

I Corinthians

Chapter 1

Let's open with prayer,

Our heavenly Father,

We thank you again for your provision. We pray for understanding as we begin this great book. We ask that you would help us to focus on your word as we study together. Help us to clear our minds of all outside distraction as we commit this time to you in your word. We pray this in Jesus' name, Amen!

S.O.

<u>I Corinthians 1:1-9</u> Introduction
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C.O.

<u>I Corinthians 1:1-3</u> The Manuscript Authors
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We now begin with 1 Corinthians Chapter 1. Verses 1 through 9 are the introduction. Starting at Verse 10, we will be in the message of the gospel.

The introduction is divided up into two parts, the manuscript authors in Verses 1 through 3, and the mention of thanks by Paul which is very enlightening.

Beginning in Verse 1, we have the calling of Paul

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

As we noted before in all of Paul's letters, the words "to be" are in italics. It's because it is not in the original Greek transcript.

He is literally saying that he is a called apostle. He's expressing what kind of apostle he is. He is an apostle by calling. It was his emphasis that this is not his ambition. This is not his choice.

But he has been called to be an apostle. And the word apostle means someone sent out with a commission.

They were the leaders of the church as the church began. And notice that he claims himself, not only to be a called apostle, but he is an apostle of Jesus Christ, not of people.

In Galatians Chapter 1 Verse 1, Paul told them that he is an apostle, not through men, not from men, plural, meaning a committee, nor through a man, singular, meaning no human element appointed him. His appointment to be an apostle came from God.

So number 1, he's a called apostle. Number 2, he's an apostle of Jesus Christ. And again in Galatians 1:10, Paul says if I try to please men, I would no longer be a servant of Christ.

That's a verse that needs to cut through the heart of every person in the ministry. If you represent Christ and His word, you can't work for anybody else. You've got to represent Christ and His word.

And then thirdly, he's an apostle through the will of God. This is God's will for his life. Again, not ambition nor appointment.

And the second person that has his name under the author, it says and Sosthenes *our* brother. Sosthenes is a convert through Paul's first visit to Corinth.

Verse 2, the calling of the believers:

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

Unto the church of God which is at Corinth,

Now from here on, I want you to notice along with when Paul mentions thanksgiving for these people. The spiritual condition of this church was that they are corrupt in their lifestyles. They are corrupt in their dealings. They are twisting and perverting the scriptures and the meaning of scriptures.

What Paul describes here, and we're going to see it later, is the condition of Christ in that church. And we're going to see the condition of them in Christ. There's two different things there.

No matter how carnal and how corrupt they were, they were still experiencing the fullness of the blessing of God.

To the church of God which is at Corinth, to them that are sanctified in Christ Jesus,

Sanctified is a perfect tense word that means they are in a condition. Sanctified means to be set apart for Christ. When the Holy Spirit comes into my life, I am set apart and I belong to Jesus Christ.

They are in a condition of being sanctified in Christ Jesus even with all the stuff that's going on.

They are called saints. Again, the words "to be" are in italics because it's not in the original text. They are saints by calling. And again, the word saint doesn't mean purity. It means position. You are set apart.

The word saint and the word sanctified both come from the same word. It means to be set apart for Christ. So Christ called them, and they responded to Christ.

But not just them in Corinth, but with all them in every place that call upon the name of Jesus Christ our Lord,

So it wasn't just to Corinth. This was also thought to be a circular letter. In other words, it's made out directly to them about their problems, but as I said in the introduction, in our modern day church, but even back in Paul's day, every church and every Christian is represented in 1 Corinthians.

So, not only for you who are there in Corinth, but with all of those in every place that call upon the name of Jesus Christ our Lord, both theirs and ours: which signifies both place and person.

Every place where people call upon the Lord, the Lord Himself is both theirs and ours. We're all one!

Verse 3, the character of Paul's greetings:

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

He says grace to you, and peace.

Grace is the normal greeting to the Gentiles, especially to the Greeks. And peace is the normal greeting to the Jews, the Hebrew people.

He says grace and peace. The source: from God our Father, and from the Lord Jesus Christ. Grace and peace can only come from God as His favor and His peace.

Those are the normal ways of addressing a letter in Greek. They were in scrolls, so you wanted to unroll the scroll to see first of all who wrote it and who it's written to.

And then the third element is always a thanksgiving from the writer. And Paul follows that in that form in every one of his letters except for Galatians.

C.O.

<u>1 Corinthians 1:4-9</u> The Mention of Thanks

Now we have the mention of thanks. So this would be the third element in a letter written in Greek, from whom, to whom, and then an expression of thanks.

But we're emphasizing the condition of Christ in the church. Don't get confused. It's not the condition of the church in Christ, but the condition of Christ in the church.

There are seven things that Paul lists about these people in Corinth, and about Christ in them.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

He gives thanks. He says I thank my God always on your behalf. And he thanks them for seven things.

Number one: for the grace of God which is given to you. He thanks God for God's grace on them. Notice at no time does he ever mention "Because you people are so corrupt, you've lost your salvation. You've lost your standing with God."

He's doing just the opposite. As a matter of fact, corporations use Paul's style in addressing problems in their corporation. Leaders are taught that if there is someone who is messing up on the job or causing trouble, the first thing you want to do when you sit down with them, you tell them all the good things they have done.

It gets them to relax. Before you tell someone the things that are wrong, you are supposed to tell them the things that are right.

And it is kind of interesting that this is the formula that Paul follows. He said to them before that they are called saints, they are saints by calling, and that they are sanctified in Christ Jesus.

And now he tells them I thank God for the grace of God that is given to you. Paul could say "Wow, you guys are examples of God's grace, how God can continue to have grace on you, even in the corrupt way in which you are conducting yourselves."

5 That in every thing ye are enriched by him, in all utterance, and in all knowledge;

Secondly: That you have been enriched in speech and knowledge. This is in everything! That in everything you are enriched by him, in all utterance, and in all knowledge;

They were gifted speakers, and they had tremendous knowledge!

6 Even as the testimony of Christ was confirmed in you:

Thirdly: That the testimony of Christ has been established amongst you.

The testimony of Christ was confirmed. The word confirmed is the Greek word Bebaios which means to establish somebody. The testimony of the Lord has been established amongst you.

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

Verse 7, the fourth thing: Here's something to make your eyebrows rise. That they were not lacking in any spiritual gift. They had the full ministry of God's Spirit, and as we come to it and study it when we get to Chapters 12, 13, and 14, we will see that every church does.

Some people will disagree with that but when we see it later on, hopefully it will make sense.

He says you come behind in no gift. You're not lacking in any gift. You've got the fullness of God's Spirit there ministering in your midst. You've got gifted speakers. You've got the knowledge of God. You've got the testimony of Christ all in your midst.

The sixth thing in Verses 8 to 9:

8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

Concerning Christ, who shall also confirm, that is establish you unto the end, because God is faithful!

So not only are you established now in Christ, but this same Jesus is going to establish you all the way to the end.

Now if it were me writing a letter to this church, I would have told them "Well, the Lord has established you but I can't promise you anything for your future if you keep going on the way you're going!"

But Paul is giving them a promise. He will establish you unto the end because God is faithful. He keeps his word.

M.V.

I Corinthians 1:9

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

And then seventhly, which is a tremendous verse in and of itself, they have been brought into the fellowship of Christ.

When a person is saved, and we're called by God, what are we called to? By whom ye were called "into" the fellowship of his Son Jesus Christ our Lord.

There are many people today that express that they believe in Jesus Christ, but they don't know what fellowship with Him means. "Well, I go to church. I get lost in the crowd. I do everything that's asked of me."

But do you have fellowship with Jesus Christ? You've been called in that you are part of the church, but what you have been called to is Jesus Christ. These people have been called into fellowship with His Son. Every believer has been called into fellowship with Jesus Christ.

When I get together with other believer's, hopefully my personal relationship with Jesus Christ will minister to them, and hopefully, their personal relationship with Jesus Christ will minister to me and to everybody else. That's what it's all about!

Many who profess to be Christians don't have a personal relationship with Jesus Christ. They don't even know where to begin.

S.O.

I Corinthians 1:10 - 6:20 The Correction
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C.O.

I Corinthians 1:10-31 The Message of the Gospel

M.V.

I Corinthians 1:10

Now we move on to the main section, Chapter 1 Verse 10 through Chapter 6 Verse 20. But here for the remainder of Chapter 1, we're going to be in the message of the gospel.

The condition of the church in Christ: you see, now it's been reversed. At first we studied about the condition of Christ in the church.

He's there in His fullness. He has sanctified them. His grace is upon them. All of the fullness of the things of Christ and His Spirit are there.

But their condition in Christ is not good which is encouraging to us because no matter what condition we're in, the Lord's promise and His faithfulness to us endure to the end.

In Verses 10 to 13, he's going to discuss the problem in the church.

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

He says I beseech you, which is an appeal. I appeal to you brethren, by the name of our Lord Jesus Christ. And that name will be mentioned six times here in this presentation.

He's emphasizing the name of Jesus Christ. The reason why is that they go by different names and they have divided themselves in the body of Christ.

By the name of our Lord Jesus Christ, I appeal to you, that you all speak the same thing. Wow!

And there be no divisions among you; and that you be perfectly joined together in two things: In the same mind and in the same judgment.

This is how the church is supposed to function. I am talking about the body of Christ, not just a single church. We're all supposed to say the same thing.

Who do you belong to? What do you belong to? Jesus Christ!

There should be no divisions because Christ is not divided. And that you be perfectly joined together. There is a Greek word, Katartidzo, and it is the word for mending. It is a medical term that describes the mending of broken bones.

In Matthew Chapter 4 Verse 21, it was used for the fishermen who were mending their nets.

So that you be knitted together, mended together, in the same mind and in the same judgment. Now there are different Greek words that describe the brain and the function of the mind that's listed in the New Testament.

This is the word Nous which denotes the perceptive abilities of the mind. And we'll see in Verse 16 of Chapter 2 that we have the mind of Christ which is the same word Nous.

We can perceive the things of God because Christ's Spirit lives within and He gives us His perception. And if it's His perception, it shouldn't be any different among the believers!

And the same judgment! That comes from the word knowledge, decision making, what's right and wrong.

The contentions in the church:

11 For it hath been declared unto me of you, my brethren, by them *which are of the house of Chloe*, that there are contentions among you.

He says it's reported to me from the house of Chloe, that there are contentions, that is, strife's among you.

And he presents the proof of this by presenting the divisions in the church in Verse 12.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

Now this I say, that every one of you saith, I am of Paul; and I am of Apollos; and I am of Cephas; that would be Peter, and I am of Christ.

And so they chose a teacher that was their favorite, and or, somebody that baptized them. Can you imagine if Peter or Paul or one of them baptized us, that would be a main event of our life.

And we'd be going around saying "Peter baptized me. Who baptized you?"

And so it became a point of contention and they would claim to be followers of these teachers to the point that they said "I am of Paul; and I am of Apollos; and I am of Cephas; and I am of Christ.

I know that Paul is mentioning the divisions, but for the longest time I couldn't figure out what the problem was, because that fourth group, when they say I am of Christ, and I am not of all those people, I used to think that they were right.

But they are actually one of the four that are carnal and it's because the attitude is "We're not carnal like you guys. We're of Christ!"

You just divided yourself!

You see, if there is something wrong in the body of Christ, I am part of that. It doesn't mean that I did the wrong. If the spiritual condition of the body of Christ is carnal and not spiritually mature, I'm part of that.

To divide myself from that and say "Well, I'm not like all those carnal Christians. They choose names for their churches and they choose names for their leaders and they divide themselves from the rest of the body of Christ with all their names."

If I do that and say "I am of Christ," I just divided myself from those that I judged to be carnal and I just performed a carnal thing myself by presenting myself to be more spiritual than others and saying I'm a follower of Christ and I am not a follower of a denomination or teacher. That's pride!

I might know better and I might have maturity to where I don't do that, but I cannot separate myself from other believers just because I judge them to be spiritually immature.

So he asks the church questions in Verse 13:

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

He says Is Christ divided? And of course the answer is no. and then he picks on his own "fan club," the ones over there who say I am of Paul. He says was Paul crucified for you? or were ye baptized in the name of Paul?

Just like we, after receiving Christ, we are baptized in Christ's name. He's our identification.

So then in Verses 14 through 17, culminating in Verse 17 which is a tremendous insightful verse, we see the participation of Paul in the church.

But he says or were you baptized in the name of Paul? And he goes "Wait a minute, I did baptize some people!"

14 I thank God that I baptized none of you, but Crispus and Gaius;

He says I thank God that I baptized none of you, except for Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

And then the house of Stephanas because he's part of the delegation that came from Corinth. When Paul's writing this letter and he says I'm glad that I didn't baptize any of you, well, a couple of them I did, but then you would claim me as your leader.

And by the way, that's one of the main verses that teaches against baptismal regeneration. Water baptism doesn't save you. That's physical. Only the Spirit of Christ can save.

Paul says I'm glad that I didn't baptize any of you except for a couple. And so when Stephanas comes in, because the household of Stephanas is part of this delegation, it looks like Stephanas said "You baptized us too," because it says and I baptized also the household of Stephanas and besides, I know not whether I baptized anybody else.

So he made the declaration and then had to retrace and say "Alright, there were a couple more, but you get the point. I'm glad I didn't baptize you because then you would say that you got baptized in my name! "

M.V.

I Corinthians 1:17

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

Verse 17 is a tremendous verse. For Christ sent me not to baptize, but to preach the gospel:

And then he gives us insight, and I can only give you a few words to go along with this that you take and research or think about, but he opens up the whole rest of the book to us by saying that when I preach the gospel, it's not with wisdom of words, lest the cross of Christ should be made of none effect.

In Chapter 2, he's going to tell us about his method. What's your method of preaching Paul? Number one, by the inspiration of God's Spirit, and number two, I'm not going to preach anything except Jesus Christ and Him crucified, period! I know nothing amongst you except Christ and Him crucified.

Why?

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Because as he develops the thought through the rest of the book, he says that is God's designed plan, because to man it is foolish. He's going to tell us that the Greeks pursue wisdom. The Greeks were involved in philosophy and the pursuit of philosophical thought.

The Jews were always asking Jesus to show them a sign. They were into the power things.

So to preach Jesus Christ crucified for your sins, he's going to say that the world thinks that's foolish. It is foolishness to the world. But do you know what Paul said?

He said that it's God's designed plan, so I'm going to preach Christ, and Him crucified, and the person that has a heart for the Lord is going to respond, and the people that don't have a heart for the Lord, they're going to reject it. It's plain and simple!

I don't know if you have ever experienced that from a presentation standpoint where you just preach one thing, Jesus Christ and him crucified, and then see half the group leave and never come back.

They don't want to hear that. But you see what Paul is saying? He's introducing us to say I'm going to preach that which the world thinks is foolish, but I'm going to preach the only gospel there is.

And we will see in 2 Corinthians where he says the one gospel is life to those who are living, and death to those who are dying.

I know I am getting ahead of myself but in 2 Corinthians Chapter 2 and 3, Paul presents what is known as a victory parade. It's where Paul says we always have the triumph in Christ Jesus. Always!

Whether it's life or death, we always have the triumph. What are you talking about Paul?

When an army defeated his enemies, the city would experience a parade. The army would come back from the war and the street would be lined with people cheering the victorious army.

And up front would be part of the army, and then right behind them would be all of the prisoners that they captured of the enemy. They would march them right in.

And then would come the white bull that would be brought in and slaughtered, and that would be the meat for the festival for the whole city. He gets marched in.

The victorious general, he gets carried in and everybody is cheering. This is a parade. And then the whole rest of the victorious army, they come in at the end. And the people are cheering.

When the parade is over, they take the prisoners, who were in this parade, and they take them out and kill them. They kill the white bull, or white oxen and cook him up for festival time.

This whole parade is called the Triumphant Parade. Both the enemies and the victorious ones are in this parade.

What Paul is saying is that when he preaches the gospel, even when a person rejects Christ at the preaching of the gospel, Paul says you're going to be in my victory parade. When a person receives Christ after hearing the gospel, he says you're going to be in my victory parade too.

He says it's all a victory. Even the people that reject Christ, they're going to be marched in, taken out, sent into Hades, Hell, but it's part of Paul's victory parade.

He didn't compromise the gospel message in order to get people to receive it. Do you understand where I'm coming from?

He says it's got to be either the power of the Spirit of God through the simple message of the gospel that convicts people of their need of Christ, or Paul says I won't do it any other way.

In a day and age in which we try and attract people to church, we compromise with the gospel.

God has not called me to baptize, but to preach, not with the wisdom of words, lest the cross of Christ should be made of no effect.

So Paul says if I try the maneuverings and the persuasiveness with human wisdom to get people to believe, it makes the cross of Christ empty. The power of the cross is then released of its power when I'm trying to persuade people with human wisdom!

M.V.

I Corinthians 1:18

Verses 18 to 25, the preaching of the cross:

The problem in the church was divisions. They became enemies challenging one another. Now he turns to the preaching of the cross.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

What a vast difference if you contrast that. One person hears the gospel and says "Yea, I heard it. It doesn't make sense and it's foolish." But to another person, the power of God will come upon them and save them through the foolishness of preaching.

K.V.

**I Corinthians 1:19
Isaiah 29:14 LXX**

Verse 19, the destruction:

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

That is from Isaiah 29:14. God already said that the way I'm going to do things is so foolish to the human race, I'm going to destroy all of their wisdom and all of their understanding by doing something so foolish.

The questions in Verse 20:

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

It's a contradiction in Verse 21:

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching.

Literally, the Greek word isn't preaching. It's the preached message. It pleased God that through the foolishness of the gospel message to save them that believe.

How can words on a page be used to save anybody? God's Spirit uses it. That's His designed plan!

Some will say that's kind of foolish. I think I can do a better job than that. I can think of some better things to do than that!

But there's only one way that the power of God is going to minister the gospel. It's the way that God designed it to be. If we add to it, or if we try to do "better" than God's way of reaching people God's way, God's Spirit won't be in it.

People find various ways of getting people to come to church. Some even compromise the truth of the gospel to get people to come. But filling the church has nothing to do with anything.

There is so much division in the church because people cannot agree on what church is about and how the church needs to be run. But division is necessary.

In fact, it actually says in 1 Corinthians that it is necessary for there to be divisions in the church so that those who are approved of God will be made manifest.

If somebody comes up and says "Oh no, I don't like that and I'm leaving." Okay brother, what do you have for us? Let's compare the word with what you're saying. What are you saying? So you don't agree with the word, because it is different than what you are saying?

Paul says that it is necessary for there to be divisions so that those who are approved of God will be made manifest. What he's telling these people right here is that it's very manifest that you're not approved of God.

You've divided yourselves. You've called yourselves by different names. You've divided yourselves from all the other believers.

It pleased God not to reveal Himself through the wisdom of the world, but through the foolishness of preaching, not the act of preaching, but the message of the gospel.

God says that's the only thing that He empowers. And just like Jesus, if you're standing there and you have a church of 20,000 people, and you preach the truth in Christ, and all 20,000 leave except for 12, that's a success!

In Paul's way of looking, all 20,000 of those people are going to be in the Lord's parade. Whether the person receives or rejects, it's a triumph!

In the human, we try to persuade people through human means. God's not in it and God won't bless it. It's not what He designed, and it's not what He said in His word.

In Verse 22, the reason for this is:

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

"Yeah, give me some of your Christian philosophy." Well, you see Jesus Christ died on the cross for our sins. "What? What kind of intellectualism is that?"

In the days of Christ, any criminal that died on a cross, it was the most humiliating death you could die.

So here comes Paul into Rome, a tent maker, preaching a gospel about the Messiah who came, and He died on a cross like a common criminal. Are the people supposed to get excited about that?

"You say on the cross like a criminal? He's the Messiah? And who are you? Oh, you're a tent maker? Yeah right!"

So here came a tent maker into town to tell people about a Messiah who came and died on the cross like a criminal. In fact, in the city of Rome, they were so ashamed of that type of death that they didn't even mention it.

And to have Paul come into town and preach that message! Christ crucified, to the Jews a stumblingblock, and unto the Greeks foolishness;

Its application:

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

But unto them which are called, both Jews and Greeks, Christ is the power of God, and the wisdom of God. Notice the two things. Greeks seek wisdom, and the Jews seek a sign. Christ is the power, and Christ is the wisdom to everybody who believes!

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

M.V.

I Corinthians 1:26

So then he presents in Verses 26 to 31, the plan of God. He first mentions the calling of believers in Verses 26 to 29. It is entitled the selection of weak things.

Now if you are in this study to have your pride bolstered, you are in the wrong study.

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

For he says notice your calling, brethren, how that not many wise men according to the flesh, not many mighty, and not many noble, are called:

The word noble means wellborn, born into nobility. Queen Elizabeth, when she visited Canada, she was asked if she's a Christian. She said yes.

And she said this was her favorite verse, 1 Corinthians 1:26. She says my favorite letter in the alphabet is the letter "M." She says not many noble. She said if the "M" wasn't there, it would be not any noble. So she says not many. I was born into nobility and I believe!

M.V.

I Corinthians 1:27

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

How does that make you feel?

God looked out to the human race, just like the apostle Paul who said that he was the "Chiefest of sinners." He's a candidate. He's a candidate for salvation.

You see, the wisdom of the world with all of its philosophies and religious beliefs and intellectual thought, God says I can't use somebody like that.

He chooses the foolish things of the world, people who are not born into nobility and really don't have much status in the world, so that people will look at them and say "Oh, you're one of those foolish people because you believe in Jesus Christ. You need a crutch. Religion is a crutch. It's Foolish!"

M.V.

I Corinthians 1:28

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

And God has chosen the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nothing the things that are:

What that means is that people who really think that they're in, they've got it, and from the world's standpoint they are part of the "In crowd."

But God looks over there and He sees the "Have not." He says "Hey you over there, you're a nothing, and you're a nobody. Come over here." He saves them, and through them, God manifests His glory.

And the reason why God does that is so that He gets the glory, not man. It's not a put down. God is manifesting and revealing His greatness and His power and His glory, and His love for people in saving them.

And to get that message across, He works through people who won't interfere with the message.

Here's the purpose in Verse 29:

29 That no flesh should glory in his presence.

The word glory is the word boast. God does it this way so that there's no human being that can ever boast in God's presence.

So if you've been taught in church that when you stand before God, start listing all the good things you've done for Him, I would advise you not to do that!

God chooses to use the people who cannot glory in the human, but only in the Lord.

M.V.

I Corinthians 1:30

The capacity of believers in Verse 30, the provision of the Lord:

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

Jesus Christ is my wisdom. Jesus Christ is my righteousness. Jesus Christ is my sanctification. Through Him I am set apart. Me myself, I have no power. I have no ability.

And Jesus Christ is my redemption. Through Him, the penalty for my sins have been paid. And I've been purchased with the blood of Christ!

K.V.

**I Corinthians 1:31
Jeremiah 9:23**

The confession of believers:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

All of this is so that, according as it is written, He that glories, let him glory in the Lord.

And again, the word glory is the word boasting. So if God does something great, the believers are not supposed to put on a flesh show, a human show.

God hasn't chosen us because of our abilities. God has chosen us because we are the chiefest of sinners, and hopefully you're one of those that the world has rejected. You're just not able to fit in.

People that don't fit in with the world have an easy time walking with the Lord. If you surrender your life to Christ, you'll find your identification.

It's the people that have a lot of involvement with the world that say "I can't give up that success. I can't give up this, and I can't give up that!"

Not that that's a requirement, but when you receive Christ, He's your Lord and He's your God, and He saves you, and all of a sudden your life starts lining up with the purpose for which God designed your life to function like.

And it might not include some of the ambitions and goals that we have chosen for ourselves. God chooses people and things, even the preaching of the gospel, so that all the boasting is in the Lord. He's doing it all!

I personally get offended if a Christian comes up to me and says "The Lord saved you, now what are you going to do for Him?"

You got to be kidding? He saved me because I'm nothing! Spiritually, I cannot produce any spirituality. I have no forgiveness for my sins. What can I do for myself? I can't. It's Christ that did it all for me!

Not only did He save me, but He uses my life for His purposes. If it's not Him doing it, then it's not of Christ!

Paul said in Galatians Chapter 3 that after having begun in the Spirit, are you now made perfect by the flesh?

How did you start? How did you get saved? By faith, right? Well then, that's how you live. You don't complete it by starting to do God's work yourself. Christ wants to use us!

But it's not until we realize some of these principles that Paul is presenting to us, only will the power of God be manifested through the truth of the gospel, period.

When we start with Chapter two, we will see the method of the gospel. The message of the gospel is Jesus Christ, and Him crucified. That's what unites us. That's what makes us one.

We all belong to Jesus Christ. We don't belong to anybody else or anything else. In fact, here in the next couple of chapters, Paul is going to say "Who is Paul, and who is Apollos, and who is Cephus, but all servants of Christ."

And he's going to tell them, do you not know that everything that is of Christ belongs to you? Everything that belongs to Christ is yours. You're not limited to being owned by somebody or something.

But that's how we divided ourselves. Believers don't get along with other believers because we go to different churches. Where did that come from?

Let's close with prayer,

Our heavenly Father,

Thank you for this time. Thank you for the opportunity to study your word. We pray that especially in these scriptures in 1 Corinthians that by your Spirit, you will lead us to meditate on the word and read these scriptures and absorb what Paul is trying to tell us because every problem in the modern day church is dealt with in 1 Corinthians.

We have the same problem today as the Christians did in Corinth. They were doing it in the human according to the flesh, and according to the emotions, trying to come up with various persuasive ways to get people in.

But there's only one message that is blessed with the power of God, and that's Jesus Christ and Him crucified. We pray by your Spirit that you would help us to learn these things in Jesus name, Amen!