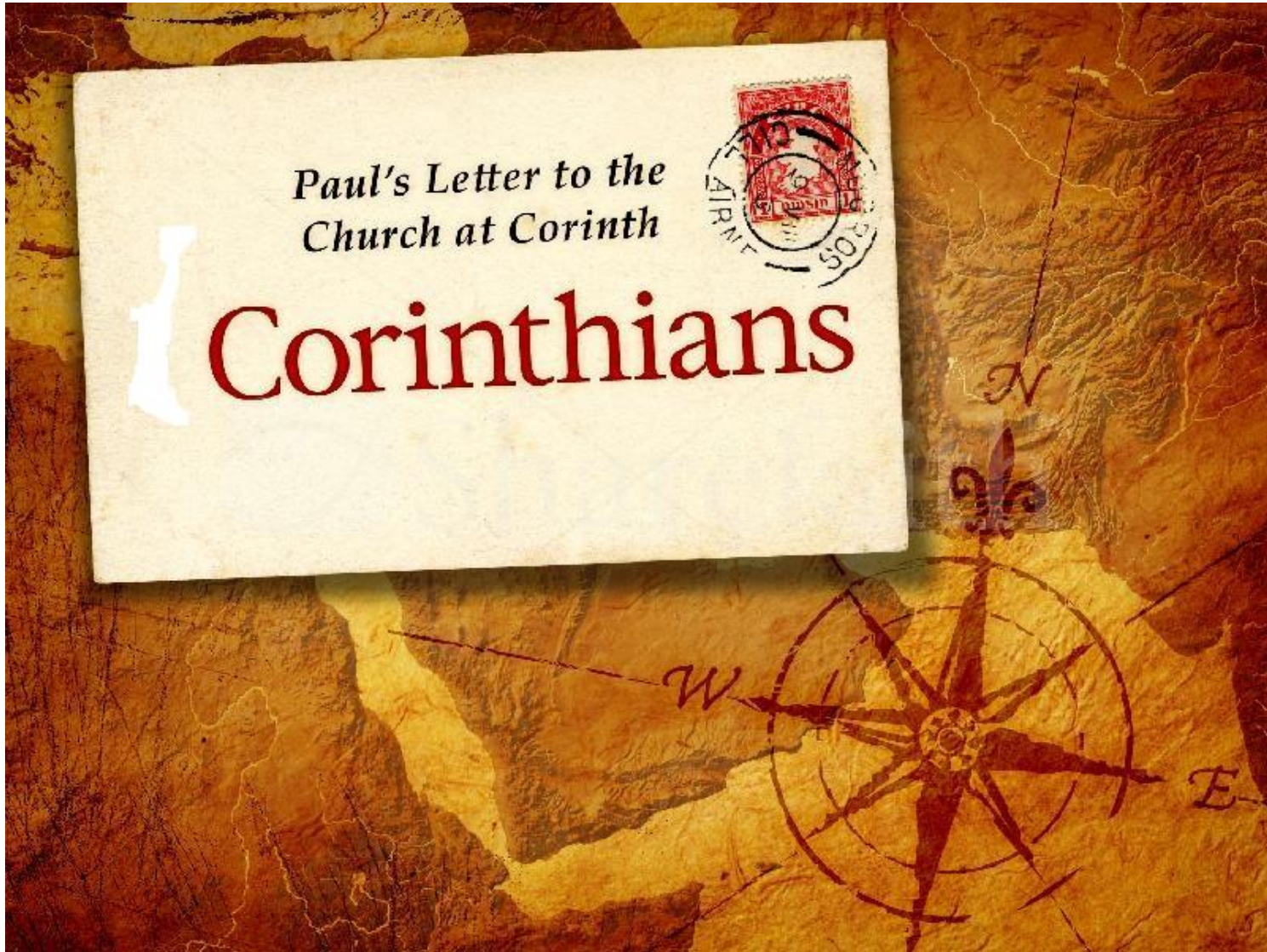


1 Cor. 2:4-6 Purpose of Paul's Preaching



Today's Outline*



The Problem of Division Addressed 1:13 to 4:21

1. Unity by the Person and Work of Christ 1:13-17
2. Unity by Considering the True Nature of the Gospel 1:18-25
3. Unity by Viewing the Membership of the Church 1:26-31
4. Unity by Considering the Nature of True Wisdom 2:1-3:4
 - a. Paul's Preaching: Its Content and Method 2:1-5
 - The Nature of Paul's Preaching 2:1-4
 - The Purpose of Paul's Preaching 2:5
 - b. True Wisdom: Its Content and Source 2:6-3:4
 - Where True Wisdom Is Not Found 2:6-9
 - Where True Wisdom Is Found 2:10-13

¹ And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God.



² For I determined to know nothing among you except Jesus Christ, and Him crucified.

³ I was with you in weakness and in fear and in much trembling,

⁴ and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power,

⁵ so that your faith would not rest on the wisdom of men, but on the power of God.

⁶ Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away;

¹ And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God.



and when I came* to you, brethren proclaiming to you the testimony of God

proclaiming - *katangellō* - to declare, proclaim (or preach)

testimony – *mystērion* – the new testament use of the term relates it to some work or purpose of God hitherto unrevealed

- The gospel was both the message God had previously not revealed that the apostles made known and the message to which they bore witness. Constable

* past point fact

¹ And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God.



I did not come with superiority of speech or of wisdom.

with – *kata* – according to

superiority - *hyperochē* - meaning superiority, excellence

The --- expression (**speech**) refers to rhetorical skill and has to do with his method of preaching. McCalley

wisdom – *sophia* – speaking of man's wisdom here

- we saw this word in 1 Cor 1:17 not in cleverness (**wisdom**) of speech, so that the cross of Christ would not be made void

2 For I determined to know nothing among you
except Jesus Christ, and Him crucified.



Now we will see Paul's true focus with Corinthians!

For I determined to know nothing among you

determined - *krinō* - to determine, resolve, decree

Paul decided this based on what was happening in
Corinth!

As far as his preaching went, Paul only spoke about
Christ crucified. This was his regular practice (Gal. 3).
He left all other knowledge aside. Constable

The next part of the verse tells us what Paul had resolved
to preach.

² For I determined to know nothing among you except Jesus Christ, and Him crucified.



except (*to know*) Jesus Christ, and Him crucified

The person of Jesus Christ

- Christ is both with God and is God; Christ is the creator of all things; in Christ is life and that life is the light of men; Christ is the image of the invisible God.

The work of Jesus Christ

Died for all sins:

- Christ is the propitiation (satisfaction) for our sins; and not for ours only, but also for those of the whole world.

Died unto the sin (nature)

- He died with respect to our sinful nature once for all.
- God having sent His own Son --- as an offering for sin, He condemned the sinful nature in the flesh.

³ I was with you in weakness and in fear and in much trembling,

in weakness, in fear, in much trembling



The reason Paul felt weak, fearful, and trembling was probably his sense of personal inadequacy in the face of the spiritual needs he faced when he entered Corinth.

Constable

The burden was great and the Lord comforted Paul.

Acts 18:9 And the Lord said to Paul in the night by a vision, "Do not be afraid any longer, but go on speaking and do not be silent; ¹⁰ for I am with you, and no man will attack you in order to harm you, for I have many people in this city."



¹ And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God.

² For I determined to know nothing among you except Jesus Christ, and Him crucified.

³ I was with you in weakness and in fear and in much trembling,

⁴ and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power,

⁵ so that your faith would not rest on the wisdom of men, but on the power of God.

⁶ Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away;

4 and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power,



my message and my preaching were not

message - *logos* - the expression of thought
(a saying or statement) - Vine

preaching – *kerygma* - to preach, discharge a herald's office, cry out, proclaim; sermon, message, proclamation.

were not – what follows tells us what was not part of his message and preaching

⁴ and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power,



not in persuasive words of wisdom

persuasive - *peithos* - from the word to persuade;
persuasive, winning

wisdom – *sophia* – human wisdom

1 Cor 2:13a which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit,

4 and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power,



but in demonstration of the Spirit and of power,

but – alla – in strong contrast

demonstration – *apodeixis* - "a pointing out" (*apo*, "forth," *deiknymi*, "to show"),

of the Spirit - the Holy Spirit

of power - *dynamis* - spoken of God, the great power of God

5 so that your faith would not rest on the wisdom of men, but on the power of God.



so that – with a purpose that

your faith – of the Corinthians

would not rest – the verb “rest” is *eimi* - the state in which someone continuously exists (present, subjunctive, active)

- Therefore **your faith** should not continuously exist (rest) in the wisdom of men - but this may happen

5 so that your faith would not rest on the wisdom of men, but on the power of God.



but (rest) on the power of God

but – alla - in strong contrast

- your faith should continuously exist (rest) in the power of God
- The contrast involved here is not between the wisdom of men and the wisdom of God, but rather between the wisdom of men and the power of God.

McCalley

What does this tell us about our faith?

5 so that your faith would not rest on the wisdom of men, but on the power of God.



but (rest) on the power of God (cont.)

The point here is that as we walk by faith in the truth of God's word, we trust God to carry out what He has promised (a demonstration of God's power).

- John 14:3 If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also.
- John 11:25b --- he who believes in Me will live even if he dies, ²⁶ and everyone who lives and believes in Me will never die. Do you believe this?
- Rom 8:14 For all who are being led by the Spirit of God, these are sons of God.



⁶ Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away;

Yet we do speak wisdom among those who are mature.

but we speak wisdom among the mature (interlinear)

we speak – we are continually speaking

wisdom - *sophia* – speaking of God’s wisdom here

mature - *téleios* - of persons, meaning full-grown in mind and understanding

- Paul is speaking of a spiritual mature person.
- A person mature in Christ will accept God’s wisdom.
- All Christians are “mature” in the sense that they have come to terms with the message of the cross.

⁶ Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away.



There is a wisdom, however, which we are in the habit of speaking among those who are spiritually mature.

Wuest

People who are pursuing wisdom (*sophia*) cannot perceive it except as the Holy Spirit enlightens them.

Constable

Paul contrasts God's wisdom with the wisdom of this age.

age – *aiōn* - the present world, with its cares, temptations, and desires; the idea of evil, both moral and physical, being everywhere implied – Gal 1:4 --- present evil age

6 Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away.



God's wisdom is

1st - not of this (present) age

- God's wisdom is eternal
- the wisdom of this age is the sum total of man's learning that differs from God's word McCalley
- examples: evolution, mother nature, abortion ---

2nd - nor of the rulers of this (present) age

rulers - *archon* - a ruler, chief, prince

- the rulers here are ones who do not know Christ since they are passing away

⁶ Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away;



3rd- who (rulers) are passing away

passing away - *katargeō* - to cease, to be done away
(present, passive) – continuous
action in the present

who (rulers) are in the process of being liquidated

Wuest

1 Cor. 15:24 then *comes* the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power.

Final Thoughts*



Human wisdom is viewed as to its temporal significance *of this age*; its source—*rulers of this age*; and its destiny— *passing away*. Paul rejects this wisdom as temporal, human, and doomed.

God's wisdom stands in total contrast, indicated by the first word of verse 7 [but we speak God's wisdom in a mystery, the hidden wisdom which God predestined before the ages to our glory].

* McCalley