

1 Corinthians

Doctrine and Judgment

Class #2

Chapters 1:18 thru 2:9

John: Doctrine or Judgment? 1:18-25

Doctrine

18 For the message (*logos*) of the cross is foolishness or absurd to those who are perishing,

-Why are they perishing? See 2Cor. 4:3-4

-“The word of the Cross,” the truth embodied, embedded in the Cross, and that truth declared and revealed. Paul tells us the effect. “To them that are perishing” it is “foolishness.”

-That is a true and accurate word. Really, the Greek word has more acid in it. We could translate it by our word “silliness,” quite accurately, or by the word absurdity.” “To them that are perishing, silliness, absurdity.”

-They are perishing because they are treating the cross as foolishness. In 2Cor. 4 they are perishing due to unbelief, which here is manifested as foolish or silly talk.

v.18 cont. ... but to us who are being saved (a process without doubt as to outcome) it is the power of God.

-Notice the difference. Foolishness, the thing of the mind altogether, the thing of opinion. Power, something that throbs and acts, and produces results. The effect of the word of the Cross is thus put into contrast with the wisdom of words.

19 For it is written: (Is. 29:13-14)

“I will destroy the wisdom of the wise,

And bring to nothing the understanding of the prudent.”

-From this seventeenth verse of the first chapter to the end of the third chapter the word Sophia will be found no less than sixteen times.

-Why does Paul and the H.S. bring in a quote from Isaiah here, especially regarding destroying the wisdom of the wise?

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?

-These people looked upon the word of the Cross as silliness. God proves by what He has done, and by that very word of the Cross, the silliness and absurdity of all their thinking. In writing to the Romans, Paul said, “Professing themselves to be wise, they became fools.”

21 For since, in the wisdom of God, the world through wisdom did not know God,

-God would not and does not allow the pursuit of wisdom as a road to knowing Him

it pleased or greatly delighted God through the foolishness of the message preached to save those who believe.

-Same ‘well pleased’ that the Father speaks of the Son.

22 For Jews request a sign,

-Matt. 12:38

38 Then some of the scribes and Pharisees answered, saying, “Teacher, we want to see a sign from You.”

39 But He answered and said to them, “An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah.

40 For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

-Also beyond the 'sign of the resurrection', Peter says this in **Acts 2:22**

22 "Men of Israel, hear these words: Jesus of Nazareth, a Man attested or proven by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—

v. 22 cont. and Greeks continuously seek after wisdom;

-MacArthur:

-With all their supposed wisdom men have never been able to know God, much less come to a personal relationship with Him.

-Man's increase in knowledge and philosophies tends to increase his problems, not solve them.

-Hatred increases, misunderstanding increases, conflicts and wars increase, drunkenness increases, crime increases, mental breakdowns increase, family problems increase.

-The more man looks to himself and depends on himself, the worse his situation becomes.

-As his dependence on his wisdom to solve his problems increases, so do his problems.

-God wisely established it this way, that man could not come to know Him by the wisdom of the world.

-The roads of man's wisdom do not lead to God and thus man's salvation

-Man cannot solve his problems because he will not recognize their source, which is sin, or their solution, which is salvation.

-Man's own sinful nature is the cause of his problems,

-But he will not recognize his sinful nature

-and he cannot change his nature.

-Even if human wisdom could recognize the problem it does not have the power to change it.

-But God has the power.

-He chose to use that which the world's wisdom counts as moronic, as foolishness, to save those of the world who would simply believe.

-For those who will exchange their wisdom for His, God offers transformation, regeneration, new birth and new life through the power of the cross of Jesus Christ, His Son.

-This "foolishness" is man's only hope.

23 but (in contrast to both Jew & Greek) we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness,

-To the **Jew it goes like this:** the Jew saw the Cross as the proof of absolute weakness.

-He knew about Jesus.

-He heard the story, and he said, Yes, but He was beaten, He was defeated.

-The Cross is the symbol of defeat.

-You say that the Cross is the way of victory and of life. We do not understand that. We stumble over it.

-We cannot follow that.

-Yes, says the apostle, but the weakness of God in that Cross is mightier than all the strength of men.

-To the **Greek it goes like this:** The incarnation of a Man, and such a Man, so evidently of human nature according to the stories they heard from Paul and all the rest;

-and a Man Who went His way not discussing philosophies at all.

-And to say that He was God manifest in the flesh was foolishness, absurd.

-To tell them that that Cross whereon that Man died was the way of moral renewal and strength in human life, the whole thing was absurd.

24 but to those *the who are called* (adj. described as a called one), both Jews and Greeks,

-Jude 1:1 describes 'the called' this way: **To those who are called, sanctified by God the Father, and preserved in Jesus Christ...**

v. 24 cont. He is Christ the power of God and the wisdom of God.

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

Joey: Doctrine or Judgment? 1:26-29

Judgment

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

- The history of the Christian Church has always begun at the bottom and worked upwards, has never begun upwards and worked down.
- It always begins with "not many wise," the simple folk.
- Jesus said, "I thank You, O Father, Lord of heaven and earth, that You did hide these things from the wise and understanding, and did reveal them unto babes."
- Such characteristics often keep people from the sense of need that leads to salvation. If more of them had been wise, mighty, or noble, it is likely that fewer of them would have been saved.

Doctrine ...

27 But God has chosen the foolish things of the world (not of heaven!) 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;

- God's choice of the humble nation Israel was likewise surprising and unanticipated: "The LORD your God chose you to be a people for his treasured possession, out of all the peoples who are on the face of the earth. It was not because you were more numerous than any other people" (Deut. 7:7)

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

- His salvation is open to the high brow just as surely as to others, but only on the same basis of faith.
- The very things that put them ahead in the world may actually put them behind with God.

and the things which are not, to bring to nothing the things that are,

- What are the things that are not? The whole realm of the future, the life beyond. It was not certain. No, no, said the philosophers. Let us deal with actualities. Let us deal with facts, with things tangible, things apparent.
- The unbelieving Ph.D., on the other hand, knows nothing beyond his books, his own mind, and his own experience. He sees nothing beyond this life, and he cannot be considered anything but foolish.

Why?

29 that no flesh should glory or boast in His presence.

- Why and How did He choose Israel? See Deut. 7:6-11

John: Doctrine or Judgment? 1:30-31

Doctrine

30 But of Him (God the Father) you are in Christ Jesus, who became for us wisdom from God—and or which is righteousness and sanctification and redemption—

- What is wisdom? Here it is three things: righteousness and sanctification and redemption—
- Righteousness**, or rightness, or right, in human life is conformity to the standard which is found in God and revealed in Christ Jesus. The marvelous thing here is that Paul says Christ is made that to us—righteousness, and that is the root, the very foundation of wisdom.
- What is **sanctification**? It is purification in separation, a process: first positionally in Christ, then in our State here on earth
- Redemption** here means final escape from all bondage. This particular Greek word occurs in the New Testament ten times, and every time it refers to the future, and not to the past or the present. "Now is salvation nearer to us than when we first believed."
- What is the fruit of the wisdom of Corinth?
- Jesus said in **Luke 7:35** **But wisdom is justified by all her children.**
- The children of God's seemingly foolish and stumbling wisdom is righteousness, sanctification and redemption.
- What are your children Corinth? Colorado? USA?

31 that, as it is written, "He who glories, let him glory in the LORD."

-What does Glory mean here?

Joey: Doctrine or Judgment? 2:1-5

Judgment

2:1 And I, brethren, when I came to you,

-Paul moves from general principles of God's wisdom versus the world's and the general makeup of their body not being very wise!

-He now gets personal as to his approach to the people of Corinth ...

-In his mind there were two matters of importance, the Church's message, and the method in which that message should be made known.

did not come with excellence of speech or of wisdom declaring to you the testimony * of God.

*a few corrupt MS have *musterion* or 'mystery' in place of *martryion* or testimony

-First what his method was not. It was not Corinthian!

-'The testimony of God' Paul affirms was evident in them in **1:6: even as the testimony of Christ was confirmed in you,**

-Corinth was noted then for its eloquence, and the beauty, from the standpoint of literature, of the writings of its pseudo-philosophers. It was so true that when they talked of philosophy in the other parts of the Roman empire, they dismissed it by saying, "They are living as they do at Corinth." There was also another phrase that had passed into the currency of speech. If a man was eloquent in diction and style, they described him as using "Corinthian words."

-But do not imagine that Paul was unequal to persuasion and debate. That is not the point at all. We read in Acts xvii. 17 that he went into the synagogue and "reasoned." That is argument. Again, in Ephesians we read that he "reasoned" and "persuaded!" Paul was quite equal to reasoning. He was a great dialectician. One cannot read his writings without seeing it; but in his delivery he did not trust to his dialectics, to his style. He abjured it-"persuasive words of wisdom."

Judgment

2 For I determined (*krino*) not to know anything among all of you except Jesus Christ and Him crucified.

-**Morgan:** The whole message of the testimony of God, could not be preached in Corinth, in that city saturated with voluptuousness, with its carnality; all the people affected by it. He came there, and said-reverently I put it-No, I cannot preach all the facts of the Christian message yet. "I determined not to know anything among you, save Jesus Christ, and Him crucified." Consequently, that is the fundamental note with which to face the pagan world. The carnality of the human heart must be faced with the message of the Cross.

-the Christian messenger must bring carnality face to face with the Cross. He determined there to know nothing else.

-He is not excluding the resurrection, but emphasizing the cross.

-Four times Jesus talked of His cross to His disciples but never apart from the resurrection

-Paul uses died and rose together in Rom. 14:9, 2Cor. 5:15, 1Thes. 4:14, 1Cor. 15:3-4 gives us the basic gospel: died for our sins, was buried, rose the third day.

-Luke 24:7 directly links this word crucified with the third day rise again.

-Acts 2:23 uses the word crucified and v.24 follows with His resurrection

-Acts 4:10 links crucified with God raised Him up

-But here in 1Cor. 2:2, in 2:8, Crucified is used without any reference to His being raised up? Why?

-The same is true in Gal. 3:1, 3:13, 5:24, and 6:14-no following reference to His resurrection.

-It is as if he first deals with their carnality thru the cross in chapters 1:10 thru 11; then he emphasizes the resurrection starting in chapter 12 thru chapter 15.

-In chapter 12 he starts out NOW concerning spirituals, the things of the Spirit that are ours thru Christ's resurrection.

-The pouring out of the gift of the Father after Jesus' resurrection and His ascension.

Doctrine

3 I (not his message) was with or facing or before you in weakness, in fear, and in much trembling (tremos', tremble).

-He did so literally as we read in **Acts 18:7-11**

7 And he departed from there and entered the house of a certain man named Justus, one who worshiped God, whose house was next door to the synagogue.

8 Then Crispus, the ruler of the synagogue, believed on the Lord with all his household. And many of the Corinthians, hearing, believed and were baptized.

9 Now the Lord spoke to Paul in the night by a vision, "Do not or stop being afraid, but speak, and do not keep silent;

10 for I am with you, and no one will attack you to hurt you; for I have many people in this city."

11 And he continued there a year and six months, teaching the word of God among them.

-We see his 'fear and trembling' in v.9 and the encouragement he received from the Lord.

-This was his state and he did not let it stop him

4 And my speech and my preaching (heralding with authority) were not with persuasive words of human wisdom, but in demonstration (making plain, clear) of the Spirit and of power,

-Were their miracles that followed his plain preaching?

Why?

5 in order that your faith should not be in the wisdom of men but in the power of God.

-That is the mistake they were making. They were trying to pin their faith on him, or Apollos, or Cephas. No, let us get beyond all the words that may have sounded to us as words of wisdom, and get our faith rooted in God.

John: Doctrine or Judgment? 2:6-13

Judgment

6 However, we speak Godly wisdom among those who are mature,

-The Corinthians could have been forgiven for thinking that Paul was totally opposed to wisdom, given that he has just declared so relentlessly that

1-God has judged wisdom (1:18-21),

2-outsmarted wisdom (1:22-25),

3-and called only a few of the wise to be members of Christ's body in Corinth (1:26-31),

4-and given that Paul's manner of preaching in Corinth was emphatically not according to wisdom (2:1-5).

-So in one sense, the words, We do, however, speak a message of wisdom among the mature,

Doctrine

v. 6 cont.... yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing.

-Two things: The wisdom of this age and the rulers of this age = nothing

-They were not to test their Christianity, Paul said to the Corinthian Christians, and to the Church for all time, by all human philosophies, but they are to try the philosophies by the central philosophy, which is the philosophy of God.

Doctrine

We speak what is of God and not this Age, vs. 7-9

7 But we do speak the wisdom of God

-The Christian message is not devoid of wisdom, just devoid of the wisdom of this world!

in a mystery, the hidden wisdom which God ordained before the ages for our glory,

-A mystery in the New Testament always means something undiscoverable by the activity of the human intellect, but revealed, so that human intellect can understand. A mystery is something which has been revealed, so that it may be apprehended by the mind of man, and by the human intellect.

-**Dr. Arnold:** God's wisdom is a mystery in contrast to human wisdom (this is in the fuller context of 1 Corinthians 1:18–3:9, where his point is that human ability cannot declare the mystery of God, and what no eye has seen, God has revealed)

8 which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.

-What rulers are referred to?

-MacArthur: Neither the leaders of the Jews, to whom the gospel was a stumbling block, nor the leaders of the Gentiles, to whom it was foolishness, understood God's divine wisdom. In their ignorance of God, their willing ignorance, they executed His Son. Paul's own testimony demonstrates that ignorance (1 Tim. 1:12–13).

9 But as it is written:

“Eye has not seen, nor ear heard, (*externally sourced*)

Nor have entered into the heart of man (*internally sourced*)

The things which God has prepared (*same word as in John 14:2,3*) for those who love Him.”

-That free quotation from Isaiah 64:4 is often memorized. But it is also frequently misapplied.

-Paul is not referring to the wonders of heaven, but to the wisdom God has prepared for believers.

-His point is that the natural eyes, ears, and hearts of men cannot know or comprehend His wisdom.

-It is prepared only for those who love Him.

-How do we get it? Ask per **James 1:5**

5 If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him.

1 Corinthians

Doctrine and Judgment

Class #2

Chapter 1:18-31 and Chapter 2:9

John:

The “perishing” and “the saved” see the cross of Jesus Christ very differently

18 For the message of the cross is foolishness to those who are perishing,
Doctrine or Judgement?

– *Doctrine*

The cross doesn't make sense to the world...it's foolishness. Why would you believe that? How could one man die on a cross over 2,000 years ago and save me from my sins. There is no way that's true. I'm not believing it because it's stupid.

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

We hear the message, accept it by faith, & regeneration takes place in our lives.

– Only two types of people in this verse

1. Those who perish
2. Those who are saved
 - a. Nothing in-between

Romans 1:16

“For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek”

The gospel message is more than a true story or a good way to live; it is “the very power of God.” Only with such power can the gospel message redeem sinful people and transform them into God's people.

19 For it is written: Quoting Isaiah 29:14

**“I (God) will destroy the wisdom of the wise,
And bring to nothing the understanding of the prudent.”**

Doctrine or Judgement?

- *Doctrine*

20 Where is the wise? Where is the scribe? Where is the disputer of this age?

Doctrine or Judgement?

- *Doctrine*

Did God consult any of these types of people when He created His plan of salvation?

- Could their wisdom have come up with this plan?

Has not God made foolish the wisdom of this world?

21 For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness (silliness) of the message preached to save those who believe.

Doctrine or Judgement?

- *Doctrine*

We cannot come to God by our own wisdom

Vs. 22 Doctrine or Judgement?

- *Judgment*

22 For Jews request a sign

They thought the Messiah would be a conquering king who did many spectacular signs and miracles. Although Jesus had performed many miracles during his ministry on earth, many Jews who observed his miracles firsthand had refused to believe (Matthew 12:38–39; 16:1–4; Mark 8:11–12; Luke 11:16; John 6:30). Jesus had not restored David's throne in the way that they had expected

, and Greeks seek after wisdom;

- The Greeks (Gentiles) were lovers of wisdom, but there was nothing in the gospel message to appeal to their pride of acquiring knowledge. It didn't do anything for them at an intellectual level.

23 but we preach Christ crucified, to the Jews a stumbling block

Doctrine or Judgement? *Doctrine*

Jesus had been executed as a criminal (Deuteronomy 21:23)—how could a criminal be the Savior? This proclamation of Christ crucified was a contradiction of all that they believed, and it became a stumbling block to them (see also Romans 9:33; 1 Peter 2:8).

and to the Greeks foolishness,

– It's not about being popular in the world. It's about preaching Christ crucified. He died for us to give us salvation. That message is not going to be popular in the world.

24 but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. 25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

Doctrine or Judgement?

– *Doctrine*

God is not foolish nor weak in any way. Paul is saying that what seems to be foolish on God's part, in the eyes of men, is actually wiser than anything man can come up with by his own wisdom.

What may seem to be weak on God's part, in the eyes of men, is stronger than anything man can come up with by his own wisdom.

The world will say that the message of the cross is weak and foolish, but the "foolishness of God" and "weakness of God" is far stronger than anything the world has to offer.

Joey:

26 For you see (sense: *consider; look at*) **your calling, brethren, that not many wise according to the flesh** (wise according to worldly standards... intellectuals or philosophers), **not many mighty** important persons, based upon their power or influence referring to the politicians and decision makers in government, **not many noble** (well-born...royal blood) prominent people who were wealthy, **are called.**

Doctrine or Judgement?

Paul said “**not many**” wise and mighty are called...he didn't say “**not any**” are called!

- Paul was one of the “not many” guys
 - He was brilliant
 - Rabbi Zacharias
 - Lee Strobel
 - Many others

Who were the earliest disciples?

- five were fishermen, one was a tax collector, and the careers of the rest are unknown.

None of them had the status of education or huge amounts of wealth (Matthew may have had some money, he had gotten it through tax collection, but not high status by any means), but he left it all to follow Christ

Paul was pointing out that intellectual, political, and social position are not necessary qualifications for being chosen by God.

- The majority of the time, just the opposite is true. Not all the time though

God reveals himself to humble and searching hearts, regardless of their worldly position. God can use us no matter what our position or status.

- He picked a project like me...I'm thankful that He did. I'm not offended by this verse or the next one!

We're talking about the Corinthians here...most of these people wouldn't be found Fortune Magazine or on the 50 most influential people in the world on Time magazine.

If you were picking people to be on your sports team? Would you make the team? Being a Christian is often compared to athletics

- We don't make any sense, from a worldly perspective, to be on God's team.

27 But God has chosen the foolish things of the world (on purpose; His choice)
Doctrine or Judgement?

- *Doctrine* through vs. 29 since he is continuing his thought

God chose **on purpose the foolish things of the world**

- Would we have done the same?
 - Worldly wisdom says pick the best

Why did God do it that way? **to put to shame the wise, and God has chosen the weak things of the world** (weak according to human standards) **to put to shame the things which are mighty;**

Foolish and weak things put to shame (humiliate) the wise and mighty
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,
Why did God (on purpose) choose us?
29 that **no flesh should glory in His presence.**

God chose the foolish and the weak, the things despised by the world, so that those chosen can never boast in the presence of God.

God used people of humble origin to show that success came through His power, not theirs. He gets all the credit!

People's abilities, social standing, or knowledge have nothing to do with God's choice. Skill and wisdom do not get a person into God's kingdom.

Only faith in Christ does—so no one can boast that his or her achievements helped him or her secure eternal life.

Let's remind ourselves why God choose Israel?

Deuteronomy 7:6-8

“For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth. 7 The Lord did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples; 8 but because **the Lord loves you, and because He would keep the oath which He swore to your fathers, the Lord has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt.**

John:

Read vs 30-31

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

Doctrine or Judgement?

- *Doctrine*

Their union and identification with Christ results in having God’s wisdom and knowledge (Colossians 2:3), possessing right standing with God righteousness, (2 Corinthians 5:21), being made holy (sanctification, 1 Thessalonians 4:3–7), and having the penalty for their sins paid by Jesus (redemption, Mark 10:45).

Because salvation is completely by God’s grace, any boasting before God would be sheer nonsense!

31 that, as it is written, “He who glories, let him glory in the LORD.”

- AMEN AND AMEN!

Guzik:

Paul uses this reference to Jeremiah 9:23-24 to show that God did it all this way so that God would get the glory. The *path* for God’s glory is Christ crucified; the *evidence* of God’s glory is His choice of the lowly.

Joey:

2:1 And I, brethren,

– They may be in a state of carnality, but they still brethren
when I came to you,

– Paul gets personal with them and reminds them of his personal approach
did not come with excellence of speech or of wisdom declaring to you the
testimony of God.

Doctrine or Judgement?

- *Doctrine*

He just came from Athens preaching at Mars Hill to Corinth.

- He came as *a witness to the transforming power of God.*

Paul wanted to come to them in the power of God; not in the wisdom of human words.

Was Paul a brilliant scholar? He was...He could have overwhelmed his audience in Corinth with intellectual arguments, proclaiming the mystery of God?

He could have wowed them. While that approach may have led to an intellectual approval from the Corinthians, it probably would not have led them to saving faith

Faith that depends on clever arguments and eloquence can be undermined if another logical argument or better speaker or debater comes along. Faith grounded in the power of the Holy Spirit, however, cannot be undermined.

What's the message that Paul wanted to bring them?

2 For I determined not to know anything among you except Jesus Christ and Him crucified.

Doctrine or Judgement?

- *Judgement*

Keep the message simple and basic. The power of the gospel message is not found in our eloquent use of words or ability to logically argue every detail.

The power lies in the message itself: "Jesus Christ, and Him crucified" for sin.

- Feelings of confidence or insecurity should not be the motivation to share the or not share the gospel.
- It comes from a personal gratitude and obedience to Christ as well as compassion for others must drive our witnessing.

The cross is the means by which every person is saved!

- The cross changes us; eloquent speech may not
 - o Not only is the cross the means to how we are saved, but it also the means by which we live.

Colossians 2:6

As you therefore have received Christ Jesus the Lord, so walk in Him,

- This is their and our sanctification plan

Vs. 3 I was with you in *physical weakness* (sickness), *in fear* (having fright and anxiety), *and in much trembling.* (shaking in his boots so to speak)

Doctrine or Judgement?

- *Doctrine*

What's up with normally courageous Paul?

- He got the beat down physically and spiritually in the last 2 cities he was in.
 - He's gun shy

In **Acts 18:7-11**

7 And he departed from there and entered the house of a certain *man* named Justus, *one* who worshiped God, whose house was next door to the synagogue.

8 Then Crispus, the ruler of the synagogue, believed on the Lord with all his household. And many of the Corinthians, hearing, believed and were baptized.

9 Now the Lord spoke to Paul in the night by a vision, **“Do not or stop being afraid, but speak, and do not keep silent;**

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

11 And he continued *there* a year and six months, teaching the word of God among them.

Look how the Lord encourages Paul in v.9 and 10

“Do not or stop being afraid, but speak, and do not keep silent;

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

That was his state at that time, He was afraid, but Paul didn't let his “fear and trembling” stop him from sharing The Word because of the encouragement he received from the Lord.

Sharing the gospel is often out of our bubble for most of us.

- We get scared, what am I going to say?
 - What are they going to say back?
- Billy Graham
 - God's Word says...

Whatever the cause, “So great was his sense of weakness and fear, and so profound his lack of trust in himself that he quaked, he trembled. Those are the secrets of strength in all preaching.” (G. Campbell Morgan)

4 And my speech and my preaching *were* not with persuasive words of human wisdom, but in demonstration of the Spirit and of power,

Doctrine or Judgement?

– *Doctrine*

Were their miracles that followed his plain preaching?

Why?

5 *in order* that your faith should not be in the wisdom of men but in the power of God.

Wasn't that the 1st correction Paul made to this church with mega problems.

Division, because they were trying to pin their faith on him, or Apollos, or Cephas.

Can't we, in our own strength and in our own ideas, can't we leave out the power of God?

- Instead of being dependent upon Him in prayer, we lean on our own strength and our own wisdom rather than by His Spirit and by His power.
 - We don't have to win people to Christ by persuasive words.

John:

6 However, we speak wisdom among those who are mature (grown-up in behavior), yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing.

Doctrine or Judgement?

– *Judgement*

7 But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory,

Doctrine or Judgement?

– *Doctrine*

We can't know God's wisdom without Him revealing it to us

- Are we desiring to receive it?

Matthew 11:25-26

At that time Jesus answered and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes. 26 Even so, Father, for so it seemed good in Your sight.

8 which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.

Doctrine or Judgement?

– *Judgement*

If the rulers of this age would have known the wisdom of God, they would not crucified Jesus.

- They were operating under the wisdom of men
 - They didn't have it because it concealed from them
 - How bad can we blow it when we are operating under the wisdom of men instead of by the wisdom of God

They didn't understand the hidden wisdom of God (Christ on a cross) or realize that their murder of the Holy Son of God would result in their own destruction. **Had they known** the ways of God, **they would not have crucified the Lord of glory.**

The Holy Spirit reveals God's wisdom...

9 But as it is written:

“Eye has not seen, nor ear heard,
Nor have entered into the heart of man
The things which God has prepared for those who love Him.”

Doctrine or Judgement?

– *Doctrine*