

2. Intro: 1:1-9
3. The problem 1:10-16
4. Text: 1:17-2:2
5. 1 - 13; 2 - 12; 3 - 11
6. 4-5 9-10; 6-7-8
- 7 1:17-2:2 (the counterpoint)
8. Pericles

## *Introduction and Thanksgiving (I Cor 1:1-9)*

1. Paul, called by the *will of God*  
to be an *apostle of Christ Jesus*,  
and our brother *Sosthenes*,  
GOD  
CHRIST  
APOSTLES (senders)
  2. To the *church* of God which is at *Corinth*,  
to those *made holy* in *Christ Jesus*,  
to those *called out as saints*  
TO CORINTHIANS  
(Christ, you)
  3. *together with all*, on *whom is called*  
the *name of our Lord Jesus Christ*,  
in every meeting place *of them and of us*.  
TO ALL CHRISTIANS  
(Christ, they)
  4. *Grace* to you and *peace*  
from *God our Father*  
and the *Lord Jesus Christ*.  
GOD  
CHRIST  
YOU (the greetings)

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  5. I give *thanks to God* always for you  
because of the *grace of God*  
which was *given to you* in Christ Jesus,  
GOD (gives grace)  
TO YOU  
THROUGH CHRIST
  6. that in every way you were *enriched* in him  
in all *speech* and all *knowledge*  
as the *testimony to Christ* was *sustained* among you  
so you are *not lacking in any spiritual gift*,  
CHRIST CONFIRMED  
AMONG YOU (now)
  7. as you wait for the revealing of *our Lord Jesus Christ*;  
who will *sustain* you to the end,  
guiltless in the day of *our Lord Jesus Christ*.  
CHRIST WILL SUSTAIN  
YOU (then)
  8. *God is faithful*,  
*by whom you were called*  
into the *fellowship* of his Son, *Jesus Christ our Lord*.  
GOD (is faithful)  
TO YOU  
THROUGH CHRIST
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## *The Problem (1: 10-16)*

9. I appeal to you, brethren,  
*by the name of our Lord Jesus Christ,* JESUS IS OUR LORD  
NAME - JESUS
10. that all of you *agree* DIVISIONS  
and that there be *no divisions* among you,
11. but that you be *united* in the *same mind*  
and of the *same judgment.* MUST UNITE
12. For there has been reported to me, my brethren,  
by Cloe's people, that there is *quarreling* among you. NOT FIGHT
13. What I mean is that each one of you says,  
"I am of Paul," or "of Apollos," or "I am of Cephas,"  
or "I am of Christ." Is Christ divided? DIVISIONS
14. Was *Paul crucified* for you? JESUS DIED FOR YOU  
Or were you *baptized in the name of Paul?* NAME - JESUS (not Paul)

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(a non-rhetorical aside)

15. I am thankful that I baptized none of you except Crispus and Gaius; lest any one should say that you were baptized in my name. I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.

1. For Christ did not *send* me to baptize SENT  
but to *preach* the *gospel*, PREACH - GOSPEL  
*not* with *wise words*, NOT WISE WORDS  
lest it be emptied of its power, the *cross of Christ*. THE CROSS
2. For the word of the cross, to *those being destroyed*, is folly, -  
but to *us* who are *being saved* +  
it is the *power of God*. For it is written, +  
"I will *destroy* the wisdom of the *wise men*, - (Scripture)  
and the cleverness of the clever I will thwart."
3. Where is the *one who is wise*?  
Where is the *scribe*?  
Where is the *scholar* of this age?  
Has not *God made foolish* the *wisdom* of the *world*?
4. For since, in the *wisdom of God*, WISDOM OF GOD  
the *world* did *not know God* through wisdom, WORLD NOT KNOW
5. it pleased *God* through the *folly of the kerygma* KERYGMA  
to save *those* who *believe*. BELIEVERS
6. For *Jews* demand *signs* JEWS  
and *Greeks* seek *wisdom*, GREEKS
7. *but we preach* CROSS  
*Christ crucified*,
8. a *stumbling block* to *Jews* JEWS  
and *folly* to *Gentiles*, GREEKS
9. but to *those* who are *called*, both *Jews and Greeks*, CALLED  
Christ the *power of God* and *wisdom of God*. POWER/WISDOM
10. For the *foolishness of God* is *wiser* than *men*, GOD WISE/STRONG  
and the *weakness of God* is *stronger* than *men* MEN WEAK/FOOLISH  
(for example, consider *your call* brethren).
11. For (there are) *not many wise(m.pl.)* according to the flesh,  
not many (are) *powerful*,  
not many of *noble birth*;  
But, the *foolish things* (n.pl.) of the world God chose to *shame* the *wise* (m.pl.),  
  
the weak things (n.pl) in the world, God chose to shame the strong things (n.pl).  
the low/base, and contemptible things in the world,  
God chose even the things (n.pl.) that are not,  
to make powerless the things (n.pl.) that are,
12. so that *all flesh* might *not boast* in the presence of God. -  
From him *you* are *in Christ Jesus*, +  
who became *wisdom for us* from God (that is, righteousness, sanctification and redemption) +  
therefore, it is written, "Let *him who boasts*, boast in the *Lord*." - (Scripture)
13. And *I came* to you brethren, I CAME  
*not* in *lofty words* or wisdom, NOT WISE WORDS  
*proclaiming* to you the *testimony of God*. PROCLAIMING  
For I decided to know nothing among you except *Jesus Christ* and him *crucified*. CROSS

***The Wisdom and Power of God: The Cross (I Cor. 1:17-2:2)***

1. a. For Christ did not *send* me to baptize SENT  
 b. but to *preach* the **gospel**, PREACH - GOSPEL  
 c. *not* with *wise words*, NOT WISE WORDS  
 d. lest it be emptied of its power, the *cross of Christ*. THE CROSS

- 13. a. And *I came* to you brethren, I CAME  
 c. *not* in *lofty words* or wisdom, NOT WISE WORDS  
 b. *proclaiming* to you the *testimony of God*. PROCLAIMING  
 d. For I decided to know nothing among you except *Jesus Christ* and him *crucified*. CROSS

- 2. For the word of the cross, to *those being destroyed*, is folly, -  
 but to *us* who are *being saved* +  
 it is the *power of God*. For it is written, +  
 "I will *destroy* the wisdom of the *wise men*, - (Scripture)  
 and the cleverness of the clever I will thwart."

- 12. so that *all flesh* might *not boast* in the presence of God. -  
 From him *you* are *in Christ Jesus*, +  
 who became *wisdom for us* from God (that is, righteousness, sanctification and redemption) +  
 therefore, it is written, "Let *him who boasts*, boast in the *Lord*." - (Scripture)

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 3. Where is the *one who is wise*?  
 Where is the *scribe*?  
 Where is the *scholar* of this age?  
 Has not *God made foolish* the **wisdom** of the *world*?

- ---  
 11. For (there are) *not many wise (m.pl.)* according to the flesh,  
 not many (are) *powerful*,  
 not many of *noble birth*;  
 But, the *foolish things* (n.pl.) of the world God chose to *shame* the *wise* (m.pl.),  
 the weak things (n.pl) in the world, God chose to shame the strong things (n.pl.).  
 the low/base, and contemptible things (n.pl) in the world,  
 God chose even the things (n.pl.) that are not,  
 to make powerless the things (n.pl.) that are,

4. For since, in the *wisdom of God*, THE WORLD CANNOT  
the *world* did *not know God* through wisdom, UNDERSTAND GOD
5. a. it pleased *God* through the *folly of the kerygma* KERYGMA  
b. to save *those* who *believe*. BELIEVE
- -----
9. b. but to *those* who are *called*, both *Jews and Greeks*, CALLED  
a. Christ the *power of God* and *wisdom of God*. POWER/WISDOM
10. For the *foolishness of God* is *wiser* than *men*, GOD IS BEYOND  
and the *weakness of God* is *stronger* than *men* THE WORLD  
(for example, consider *your call* brethren).

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6. a. For *Jews* demand *signs* JEWS  
b. and *Greeks* seek *wisdom*, GREEKS
7. *but we preach* CROSS  
*Christ crucified*,
8. a. a *stumbling block* to *Jews* JEWS  
b. and *folly* to *Gentiles*, GREEKS

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***I Cor. 1:17-2:2*** (The “counterpoint”)

I THE CROSS

II CONTRASTS AND  
CONFIRMATION

(the message + acceptance & +rejection)

III OPPONENTS  
FAIL

A. I preach  
the ***cross*** of Christ

B. The ***word of the cross***  
Those being ***destroyed***  
but ( )  
We who are ***being saved***

C. God made ***foolish***  
(the wise)  
the ***scribe***  
the ***scholar***

The ***world*** does  
***not know***

B. The folly of the ***kerygma***  
***Those who believe***  
since ( )  
***Jews and Greeks*** who ***reject***

A. We preach  
***Christ crucified***

B. ***Jews and Gentiles*** who ***reject***  
but ( )  
Those who are ***called***  
***Christ, the wisdom and power of God***

C. Men are ***weak***  
and ***foolish***

God ***shamed***  
(the wise)  
the ***powerful***  
the ***nobility***

B. ***Boasters*** in God's presence  
but ( )  
***You are in Christ Jesus***  
***Christ*** who ***became wisdom*** for us from God

A. I proclaim  
***Christ crucified***

# St. Paul's Hymn to the Cross and Pericles' Epitaphios Oration

## A. Comparisons and Contrasts

1. Both speeches reflect on and remember the **saving significance** of the **death of a revered champion or champions**.
2. **Compression** is a characteristic of each.
3. A long list of **polarities** appears in both.
4. Each has some **advice for the living**.
5. The question of **language**. Pericles affirms that he has deliberately used polished language. Paul, in contrast, affirms that he has no "**eloquent words**."
6. **The interplay of "I" and "We."** Each speech employs the first person singular at the beginning and conclusion and shifts to "We" in the center.
7. The question of **power**. For Pericles it is the power of Athens. Paul dismisses the power of this world and affirms the power of God seen in the cross.

## B. What Paul does not Mean

- a. **No anti-intellectualism** is intended.
- b. He is not rejecting the method of relating to **classical Greek sources**.
- c. He does **not think he failed in Athens** and, therefore, is **not changing his evangelistic methodology** as he approaches Corinth.
- d. He is **not rejecting rhetoric and poetry**.
- e. He is **not offering an excuse for sloppy sermon preparation**.
- f. He **rejects Pericles' frame of reference** as a lens through which to view the cross.

## C. Conclusions regarding St. Paul's Method and Accomplishments

1. **Pericles' Epitaphios** and probably **Plato's Menexenus** were known to Paul.
2. Paul began with **Isaiah 50** and composed a hymn to Christ crucified.
3. That **hymn was then reshaped** in the light of Pericles' oration. Paul accomplished this without sacrificing content.
4. Paul thus offers a **new epitaphios logou** in praise of a new hero who died in a new way to save a new people. It was God who took a death on the cross that was demeaning, shameful, weak and stupid and transformed it into wisdom and power.