

## II. True and false Wisdom (1 Corinthians 1:18-31)

A. The Statement (“1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.”)

### 1. The Acceptances

a. The defined objective to be accepted or rejected (“For the preaching of the cross.”) The proclaiming of the cross. Cross “denotes the whole passion of Christ and the merit of His sufferings and death (Eph. 2:16) as well as the doctrine concerning this the word of the cross” (1 Cor. 1:18).

b. The Contrast of the acceptance of the objective.

1) Verse 18 identifies two groups: First, “to them that perish foolishness.”

2) Second, “saved it is the power of God.”

2. The Purpose of Preaching Seen through Prophecy (v. 19 “For it is written.”) Isa 19:3,11; 29:14; Jer 8:9

a. I will destroy the wisdom of the wise.

b. Bring to nothing the understanding of the prudent. (Isa 19:3-11, 29:14; Jer 8:9)

c. The Conclusion. (v. 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?”

1) Rhetorical response: “Where is the wise? where is the scribe? where is the disputer of this world?”

2) Supremacy of God’s plan for salvation: “hath not God made foolish the wisdom of this world?”

## B. God’s Foolish Are Wise

### 1. The Context

a. The Message in Scope

#### 1) The Choice

a) **Found in Creation** God made man in His wisdom (Gen 2:7) Made us to reflect, to show His consistency and for us to submit. Through God’s reflection, consistency and our submission God could show his character of sustainer, provider and loves in perfect wisdom.

b) **The Reason for Choice.** Since we’re made in God’s wisdom. Being made in God’s wisdom, we were made with the ability of choice. Choice gives the opportunity for love, and, finally, being made in the wisdom of God it gives us the opportunity to be satisfied in God.

c) **The Connection to the Corinthians.** They were saved according to God’s wisdom through the manner of choice, love, and satisfaction in God’s plan (not our own) and in God’s gifts (not our own).

2) The Chaos the world knew not God because of the fall.

a) Genesis 3 shows being drawn away by the lust of the flesh, lust of eyes and pride of life.

b) Man wanted their own wisdom and their own rules. They thought their way was the best.

c) God’s way was the right way, but because of man’s decision, man cut off his only source of life.

d) God has good news that is heard through preaching.

b. Preaching God’s way

1) **The Purpose** (1:21 “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.”)

a) Man’s wisdom: Man’s preaching is foolish.

b) God’s wisdom: It is the way of salvation for those that believe.

2) **The Perception** (“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; 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.”)

Sign: “Of signs, wonders, miracles wrought by Jesus and His Apostles and the prophets in proof and furtherance of their divine mission.”

Wisdom: “words of man's wisdom.”

- a) To the Jews a stumbling block: “It is concerned mainly with the fact that it produces certain behavior which can lead to ruin.”
- b) To the Greeks foolishness: “Folly, foolishness, absurdity.”
- c) To the Christian: power and wisdom of God.

### 3) **God’s Providence**

- a) God’s providential position (25 “Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.”)
- b) God’s providential type of people (26 “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: 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; 28 And base things of the world, and things which are despised.”)
- c) God’s providential purpose (v. 28 “hath God chosen, yea, and things which are not, to bring to naught things that are.”)

2. **God’s Conclusion** That no flesh should glory in His presence. (30 “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31 That, according as it is written, He that glorieth, let him glory in the Lord.”)

- a. No flesh promotion
- b. God’s praise
- c. To fulfill prophecy (Ps 105:3; Isa 41:16; 45:25; Jer 4:2; 9:23,24)