%

I have seen people attempt it, but they appeared prideful

0%

It can be challenging to do without appearing prideful AND I have seen people attempt it, but they appeared prideful

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Something else

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Boasting in the Lord

- Recognizing God as the _____ of everything good in your life.
- Celebrating God's _____ displayed through weakness.
- Shifting _____ from self to God.
- Finding _____ in what God has done rather than what you've accomplished.

Place the missing word in the sentences above

focus joy power source

Reference Scriptures

- **Acts 2:41 (KJV)** Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.
- **Acts 4:13 (KJV)** Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.
- **Acts 18:8 (KJV)** And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.
- **Acts 18:10 (KJV)** For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

91

Reference Scriptures

- **Acts 18:12 (KJV)** And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,
- **Acts 18:17 (KJV)** Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.
- **Colossians 3:16 (KJV)** Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.
- **1 Corinthians 2:14 (KJV)** But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

92

Reference Scriptures

- **1 Corinthians 3:19 (KJV)** For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. **1 Corinthians 4:20 (KJV)** For the kingdom of God *is* not in word, but in power.
- **1 Corinthians 5:1 (KJV)** It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.
- **1 Corinthians 5:9 (KJV)** I wrote unto you in an epistle not to company with fornicators:
- **1 Corinthians 7:1 (KJV)** Now concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.
- **1 Corinthians 16:5 (KJV)** Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

93

Reference Scriptures

- **1 Corinthians 16:8 (KJV)** But I will tarry at Ephesus until Pentecost.
- **2 Corinthians 2:4 (KJV)** For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.
- **2 Corinthians 2:15 (KJV)** For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:
- **2 Corinthians 7:8-11 (KJV)** For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. →

94

Reference Scriptures

For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

- **Deuteronomy 21:23 (KJV)** His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.
- **Ephesians 5:27 (KJV)** That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

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Reference Scriptures

- **Galatians 3:13 (KJV)** Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:
- **Isaiah 29:14 (KJV)** Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.
- **Judges 6:37 (KJV)** Behold, I will put a fleece of wool in the floor; *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

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Reference Scriptures

- **Judges 6:39 (KJV)** And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.
- **2 Kings 20:8 (KJV)** And Hezekiah said unto Isaiah, What *shall* be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?
- **Mark 8:12 (KJV)** And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.
- **Psalms 115:1 (KJV)** Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.

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Reference Scriptures

- **Psalms 119:32 (KJV)** I will run the way of thy commandments, when thou shalt enlarge my heart.
- **Romans 1:16 (KJV)** For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
- **Romans 8:3 (KJV)** For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:
- **Romans 16:23 (KJV)** Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

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