

1 Corinthians Chapter 1

1. Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

A. Paul- means *little*

B. called to be an apostle of Jesus Christ through the will of God,

1. called- Gr. **kletos**

a. It is imperative that we are called by God. Many call themselves to positions they want to be in. It does not matter what people may call themselves, it only matters what God calls us.

2. **apostle**- Gr. **apostolos**- *a sent one with authority and a message*

a. There are four categories of apostles in the NT. 1) The Apostle of our Confession- [Heb. 3:1](#) 2) The Apostles of the Lamb- [Rev. 21:14](#) 3) Foundational Apostles- [Eph. 2:20](#) 4) Equipping Apostles- [Eph. 4:11](#)

b. Jesus is the Apostle of our confession. The Apostles of the Lamb are the twelve disciples. Foundational Apostles are those who wrote NT scripture. Equipping apostles are one of the five-fold equipping offices that equip the saints for the work of the ministry. We still have them today.

3. **Jesus Christ**- Gr. **iesous Christos**- salvation, anointed one

a. Jesus is anointed to save us!

4. **will**- Gr. **thelema**

a. God's will for our life should be paramount over our will for our life. The church is in a sad state to a large extent because of man's will being done and not God's.

C. and Sosthenes our brother

1. **Sosthenes**- means *savior of his nation or people*

a. We are all called to be a savior to our nation or people by sharing the gospel with those around us. Jesus is the Savior but we became a savior by sharing the gospel of the Savior!

b. We find that in Acts 18 that the Jews made an insurrection against Paul. The Gentiles loved Paul and his message of grace. When the insurrection was put down by Gallio then the Gentiles beat Sosthenes because he was a leader in that insurrection against Paul. Apparently that beating got through

the him and he turned to the Lord and became a follower of Christ!

2. **brother-** Gr. **adelphos-** *one sharing the same womb*

2. **To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called *to be* saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours:**

A. **To the church of God which is at Corinth,**

1. **church-** Gr. **ekklesia-** *the called out ones*

2. **Corinth-** This city has two meanings- *satiated and ornament*

a. The city was satiated with idolatry and lust

b. The city also became an ornament due to the believers that got saved in her. She became an ornament of grace.

B. **to those who are sanctified in Christ Jesus,**

1. **sanctified-** Gr. **hagiozo-** *to be set apart, to separate from profane things and dedicate to God, to purify, make holy*

C. **called to be saints,**

1. **called-** Gr. **kletos**

2. **saints-** Gr. **hagios-** *holy ones, set apart ones*

a. The words "to be" are in italics. They are not in the Greek. The words "to be" would imply a process of attainment. No, we are not going to be a saint some day like religion teaches. We are a saint from the moment we are born again! The Greeks says "called saints".

b. Adam was given authority over the animals and had the right to name them. Whatever he called them that was what they were. [Gen. 2:19](#) Jesus is our Lord and has authority to call us what he wants to and whatever He calls us is what we are. He has called us saints- holy ones! That is what we are!

D. **with all who in every place call on the name of Jesus Christ our Lord,**

1. **all-** Gr. **pas**

2. **every place-** Gr. **pas topos**

3. **call-** Gr. **epikaleomai**

a. This letter is written to all who call on the name of the Lord. You must call upon the name of the Lord to be saved. [Rom. 10:13](#)

4. **name-** Gr. **onoma**

a. There is salvation in no other name. There is no other name given

under heaven by which we must be saved. [Acts 4:12](#) Again, we must believe upon the name of Jesus. If you trust in any other name to be saved you will be lost. Do you think that is too narrow minded? Jesus did not think so! He said about Himself- "I am THE way, THE truth, and THE life, and NO ONE comes to the Father but by me." [John 14:6](#)

5. Lord- Gr. *kurios*

- a. You must confess that Jesus is Lord and believe in your heart he was raised from the dead to be saved. [Rom 10:9-10](#) Universalism says everyone is saved even those who have not called upon or confessed Him. This is grave error!

E. both theirs and ours

1. theirs

- a. This could mean those outside of Corinth or referring to Gentiles.

2. ours

- a. This could mean inside Corinth or referring to the believing Jews.

3. Grace to you and peace from God our Father and the Lord Jesus Christ.

A. Grace- Gr. *charis*- *unmerited favor, power, strength, ability*

1. In regards to redemption there are two sides to grace. First there is cross grace. Cross grace is the grace given to us at the cross. The include forgiveness of all our sins and justification before God. Second there is resurrection grace. Resurrection grace was given to us at the new birth. We received a new spirit, new nature, and the Holy Spirit deposit within us to empower us to live a supernatural life that pleases God.
2. Notice grace is bestowed at the outset of this letter and at the outset of our Christian walk. It is the grace of God that is the power to do all that is written in the letter hereafter.

B. peace- Gr. *eirene*- *harmony, concord, security, tranquility, safety, prosperity*

1. Notice that grace precedes peace. There is no peace with God without grace first. The Law brings hostility between God and man.
2. Receiving grace will always produce peace. [Rom. 5:1](#) This is one way to know if you are abiding in God's grace.
3. This phrase is used in 16 NT books of the Bible to start out each book. It is one of the most repeated phrases in the NT. I think God did that for the purpose to emphasize it and put it in its proper importance in a believer's life.

C. God our Father

1. God the Father devised the gospel of peace.

D. Lord Jesus Christ

1. The Lord Jesus Christ executed the gospel of peace by His finished work.

4. I thank my God always concerning you for the grace of God which was given to you by Christ Jesus,

A. thank- Gr. **eucharisteo**

1. Peace is the first by-product of receiving grace from God, but the second result is thanksgiving. Thanksgiving is nothing more than processed grace in the life of a believer returning to God! As a plant receives in carbon dioxide and emits off oxygen, so a believer receives grace and emits thanksgiving back to God.
2. You can tell if someone is receiving and walking in grace. They will be peaceful and thankful. If they are opposite of this then you know that they are not processing God's grace in their life.
3. Thanksgiving is a key to the anointing and to the presence of God. [Ps. 100:4](#), [1 Thess. 5:18-19](#), [2 Cor. 5:13-14](#)

B. always- Gr. **pantote**

1. We should always be receiving grace and processing grace in our life so we should be constantly emitting peace and thanksgiving.

C. grace of God

1. Both cross and resurrection grace.

D. given- Gr. **didomi**

1. Notice that grace is given and not earned or achieved. Grace is a gift from God not based upon personal merit.

E. Christ Jesus

1. Grace is given to us based upon the perfect obedience and finished work of Christ. God does not bless us in grace on divine fiat. No, He can only legally bless us because justice and righteousness was fulfilled in the perfect life and death of the Lord Jesus Christ in our behalf.

5. that you were enriched in everything by Him in all utterance and all knowledge,

A. enriched- Gr. **ploutizo-** *to make wealthy*

B. utterance- Gr. **logos-** *word or saying*

C. knowledge- Gr. **gnosis-** *regular knowledge*

1. "Speech" and "knowledge" were important to the Corinthians. In fact, the nearby Isthmian Games included speech contests, and knowledge was associated with philosophical wisdom or the ability to speak extemporaneously on any topic (a skill in which rhetorician, or public speakers, were trained in that day in Corinth). Here Paul means spiritual, not merely natural, gifts, but the Corinthians had come to excel in these particular gifts precisely because these mattered most to them in their culture. [IVPBBC Commentary]
2. Undoubtly Paul is referring to the spiritual gifts here- The utterance gifts and revelation gifts, especially the word of knowledge [gnosis]. The Corinthians boasted in their use of the spiritual gifts and their superior knowledge of the Word of God.

6. even as the testimony of Christ was confirmed in you,

A. testimony- Gr. **marturion**

1. The Corinthians boasted in being used in prophecy. The spirit of prophecy is the testimony of Christ. [Rev 19:10](#)
2. Christians are the ones who bear testimony of Christ in the earth. [Rev 1:9](#), [Rev 6:9](#), [Rev 12:11](#), [Rev 12:17](#)

B. confirmed- Gr. **bebaioo**

1. The Spirit of God confirms the Word [testimony of Christ] with signs following. [Mar 16:20](#)

7. so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ,

A. so that you come short in no gift,

1. **come short-** Gr. **hustereo-** *to be behind in place or time, to be in the rear; to fall short of, be inferior to*
2. **gift-** Gr. **charisma-** *a free favor, free gift, a divinely conferred endowment*
 - a. The Corinthians placed a very high value upon the spiritual gifts.

B. eagerly waiting for the revelation of our Lord Jesus Christ

1. **eagerly waiting-** Gr. **apekdechomai-** *to accept from someone, to expect fully*
 - a. When Jesus left He did not leave us empty handed. He left us many gifts to accomplish the Great Commission in His absence.
 - b. In the good Samaritan parable the wounded man represents the fall man. The good Samaritan is Jesus who came to deliver the fallen

man. He poured in the oil and wine. This speaks of the oil of the Holy Spirit in the new birth and the wine is the baptism in the Holy Spirit. The Inn is the church and the inn keeper is the Holy Spirit. Jesus left with the inn keeper enough money until he would come back for the man. [Luke 10](#) When Jesus left He gave all the spiritual gifts that would tide us over until Jesus returned.

c. We are not just waiting, but we are working while we are waiting.

2. **revelation**- Gr. **apokalupsis**- *uncovering, unveiling, revealing*

a. The world will receive a natural revelation of Him when Jesus splits the Eastern sky, but now the church is receiving spiritual revelation of Jesus by the Spirit.

8. who will also confirm you to the end, *that you may be* blameless in the day of our Lord Jesus Christ.

A. who will also confirm you to the end,

1. **confirm**- Gr. **bebaioo**- *to stabilize*

a. The only thing that will bring stability to the Christian life is the grace of God received by faith. [Heb. 13:9](#)

2. **end**- Gr. **telos**

a. This is to the end of your natural life.

B. *that you may be* blameless in the day of our Lord Jesus Christ

1. **blameless**- Gr. **anegkletos**- *unaccusable, without accusation*

a. Through the shed blood of Jesus our sins have been removed from us. All grounds for accusation of the enemy has been removed. Jesus disarmed the enemy by nailing our debt to the cross and paying it fully in His own blood. We are now blameless in Christ. We are not blameless in our performance but we are in our standing in Christ Jesus. We need to stand in the righteousness of Christ and not our own personal performance or holiness.

2. **day of our Lord Jesus Christ**

a. This is not the Second Advent of the Lord but when Jesus come from the church in the rapture. The Second Advent is called that terrible day of the Lord. [Joel 2:31](#) The rapture is called the day of Jesus or Christ- the Savior. [Phil. 1:6,10, 2:16, 2 Thess. 2:2](#)

9. God *is* faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.

A. God is faithful,

1. faithful- Gr. **pistos**

- a. There is a number of things the Bible says God is. God is love. God is light. God is truth. Here we see that God is faithful. According to mathematics all of these things must be equivalent to each other. Love is light. Love is truth. Light is love. Light is truth. Truth is love. Truth is light. Love is faithful. Light is faithful.
- b. Our faithfulness to God waxes and wanes but God's faithfulness to us never does. Peter had to learn this!

B. by whom you were called into the fellowship of His Son,

1. called- Gr. **kaleo**

- a. One must be called into fellowship with God's Son. It is also true that one must answer that call before they are in fellowship with the Son.

2. fellowship- Gr. **koinonia-** *partnership, a sharing together*

- a. We have watered down this word. We take it to mean to socialize or get along with someone. No, it means to participate or share in together.
- b. It is really serious when religious teachers teach that as a Christian you can get out of fellowship with the Lord. That means you have no participation in him. That would mean you are in a lost state. No, if you are a Christian you are in fellowship with God and Christ. You are sharing in His life. You may not be drawing upon Him fully by faith but you are still sharing in His life. This is what makes you saved!
- c. It is important to see what Bible words mean in the original language and not tag on our modern meanings to words. This will get us off base.

3. Son- Gr. **huios-** *an adult legal Son with full rights to the family name and resources*

C. Jesus Christ our Lord

- 1. Our Lord is a title of divinity.

10. Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and *that* there be no divisions among you, but *that* you be perfectly joined together in the same mind and in the same judgment.

A. Now I plead with you,

1. **plead**- Gr. **parakaleo**- *to call near in order to exhort, comfort, or call to action*

- a. Paul uses this word over 30 times in his writings when appealing to the saints. The NT is not about harsh commands but loving exhortation.

B. brethren- Gr. **adelphos**- *one who shares a womb*

- 1. Paul maintained a family first model of ministry. He recognized those who he lead were family first of all. When people know you care for them, then they will listen to your input into their lives.

C. by the name of our Lord Jesus Christ,

1. **name**- Gr. **onoma**

- a. Christians are to represent the name of Jesus Christ. Often instead of lifting that name up with honor we dishonor it by our fleshly and childish behavior. We don't want to discredit the name of Jesus!

D. that you all speak the same thing,

1. **speak**- Gr. **lego**

2. **same thing**- Gr. **autos**

- a. One of the ways we bring discredit to the name of Jesus is when we all say different things which only brings confusion to those listening.

E. and that there be no divisions among you,

1. **divisions**- Gr. **schisma**- *cleft, division of opinion, a split, a rent*

- a. One of the ways we bring discredit to the name of Jesus is when we are so divided among ourselves. Jesus said that the world would know we belong to Him is when we are in unity. We have not done a good job letting the world know we belong to Jesus.

- b. Church splits bring discredit to the name of Jesus.

F. but that you be perfectly joined together in the same mind and in the same judgment.

1. **perfectly jointed together**- Gr. **katartizo**- *to adjust thoroughly; to knit together, unite completely, adjust, put in order, restore, to strengthen, perfect, complete, make one what he ought to be*

2. **mind**- Gr. **nous**

- a. This is not agreeing on all points of doctrine. This means we have the same mind that Jesus had. He had a mind of a servant and He looked to bring glory to the name of His Father. [Phil. 2:5-7](#), [John 17:6](#)

3. **judgment**- Gr. **gnome**- *purpose, resolution, disposition, inclination,*

intention

a. We will not all agree on all points of doctrine. This is not what this verse is saying. This verse is saying we need to all be perfectly joined together with the same purpose, resolve, and intention to bring glory to the name of Jesus. When we do this petty differences fall to the ground because they all have to do with us and not Jesus. When we look to glorify Jesus' name we will be unified. When we have this resolve it matters little what people think and say of us.

11. For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you.

A. For it has been declared to me concerning you,

1. **declared-** Gr. **deloo-** *to make plain, to make manifest, to make known by relating, to give one to understand*

a. Paul did not go off of a vague generalized rumor of what was going on. He asked pointed questions and got a very plain account of what was going on. He got details.

B. my brethren,

1. Paul uses the word "**brethren**" 27 times in this book! This is a familial term. It is a term of endearment. Paul had a lot of correction to do in this letter. This is why he used this term so many times. Again, people will receive correction much more readily when they know they are loved and cared for. This is an important leadership principle we can learn from Paul.

C. by those of Cloe's household,

1. **Cloe-** means *green herb*

a. Cloe was a fruitful Christian in Corinth. She actually was a wealthy businesswoman.

2. household

a. It is not good to bring correction to someone off a rumor from **one person**. However, here Paul said he heard multiple reports from **THOSE** in Cloe's household. There were multiple reports from people whom Paul trusted that told him the same thing that there was contentions in the church at Corinth. This was sufficient for Paul to act upon and correct.

D. that there are contentions among you

1. **contentions-** Gr. **eris-** *altercation, strife*

- a. It is not wrong to have differences of opinion. What matters is how you resolve them. The Corinthians dealt with them like small children and not adults.
- b. Contention only comes by pride. [Pro 13:10](#) Pride comes from the flesh. If we walk in the Spirit we will not live in contention with others. Love is not proud. [1 Cor. 13:4](#)

12. Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ."

A. Now I say this,

B. that each of you says,

C. I am of Paul

- 1. Paul had first claim as being their teacher. He founded the church at Corinth. Some church folk can never get past the founder of a work. They are unwilling for change and for new person to come in.

D. I am of Apollos

1. Apollos- means *destroyer*

- a. We can overcome our past. The parents of Apollos called their son destroyer. However, Christ entered into Apollos' life and brought life and blessing instead of destruction. Afterwards, Apollos was dedicated to building up the church.
- b. Apollos was a pure Greek. He was not steeped in Jewish tradition or the Law. He was a free-spirit and probably more liberal in his doctrine. There are always those in the church who so hate the Law that they gravitate towards more liberal grace teaching and teachers. These teachers had a bad experience with legalism and swing the pendulum over far to the other side and preach a liberal grace message. I am not sure Apollos did that but it is common for this to happen.

E. I am of Cephas

1. Cephas- means *rock or stone*

- a. Jesus called Peter this after he confessed him as the Son of God.
- b. Peter was the apostle to the Jews. He had a tendency towards legalism as we see in Galatians. There are always some in the church that lean towards legalism and the Jewish religion. They want to celebrate the feasts, blow the shofar, and wear a prayer shawl. They feel more spiritual doing this.

F. I am of Christ

1. These are the spiritual bunch that claim Christ as their own. These are the most dangerous!
2. These claim an exclusive and special relationship with Christ. They say if you are not in our group you are not of God! Run from this group! The other groups can be bad, but this one is deadly! Run!!!
 - a. This verse underscores our need to receive from a variety of ministers. They each are gifts to the body of Christ and have truths and emphasis that are needed in the body. [Eph. 4:10-11](#)
 - b. If you only listen to one person you will be deficient in your Christian life, no matter how anointed they are.
 - c. All God appointed teachers belong to all of us! [1 Cor. 3:22](#)

13. Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

A. Is Christ divided?

1. **divided**- Gr. **merizo**- *to part, disunite*
 - a. Paul brings out the truth that we truly all are of Christ, but the party in Corinth that Paul brought out in the last verse that said they were of Christ are those who were saying they in exclusion to others were of Christ. No person or group of Christians have a corner on Jesus.

B. Was Paul crucified for you

1. **crucified**- Gr. **stauroo**
 - a. Jesus is the only sinless man that could qualify to be our innocent substitute. Paul could not redeem anyone, even himself, because he was born a sinner.

C. Or were you baptized in the name of Paul

1. **baptized**- Gr. **baptizo**- *to immerse, to submerge, sink*
 - a. Water baptism is a type of identification with Christ. We were crucified with Him, were buried with Him and raised with Him to newness of life. [Rom. 6:4](#)
 - b. There is only one Lord and one baptism. [Eph 4:5](#)
2. **name**- Gr. **onoma**
 - a. We see throughout the book of Acts people were baptized in the name of Jesus. [Act 2:38](#), [Act 10:48](#), [Act 19:5](#)

14. I thank God that I baptized none of you except Crispus and Gaius,

A. thank- Gr. **eucharisteo**

B. baptized- Gr. **baptizo-** *to immerse, submerge, sink*

1. Some teach that baptism is necessary for salvation. If Paul believed that baptism was necessary for salvation then what he would be saying here is tantamount to- "*I am glad I did not bring anyone of you to salvation except Crispus and Gaius.*"
2. Baptism is an outward demonstration of an inward reality based upon faith in Christ.

C. Crispus- means *curled*

D. Gaius- means *one who rejoices*

1. Both Crispus and Gaius are Roman Latin names.
2. This Gaius is probably not the same mentioned in Romans and 3 John.

15. lest anyone should say that I had baptized in my own name.

A. say- Gr. **epo-** *say, call, name*

1. Paul paid careful attention to cut off any thing that might give others an excuse to accuse him of wrong motives or wrong deeds. [2 Cor. 11:12](#), [2 Cor. 8:19-20](#), [1 Thess. 5:22](#)

B. baptized- Gr. **baptizo-** *to immerse, dip, submerge*

C. own name- Gr. **emos onoma**

1. It is to be noted that in Paul's day when a teacher took disciples to himself he would baptize them into his sect.
2. Paul was not out to make a name for himself or draw away disciples after himself. False teachers do this! [Acts 20:30](#)

16. Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other.

A. Yes,

1. Here he just remembers that he baptized Stephanas and his household. Paul was used to write inerrant scripture but he was just a man with a memory that sometimes was a bit sketchy like ours.

B. I also baptized the household of Stephanas

1. household- Gr. **oikos-** *house*

2. Stephanas- means *crowned*

- a. It is said that the house of Stephanas addicted themselves to the ministering of the saints. [1 Cor. 16:15](#) No doubt this included the giving of finances and earthly goods. This is an addiction where

God will support your habit! You need more than you need to be addicted to ministering to the saints. You need finances to help others in natural and practical ways. Poor people can't help poor people with the natural things they need.

b. Stephanas helped supply Paul. [1 Cor. 16:17](#)

C. **Besides-** Gr. **loipon-** *what is remaining, what is left*

D. **I do not know whether I baptized any other**

1. **do not know-** Gr. **eido-** *to see, know, perceive*

a. Here we see the humanity of Paul. He is saying here that he could have baptized others but if he did he forgot about it!

17. For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.

A. **For Christ did not send me to baptize,**

1. **Christ-** Gr. **christos-** *The Anointed One, Messiah*

2. **send-** Gr. **apostello-** *to send off*

3. **baptize-** Gr. **baptizo**

a. Some segments of the church has made baptism a part of the gospel that must be done in order to be saved. So when Paul says that Christ did not send him to baptize, then if baptism is a part of the gospel, Paul was saying that Christ did not send him to save people!

b. Those who preach that baptism is part of the gospel and necessary for salvation use [Mar 16:16](#) **He who believes and is baptized will be saved; but he who does not believe will be condemned.** They will say that here it says that he who believes and is baptized will be saved. That is all they quote, but quote the whole verse- **but he who does not believe will be condemned.** Notice, it does not say he who does not believe **and is not baptized** will be condemned. The crux of salvation is upon believing not baptism. If you truly believe then faith will have corresponding actions which in this case is baptism. We are saved through faith not faith and baptism. The baptism is just an outward fruit and indication of inward faith.

B. **but to preach the gospel,**

1. **preach the gospel-** Gr. **euaggelizo-** *to evangelize, to share the good news*

a. Notice here that Paul says that he was sent to preach the gospel,

but he was not sent to baptize. What does that mean? It means baptism is not part of the gospel! Baptism is a result of and confirmation of the gospel, but it is not part of the gospel. You don't have to be water baptized to be saved. I am sure the thief on the cross was glad about that!

- b. Here is the gospel and notice baptism is not mentioned- [1Co 15:1](#) *Moreover, brethren, I declare to you **the gospel which I preached to you, which also you received and in which you stand, 1Co 15:2 by which also you are saved**, if you hold fast that word which I preached to you—unless you believed in vain. [1Co 15:3](#) For I delivered to you first of all that which I also received: **that Christ died for our sins according to the Scriptures, 1Co 15:4 and that He was buried, and that He rose again the third day according to the Scriptures,***
- c. There are examples of people that were clearly saved before they were water baptized. The household of Cornelius were speaking on tongues before they ever were baptized! [Acts 10:48](#) You can't receive the Spirit if you are not saved! There were believers in Ephesus that had not been baptized in Jesus' name but they were saved. [Acts 19:3](#)

C. not with wisdom of words,

1. wisdom- Gr. *sophia*

- a. Corinth was in Greece. The Grecians were known for a love of wisdom and philosophers.
- b. Three other times in this book Paul stressed that he did not lean on man's wisdom. [1Co 2:1](#), [1Co 2:4](#), [1Co 2:13](#)

2. words- Gr. *logos*

- a. There is no salvation in the words of philosophy- love of wisdom. There is only salvation in the death, burial, and resurrection of Jesus Christ and faith in it.
- b. Philosophy is a bloodless religion based upon the intellect and pride of man. Satan is a master philosopher.

D. lest the cross of Christ should be made of no effect.

1. cross- Gr. *stauros*

2. made of no effect- Gr. *kenoo*- *be emptied*

- a. Universalists teach that the cross cannot be made of none-effect and that it was powerful to the salvation of all men. However,

Paul says here that the cross can be made of non-effect when people do not put their faith in Christ and what He did on the cross. If they put their faith in philosophy then it is made of no effect for them.

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.

A. For the message of the cross is foolishness to those who are perishing,

1. **message-** Gr. **logos-** *word or message*

2. **cross-** Gr. **stauros**

3. **foolishness-** Gr. **moria**

a. To the natural man the things of God are foolishness to him. [1 Cor. 2:14](#)

4. **perishing-** Gr. **apollumi**

a. There are people who are perishing. Universalists say that no one is perishing.

b. This word is used in [John 3:16](#)- "*God sent His only begotten Son that **whosoever should believe** upon him shall **not perish**, but have **everlasting life**.*" Perishing is the opposite of receiving everlasting life. Perishing means to go into everlasting damnation.

B. but to us who are being saved it is the power of God

1. **being saved-** Gr. **sozo**

a. We have been saved in our spirit. We are being saved in our soul. We will be saved in our body at the resurrection.

b. Universalists try to make the word "saved"- **sozo** only a temporal word that means only natural blessings we experience through faith in Christ. However, Romans says that we are saved from the wrath to come through Christ. [Rom. 5:9](#) This is not just a temporal word but also an eternal word.

c. Believers are being saved, unbelievers are perishing. [2 Cor. 2:15](#)

2. **power-** Gr. **dunamis**

a. The power of salvation is found in the gospel that Jesus died for our sins, was buried, and was raised from the dead. [Rom. 1:16](#) By this we have been saved, are being saved, and shall be saved.

b. The power of the cross saved us when we accepted Jesus death for our sins. The power of the cross saves us daily when we realized that we died with Christ on the cross and we have been raised to

newness of life.

19. For it is written: "I WILL DESTROY THE WISDOM OF THE WISE, AND BRING TO NOTHING THE UNDERSTANDING OF THE PRUDENT."

A. For it is written,

1. written- Gr. **grapho**

a. [Is. 29:14](#)- Septuagint

B. I will destroy the wisdom of the wise,

1. destroy- Gr. **apollumi-** *to put out of the way entirely, abolish, put an end to ruin, render useless*

2. wisdom- Gr. **sophia-** *broad and full of intelligence, skill*

a. There are many people today that are very intelligent but they are foolish because they don't set Jesus as their foundation of thought.

b. The wisdom of the world is foolishness to God. [1Co 3:19](#)

3. wise- Gr. **sophos-** *intelligent, skillful*

C. and bring to nothing the understanding of the prudent

1. bring to nothing- Gr. **atheteo-** *to place or set aside*

2. understanding- Gr. **suneisis-** *to put together, understand*

a. Many think they have solved the puzzle of life. They have put together the pieces but the picture formed is not that of Jesus. If you put together the puzzle pieces of life and if the picture formed is not that of Jesus then you got it all wrong!

3. prudent-Gr. **sunetos-** *one having understanding*

20. 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?

A. Where is the wise?

1. wise- Gr. **sophos-** *intelligent*

a. This speaks of the Greek philosopher.

B. Where is the scribe?

1. scribe- Gr. **grammateus-** *a man of letters; a man learned in the Mosaic law and in the sacred writings, an interpreter, teacher-Scribes examined the more difficult and subtle questions of the law; added to the Mosaic law decisions of various kinds thought to elucidate its meaning and scope, and did this to the detriment of religion: a religious teacher*

a. This speaks of the religious theologian that is not a believer in Christ.

C. Where is the disputer of this age?

1. **disputer**- Gr. *suzetetes*- *a debater, one who argues based upon reasoning*

- a. This speaks of those who are great at debating. A debater often does not care if his point is right as long as he can win the debate.
- b. Much of our news shows now are nothing more than a platform for debating.
- c. In this verse we see that Paul is asking for the philosopher, Theologian, and debater of this world to raise their hand and identify themselves. It would be wise that they keep their hand down, because it is not going to go well with them once they raise their hand!
- d. This verse can possibly be alluding to [Is. 33:18](#) which speaks of those who were plotting against Jerusalem. Likewise, the liberal brilliant people of today are really plotting against God and His people.

2. **age**- Gr. *aion*- *time period*

D. Has not God made foolish the wisdom of this world?

1. **foolish**- Gr. *moraino*

- a. We get the word moron from this word! Those who think they are so smart yet do not fear God or trust Christ are nothing but morons! Why would you listen to a moron? Stick with God's Word and to those who preach and teach it as God's Word.

2. **wisdom**- Gr. *sophia*

- a. Our wisdom and counsel can be turned to foolishness when we turn our heart away from God and His people. [2 Sam. 15:31](#)

3. **world**- Gr. *kosmos*

- a. This will help you. Wisdom is always associated with God. Foolishness is associated with the world. Make sure you are getting your information you base you life upon from God's Word and not the world.

21. 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.

A. **For since**- Gr. *seeing that*

B. **in the wisdom of God,**

1. **wisdom**- Gr. *sophia*- *intelligence, skill*

C. the world through wisdom did not know God,

1. **world-** Gr. **kosmos-** *the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ*
2. **wisdom-** Gr. **sophia-** *intelligence, skill*
3. **know-** Gr. **ginosko-** *to know progressively in relationship*
 - a. The world's wisdom and knowledge leads them away from a relationship with the creator. They have canceled Him out of their thinking. The fool has said in his heart, "There is no God." [Ps. 14:1](#)

D. it pleased God through the foolishness of the message preached to save those who believe.

1. **pleased-** Gr. **eudokeo-** *to think well of*
 - a. God thinks well of the preaching and teaching of His Word. The world sees this as moronic.
2. **foolishness-** Gr. **moria**
3. **message preached-** Gr. **kerugma**
 - a. The world esteems preachers of God's Word as morons with a moronic message. You can put me in that group!
4. **save-** Gr. **sozo-** *to deliver, save*
 - a. This is not just temporal salvation but eternal as well.
5. **believe-** Gr. **pisteuo-** *to be persuaded by evidence*
 - a. Salvation by being persuaded of Christ by the preached evidence of God's Word.

22. For Jews request a sign, and Greeks seek after wisdom;

A. For Jews request a sign,

1. **Jews-** Gr. **loudaios-** *Jewish, belonging to the Jewish nation, Jewish as respects to birth, origin, religion*
 - a. [Mat 12:38-39](#), [Mat 16:1-4](#); [Mar 8:11](#); [Luk 11:16](#), [Joh 2:18](#)
2. **request-** Gr. **aiteo-** *present tense- continually ask for*
 - a. The Jewish nation started out with signs and miracles in Egypt and continued through the OT. They took this to mean that when God was involved in something it would be attested by unusual signs and miracles. Really, signs and miracles are

needed to convince the unbelieving. In the New Covenant we are believers. We don't need a constant stream of signs and miracles to believe. We have God's Word. When we believe without seeing something first pleases God.

b. Jesus was irritated by the Jewish nation always asking for a sign. The sign Jesus wanted to show them was His death, burial, and resurrection so that they might believe and be saved!

c. Many Christians today are always asking for a sign or miracle so they can believe God is involved in something in their life. No, we have the Holy Spirit witness and the Word of God to guide and direct us. Gideon asked for signs before he would do anything God wanted him to do. That is a terrible witness for a Christian. Gideon was not born again! You are! Grow up!

3. **sign-** Gr. **semeion-** *a sign, mark, token, a sign, prodigy, portent, i.e. an unusual occurrence, transcending the common course of nature*

B. and Greeks seek after wisdom

1. **Greeks-** Gr. **Hellen-** *a Greek either by nationality, whether a native of the main land or of the Greek islands or colonies, in a wider sense the name embraces all nations not Jews that made the language, customs, and learning of the Greeks their own; the primary reference is to a difference of religion and worship*
2. **seek after-** Gr. **zeteo-** *to seek, to crave, demand something from someone*
 - a. The world seeks after knowledge, wisdom, and information. They want to develop their souls. In seeking to develop their souls they ignore the need of their dead spirits. They need new life for their dead spirits.

3. **wisdom-** Gr. **sophia**

23. but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness,

A. But we preach Christ crucified,

1. **preach-** Gr. **kerusso**

a. To be saved one must hear the message of the cross. To hear they must have a preacher. We are the preacher!

2. crucified- Gr. **stauroo**

a. Under the Law a person who was crucified was cursed. [Deut. 21:23](#), [Gal. 3:13](#)

B. to the Jews a stumbling block and to the Greeks foolishness

1. Jews- Gr. **Ioudaios**

2. stumbling block- Gr. **men skandalon-** *indeed a scandal or occasion to stumble or be offended*

a. To the Jews the cross is a curse. It is hard for them to see how someone cursed could be their Savior and Lord. It is not until they realize that Jesus was cursed on the cross because He was bearing their sin and curse, that they see the need to accept what Jesus did for them. Religious people in their pride stumble over the fact they are a sinner and corrupt and need a Savior.

3. Greeks- Gr. **Helen-** *a Greek or a non-Jew*

4. foolishness- Gr. **moria**

a. To the Greek the cross does not make sense nor is it beautiful. The Greek loved wisdom and beauty. The message of the cross to them was foolish and ugly. They did not see the need for innocent blood be shed for their sins. They thought they could escape the human condition through learning and increased knowledge and wisdom. This is not the case. With our all scientific knowledge and advancements man is still just as sinful and corrupt as before. Only the cross and resurrection deals with the problem in man- their sinful nature. On the cross Jesus put the old man to death and offers the gift of being born again a righteous new creation with a holy nature.

24. but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

A. but to those who are called,

1. called- Gr. **kletos**

a. Actually all are called, but only those who hear **and accept**

the call by faith are chosen.

b. In the parable of the Wedding Feast many were called but few were chosen. What was the criterion of them being chosen? God's whim? No, it was those who answered the call and accepted the gift of the wedding garment were chosen! Those who rejected the offer or those who came but refused the gift of the wedding garment [the robe of the righteousness of Christ by faith] were rejected. [Matt. 22:1-14](#)

B. both Jews and Greeks

1. The gospel was first preached to the Jews who in large part rejected it. By in large the Gentiles has turned to the Lord. The Jews did not see their need for grace, but the gentiles who were without hope and without God in the world did!

C. Christ the power of God and the wisdom of God

1. **power-** Gr. **dunamis-** *inherent power, latent power*

a. Christ contains all the power there is but it is inherent and latent for us until we tap into by faith. Until we believe the power of Christ remains latent to us.

b. The message of the cross is the power of God. [1Co 1:18](#)

2. **wisdom-** Gr. **sophia**

a. Christ has been made wisdom unto us. [1 Cor. 1:30](#)

25. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

A. Because the foolishness of God is wiser than men,

1. **foolishness-** Gr. **moros**

a. If you did not take scripture in context you could be left with the idea that God has foolishness. This is not the case. In context this refers to the claim of unbelievers that the cross is foolishness. [1 Cor. 1:18](#) The cross then is seen as God's foolishness, but this "foolishness" is wiser than what man could come up with. Redemption through the cross is more brilliant than man's mind could have devised.

2. **wiser-** Gr. **sophos**

3. **men-** Gr. **anthropos**

B. and the weakness of God is stronger than men.

1. **weakness-** Gr. **asthenes-** *weak, infirm, feeble*

a. Again, if you do not take scripture in context you could be left with the idea that God has weakness. This is not the case. In context this refers to the claim of unbelievers who say that Jesus dying on the cross is a sign of weakness. The Jews saw anyone hanged on a cross as weak and cursed. It was hard for them to see how their Messiah could be cursed on a cross and that this could bring powerful salvation. However, great power was demonstrated at the cross and resurrection.

2. **stronger-** Gr. **ischuros-** *strong, mighty, robust, powerful, fortified, energetic, sure, firm*

3. **men-** Gr. **anthropos**

a. The strength of man is fleeting and utter weakness in comparison to God.

26. For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, *are called.*

A. For you see your calling,

1. **your calling-** Gr. **homon klesis**

a. This verse must have really hurt the Corinthians pride! He basically says that according to the natural most of you people at Corinth are losers. God loves to take losers and make them winners! I will accept that myself. Without Jesus I was a complete loser, but with Jesus I am more than a conqueror! Hallelujah! Jesus gets all the credit and glory for it too!

b. Often it is only those who realize they don't have anything going for themselves that they look to God for His help. Many who have their hands full don't want to empty them to receive from God, even though what God offers is much superior to what they have.

B. brethren- Gr. **adelphos**

1. Paul connected himself to them even though he is about to trash their pride!

2. Some of us need our pride wrecked!

C. that not many wise according to the flesh,

1. not many

a. This phrase is used with each category in the verse. This means there are some who get born again who were successful in the world's eyes before they got saved.

b. Paul was one of these. He had to learn not to trust in his first class worldly education. God called him the gentiles who did not know anything about the Old Testament or the Law. Paul could not use his vast knowledge of the OT or the Law to minister to them. He just had to trust in the simple gospel and the power of God to confirm it. God did finally use Paul's great knowledge of the OT by moving upon him to write scripture. His letters are the finest of literary works not just because they are scripture but naturally also because of his great intellect and ability. For instance the book of Romans is literary masterpiece.

c. God chose Peter to go to the Jews. Peter was uneducated. He could not rely on any schooling to help him minister those steeped in and studied in the law. He just preached a simple gospel and relied on the power of God to confirm it.

2. wise- Gr. **sophos**

3. flesh- Gr. **sarx**

CI. not many mighty,

1. mighty- Gr. **dunatos**- *able, capable*

a. Often if someone is able and capable in their flesh this can hinder God using them. It is not until they release all trust in themselves that God can use those natural attributes for His kingdom. They will then be used in the right way, at the right time, and for the right reason.

CII. not many noble

1. noble- Gr. **eugenes**- *well born [high in rank], good genes*

a. Often the wealthy and affluent see no reason for a savior. [Luke 18:24](#) They think their money will answer all their problems. However, no amount of money can ransom a soul. Only the blood of Jesus can do that.

F. are called

1. **called**- *not in Greek- omit*

27. 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;

A. But God has chosen the foolish things of the world to put to shame the wise,

1. **chosen**- Gr. **eklegomai**- *to choose out from*

2. **foolish**- Gr. **moros**

3. **world**- Gr. **kosmos**

a. The world is man-centered not God-centered. This perverts the whole existence of man.

4. **put to shame**- Gr. **kataischuno**

5. **wise**- Gr. **sophos**

a. In the world to come those who thought themselves wise and were deemed wise in the world's eyes will be put to shame.

B. and God has chosen the weak things of the world to put to shame the things which are mighty

1. **weak**- Gr. **asthenes**

a. God used trumpets to bring down the walls of Jericho. He reduced Gideon's army from 32,000 to 300 to rout the armies of Midian. He used an oxgoad in the hand of Shamgar to defeat the Philistines. With the jawbone of a donkey He enabled Samson to defeat a whole army. And Jesus fed over 5,000 with nothing more than a few loaves and fishes. [BBC]

b. God puts his treasure and power in weak earthen vessels. [2 Cor. 4:7](#)

C. mighty- Gr. **ischuros**

a. A mighty army was routed by four lepers. [2 Kings 7](#)

b. [The praise of infants stills the enemy! Ps. 8:2](#)

28. 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,

A. and the base things of the world and the things which are despised God has chosen,

1. **base-** Gr. **agenes-** *ignoble, coward, mean, base, of no family, that is: low born*

2. **world-** Gr. **kosmos**

3. **despised-** Gr. **exoutheneo-** *to make of no account, despise utterly*

a. It is no wonder that many poor and non-pedigreed people are rich in faith. [James 2:5](#)

4. **chosen-** Gr. **eklegomai-** *to select out from*

B. and the things which are not,

1. **things which are not**

a. Not wise, strong, or valuable in man's eyes.

C. to bring to nothing the things that are

1. **bring to nothing-** Gr. **katargeo-** *to render useless or unproductive, occupy unprofitable, to render powerless, to make empty and unmeaning, to render null, to abrogate, cancel, to bring to an end, to destroy, annihilate, to free from, dis sever from, destroy; nullify; release.*

a. The princes of this world will come to nought if they don't know Christ. [1 Cor. 2:6](#)

2. **things that are**

a. Those things that are wise, strong, and valuable in man's eyes.

29. that no flesh should glory in His presence.

A. flesh- Gr. **sarx**

B. glory- Gr. **kauchaomaio-** *to boast*

a. The flesh loves to boast, but it will not and cannot in the searing presence of God's power, purity, holiness, and magnificence.

b. Salvation is by grace through faith lest any man boast in his own works. [Eph. 2:9](#)

C. presence- Gr. **enopion-** *in that place which is before, or over against,*

opposite, any one and towards which another turns his eyes

a. In the presence of God all things are forced to bow. [Phil. 2:10](#), [1 Sam. 5:4](#)

30. But of Him you are in Christ Jesus, who became for us wisdom from God— and righteousness and sanctification and redemption—

A. But of Him you are in Christ Jesus,

1. of Him

a. God the Father

b. Salvation is all of God's doing. [2 Cor. 5:18](#) Even the faith we used to receive it came from God. He gets all the glory!

2. in Christ Jesus

a. In union with Christ Jesus. We are united with the Lord in our reborn spirit. We are one spirit with Him. [1 Cor. 6:17](#)

b. The phrase "in Christ" occurs 77 times in the NT. The number seven is the number of perfection and completion. God doubles this number in referring to our salvation in Christ Jesus!

B. who became for us wisdom from God

1. became- Gr. **ginomai**- *to come into a new existence*

a. Jesus became these things to us through the cross and resurrection. We don't become these things for God, but Jesus was became these things for us!

2. wisdom- Gr. **sophia**

a. We now have God's wisdom in exchange for our foolishness.

b. You might not know much in the natural but you are full of wisdom when you call out to and trust in the name of Jesus!

C. and righteousness and sanctification and redemption

1. righteousness- Gr. **dikaioisune**- *the state of him who is as they ought to be, conforming to a standard*

a. We now have God's righteousness in exchange for our weakness.

b. The gift of righteousness is the righteousness Jesus obtained as a man who lived under the Law in our behalf. By faith we receive this perfect righteousness. It is both imputed and

imparted to the believer. [Rom. 4:24](#), [2 Cor. 5:21](#)

2. **sanctification**- Gr. **hagiasmos**- *the state of being set apart*

a. We now have God's sanctification in exchange for our lack of pedigree. We are set apart as special now. We used to be no one special, but we are now!

b. We have been sanctified once and for all in our reborn spirit. Our soul is being sanctified by the intake of the Word of God.

3. **redemption**- Gr. **apolutrosis**- *a releasing effected by payment of ransom*

a. We now have God's redemption in exchange for our slavery to sin.

31. **that, as it is written, "HE WHO GLORIES, LET HIM GLORY IN THE LORD."**

A. **that,**

B. **as it is written,**

1. **written**- Gr. **grapho**

a. [Jer. 9:24](#)- This verse says we are glory in that we understand and know God.

C. **He who glories,**

1. **glories**- Gr. **kauchaomai**

D. **let him glory in the Lord**

1. **in the Lord**

a. We should boast in the Lord and make his name great in the earth.