

Since we are looking at this letter to the Corinthians paragraph by paragraph, it is helpful to go back and review the flow of thought to this point before we proceed. Paul introduced himself as an apostle called by God and referred to the Corinthian believers as those who were sanctified and called to be saints (1:2<sup>i</sup>). We saw how being called and sanctified applies to all who are in Christ. He then praised them for their spiritual progress in all speech and knowledge (1:5<sup>ii</sup>). He acknowledged their spiritual gifts being employed as they awaited Jesus' return. And he declared that God would keep them guiltless at Jesus' coming (1:7,8<sup>iii</sup>). That surely encouraged them and gave them the assurance they needed for the correction that was coming. It should do the same for us!

Then Paul addressed their divisions that sprung from their preference for a certain teacher. They had divided up into groups focused on which teaching style they thought was best, instead of focusing on Jesus and what He accomplished through the cross. Paul addressed their pride by declaring that the preaching of the cross was offensive and sounded like foolishness to the world, but to us who are being saved it is the power of God (1:18<sup>iv</sup>). The Jews wanted signs and the Greeks sought wisdom, but the wisdom of God in meeting justice and love on the cross was the greatest wisdom of all, and the resurrection was the greatest sign ever given. Yet, Jews and Greeks thought a crucified Lord was foolish. Nevertheless, Paul focused on it because it is the power of God to save the lost. It shows how superior God's wisdom is to anything man could conceive.

This leads us to today's passage in which we will see that Paul rejected the rhetorical styles of man to convey this message. He saw that the message of the cross, which he refers to as the mystery of God, was what drew people to Jesus. *<sup>1</sup> And I, when I came to you, brothers, did not come proclaiming to you the testimony of God with lofty speech or wisdom.* 1 Corinthians 2:1 Paul starts this thought by reminding them of their relationship. He calls them brothers. The word implies all who were in the church, men and women in a family relationship as equal sons and daughters of God. We've all been adopted into God's family (Ephesians 4:6<sup>v</sup>). Jesus is not ashamed to call us brothers (Hebrews 2:11<sup>vi</sup>). Paul was not ashamed to call them brothers despite their many problems. This letter is an appeal from their elder brother Paul. He did not come to them as a master of rhetoric or merely using logic to convince the Corinthians that Jesus is Lord. He just relayed the simple truth of what God had done for us through the cross of Jesus. Jesus and Paul's humble manner was a rebuke to their prideful ways.

There were plenty of schools of thought in Corinth that packaged their philosophies in eloquent expressions and convincing logic. The teacher of each group spoke so eloquently on their topic that students would pay to learn their style of speaking. Paul would not stoop to trying to use the world's ways to win people over. He believed in the power of God's Word and the work of the Holy Spirit to be more effective in claiming souls than any of man's persuasive devices. Paul could certainly speak with passion, and the account of his conversion is certainly enthralling. He reasoned with some and used persuasion with others (Acts 17:2<sup>vii</sup>,4<sup>viii</sup>) but he never relied on a method as the means to win those to whom he preached.

My parents went to listen to Duncan Campbell while we were living in Scotland. He was a renowned evangelist who had led a great revival in the Scottish Hebrides. My mother told me she was surprised to see him preach by reading the notes he had written

in a monotone voice. Americans were used to the evangelist Billy Graham's flamboyant and emotional. And yet they both saw the same results. People came to know Jesus as Savior and Lord. What Paul is teaching in this passage is that the message of the cross is not only central, but it is the power, more so than the style of the delivery.

In the 1750s in America, the evangelist Jonathan Edwards was used by God to start a great awakening that affected the whole nation. He was much like Duncan Campbell in his presentation, and yet people clung to their pews for fear of descending into hell if they did not repent. These men did not trust in skillful persuasion and rhetorical ability. They believed as Paul did in the power of God's Word and the work of the Holy Spirit as they faithfully proclaimed the message of the cross. **Faithfulness to the message and faith in the One who gave it was their priority.**

When God was calling me to preach, I watched different speakers to see if I could tell what it was that connected with the audience and deeply touched the heart. I could see manipulation of emotions, but that didn't appear to be lasting. Some spoke with great knowledge of Scripture but without much life. But what really impacted people was the sincerity and authenticity of the speaker. You could tell the person lived what they preached. They would often share how they came to be humbled by God to learn a lesson. We cannot call people to a higher place than we have been. I concluded the power of their preaching came from their personal relationship with the Lord which of course is based on the message of the cross to make us new creations (2 Corinthians 5:17<sup>ix</sup>).

*<sup>2</sup> For I decided to know nothing among you except Jesus Christ and him crucified.* 1 Corinthians 2:2 Paul intentionally decided not to rely on any oratorical skills or natural ability or even his great intellectual ability and knowledge. The Corinthians needed to disconnect from past cultural affinities. They once boasted in their patron. In the church, they boasted in their favorite preacher. They used to do a lot of things we will see later in the letter, things which had no place in their new life in Christ. And what was the one message that would help them and us make the break? It was Jesus and the message of the cross. This is where the testimony of God, all the unchangeable attributes that make up His character, are visibly manifest in one place, including humility and submission.

The cross is where we die to the person we once were and are made new (Galatians 2:20<sup>x</sup>). This is the great need in our lives. It was once such a clear message that the majority were familiar with. Today the message is lost in the slick presentation of many who desire to grow in numbers rather than making true disciples of our Lord Jesus Christ (Luke 14:33<sup>xi</sup>). The Lord commanded us to make disciples (Matthew 28:19,20<sup>xii</sup>), not big churches of entertainment. **If there is no conviction of sin, the cross is not being proclaimed!** And without the proclamation of the cross, there is no salvation!

*We should not come to church to hear the pastor's opinions about politics, psychology, economics, or even religion. We should come to hear a word from the Lord through the pastor. God's Word edifies and unifies; human opinions confuse and divide.*<sup>xiii</sup> (1 Timothy 4:13<sup>xiv</sup>)

One time a person came to the church and asked if I preached the salvation message every Sunday. She must have grown tired of hearing the same message every week. You can hear a message on the cross each week and still never hear the same message. The cross has done so much for us that we could preach it in different ways each week for a lifetime.

It is by the death of Jesus on that cross that we are cleansed and freed from the power of sin over our lives (Matthew 26:28<sup>xv</sup>; John 1:29<sup>xvi</sup>). It is by the death of Christ on the cross that we are reconciled to God, thereby having peace with Him (Ephesians 1:6,7<sup>xvii</sup>). It is through the cross we were justified (Romans 5:9<sup>xviii</sup>). Jesus' death on the cross has eternally redeemed us (Romans 3:24,25<sup>xix</sup>; Hebrews 9:12<sup>xx</sup>). Amazingly it is through the death of Jesus that we are delivered from death (2 Timothy 1:9,10<sup>xxi</sup>). His death on the cross also delivers us from condemnation (Romans 8:34<sup>xxii</sup>). We are freed from the curse of the law, which is eternal separation from God (Galatians 3:13<sup>xxiii</sup>; 4:4,5<sup>xxiv</sup>). That means the cross has delivered us from judgment and the wrath to come (1 Thessalonians 1:10<sup>xxv</sup>).

Are you starting to see why Paul wanted his whole focus to be on Jesus crucified for us? But there is more, a lot more! Jesus' death delivers us from this present evil world (Galatians 1:4<sup>xxvi</sup>). That doesn't mean He takes us out of it, but that He can keep us from being corrupted while in it. It is by the death of Jesus that Satan's power over this world and death is broken and destroyed (Hebrews 2:14,15<sup>xxvii</sup>)! It is by Jesus' death that we are healed (Isaiah 53:5<sup>xxviii</sup>). Jesus' death for us means there is no good thing God will keep back from us (Romans 8:32<sup>xxix</sup>). His death saves us, ungodly sinners who were enemies of God (Romans 5:8<sup>xxx</sup>,10<sup>xxxi</sup>). God uses the death of Jesus to draw all men to Him (John 12:32<sup>xxxii</sup>). The death of Jesus reveals the greatness of God's love for us (Ephesians 5:2<sup>xxxiii</sup>). Jesus' death on the cross gives us access in prayer to the very throne room of God (Hebrews 10:19,20<sup>xxxiv</sup>). It frees us from a self-centered life to find the purpose for which God created us: to be Christlike (2 Corinthians 4:10,11<sup>xxxv</sup>; 5:15<sup>xxxvi</sup>). His death enables us to live a righteous life (2 Corinthians 5:21<sup>xxxvii</sup>). By His death our consciences are cleared, and we can bear fruit unto God (Hebrews 9:14<sup>xxxviii</sup>). In the previous chapter we saw that His death reveals to us the power and wisdom of God (1 Corinthians 1:18<sup>xxxix</sup>). His death causes Jew and Gentile to be reconciled (Ephesians 2:13,14<sup>xl</sup>). It is through His death that He was exalted to be the Lord over the living and the dead (Romans 14:9<sup>xli</sup>; Philippians 2:8-11<sup>xlii</sup>). His death purchased the church as His bride (Acts 20:28<sup>xliii</sup>). Do you think these are enough reasons to focus on the Jesus and what He accomplished on the cross? <sup>xliv</sup>

**Is the cross at the crossroad of your life**, where you chose to follow Jesus at any cost? If it truly is, why would we be so hesitant to say so? Those of us who have found new life in Jesus found it at the cross where He paid our sin debt and gave us His righteousness. It is humbling to look at what our sins deserved. But that is the foundation of our new life. Without the cross we are doomed. Yes, the world still thinks it foolish, but the hearts that God has plowed will hear that message and realize they can start over as new creatures in Jesus (Hosea 10:12<sup>xlv</sup>). Be led by the Holy Spirit and don't hesitate to share that wonderful truth when you have an opportunity. It is all about Jesus, for from Him and to Him and through Him are all things (Romans 11:36<sup>xlvi</sup>).

If we want to share Christ with others, this dependency on the Spirit must be true of us as well. If we rely on anything other than Jesus and who He is, we will dilute the message. Logic and rhetoric can get in the way of the Spirit. If we are relying on our ability, we are handicapping ourselves. God draws souls to Jesus. Unless He is drawing them, all we can do is sow the seed of the Word that God may stir in their hearts at a later time (John 6:44).

<sup>3</sup> *And I was with you in weakness and in fear and much trembling,* 1 Corinthians 1:3 Paul was in one of the most wicked cities of the Roman empire proclaiming the only thing that could save the Corinthians' souls. He knew the eternal importance of his mission. He knew he was conveying the very message of God and would be accountable for how he conveyed it. Instead of relying on his own strength, he relied completely on the Lord. In other passages, Paul uses the phrase “fear and trembling” to indicate extreme urgency. (See Ephesians 6:5<sup>xlvi</sup> and Philippians 2:12<sup>xlvi</sup>). He recognized his inability to change hearts and minds. He knew how his flesh could get in the way. So, he threw himself upon God, availing himself as an instrument in God’s hands.

The fear and trembling may also be due to the urgency he saw to preach the gospel in this pagan city while he had the chance. His life had been threatened, and he had been stoned at one point and left for dead (Acts 14:19<sup>xlvi</sup>). He had more recently been beaten and imprisoned in Philippi (Acts 16:22-24<sup>l</sup>). Acts 18 verses 9 and 10 tell us of God’s encouraging words to him. <sup>9</sup> *And the Lord said to Paul one night in a vision, “Do not be afraid, but go on speaking and do not be silent, <sup>10</sup> for I am with you, and no one will attack you to harm you, for I have many in this city who are my people.”* And verse 11 tells us that he stayed there for a year and a half. Paul had learned from the Lord that when we are weak, then we are strong because we rely on the Lord’s strength (2 Corinthians 12:10<sup>li</sup>). That is when the Holy Spirit grips hearts.

<sup>4</sup> *and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, <sup>5</sup> so that your faith might not rest in the wisdom of men but in the power of God.* 1 Corinthians 2:4,5 The message had to be more than a mental argument or skilled persuasion. It had to come with the power of the Holy Spirit to go to the heart. He did not want them to rely on man's wisdom but on God and His power to save. We teach information that must be relayed so that there is comprehension, but we can't rely on the information alone. The letter without the Spirit kills, but when the Word comes with the Spirit it gives life (2 Corinthians 3:6<sup>lii</sup>). The Word cuts to the heart when it is inspired by God (Hebrews 4:12<sup>liii</sup>).

If we trust in the wisdom of men, we will eventually be disillusioned. Man will always let us down. But when our faith rests in the power of God, we may face discouragement, but in the end, we will find we made the only rational choice. Young D.L. Moody felt the call of God to preach. He made several attempts but was told by those in authority over him, “You better look for another ministry.” But he knew that is what God called him to do. Facing that discouraging word was probably the best thing that ever happened in his preaching ministry. It caused him to rely on the power of God. I read his sermons and wondered why they were so effective. It wasn’t just the words; it was the power of the Holy Spirit that came with the words that drew people to Jesus.

What is the demonstration of the Spirit and of power? With the Apostle Paul it may have included miraculous signs confirming the message. But in all cases, when the truth of what Jesus has accomplished for us on the cross is proclaimed, the Spirit can transform lives. Minds are renewed by the Word of God (Romans 12:2<sup>liv</sup>). All those benefits of the cross I mentioned earlier are made real in the recipients’ lives. That is the demonstration of the Spirit and power!

Paul was imitating His Savior. **The way of the world is to assert power and win arguments to prove our significance. The way of Jesus is to give power away to make others significant.** Jesus set aside His glory and limited His power to only do what the

Father directed. He humbled Himself to only say what the Father told Him to say. In this abandonment of power and His own glory, He even went to the cross in obedience to the Father. But that resulted in bringing many sons and daughters to glory. He humbled Himself to submitting Himself to the corrupt religious leaders and the power-seeking Roman authorities. The world would say that was foolish. Look at the horrible death He suffered. What good did His submission and humility accomplish? Well, it accomplished the salvation of all those who would humble themselves and receive Him.

Paul followed the example of Christ. He had previously sought his own power and authority and was quickly gaining it. But on the road to Damascus he encountered real glory, a glory much greater than that which the world offers. He was overwhelmed by the grace of the One whom he was persecuting. The grace of Jesus shared His power and authority with Paul, the persecutor of Christians, and made him into one of the greatest heroes of the faith.

Paul responded to that grace and mercy by doing what Jesus did for him. He began giving away that power and authority. **The world hoards power and authority. People of God give it away.** We serve like Jesus served us: laying down His life on the cross (Matthew 20:28<sup>lv</sup>). We die to ourselves that others might find life. We yield our authority to those God has placed over us, even though we are sons and daughters of the King of kings. Paul gave his authority away by assigning elders. Elders give their authority away by submitting to each other, by appointing new elders, and by bowing to the leading of the Holy Spirit in prayer.

The way of Jesus is upside down from that of this world that uses power for personal gain. *Because we are already valued by the ultimately powerful one, we use power as a means of valuing and caring for others. What Paul is trying to say is that the work of the cross is the most powerful expression of that upside-down picture.*<sup>lvi</sup> His power is displayed in our weakness, in our freely giving of ourselves, just as Jesus' gave Himself for us. Our wisdom is displayed in our recognition of how much we do not know. Our humility demonstrates we know the grace and wisdom of God.

And this begs the question, do I have the humility and faith of the apostle, who instead of asserting his apostolic authority, pointed to his dependency on the saving cross of Jesus? Do I trust in my intellect and self-confidence, or am I humbly submitted to the Word of God and the Holy Spirit, knowing it was grace alone that saved me? The Corinthians were boasting in their favorite teacher. Paul was humbled before the cross of Jesus, totally dependent on Him alone to serve others by pouring out his life as a living sacrifice (Philippians 2:17<sup>lvii</sup>). May we too humble ourselves before the wonder of the cross and allow the Spirit of God to touch lives through us.

Questions:

- 1 What had Paul told them to this point?
- 2 With all their problems, why would Paul call them "brothers"?
- 3 What is more important than the message delivery style?
- 4 Where do we leave our past behind and start anew?
- 5 List here the many things the cross means to us.
- 6 What are you striving toward?
- 7 How can we share the message of the cross with unbelievers?

<sup>i</sup> **1 Corinthians 1:2 (ESV)** <sup>2</sup> To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours:

<sup>ii</sup> **1 Corinthians 1:5 (ESV)** <sup>5</sup> that in every way you were enriched in him in all speech and all knowledge—

<sup>iii</sup> **1 Corinthians 1:7-8 (ESV)** <sup>7</sup> so that you are not lacking in any gift, as you wait for the revealing of our Lord Jesus Christ, <sup>8</sup> who will sustain you to the end, guiltless in the day of our Lord Jesus Christ.

<sup>iv</sup> **1 Corinthians 1:18 (ESV)** <sup>18</sup> For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.

<sup>v</sup> **Ephesians 4:6 (ESV)** <sup>6</sup> one God and Father of all, who is over all and through all and in all.

<sup>vi</sup> **Hebrews 2:11 (ESV)** <sup>11</sup> For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers,

<sup>vii</sup> **Acts 17:2 (ESV)** <sup>2</sup> And Paul went in, as was his custom, and on three Sabbath days he reasoned with them from the Scriptures,

<sup>viii</sup> **Acts 17:4 (ESV)** <sup>4</sup> And some of them were persuaded and joined Paul and Silas, as did a great many of the devout Greeks and not a few of the leading women.

<sup>ix</sup> **2 Corinthians 5:17 (ESV)** <sup>17</sup> Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.

<sup>x</sup> **Galatians 2:20 (ESV)** <sup>20</sup> I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

<sup>xi</sup> **Luke 14:33 (ESV)** <sup>33</sup> So therefore, any one of you who does not renounce all that he has cannot be my disciple.

<sup>xii</sup> **Matthew 28:19-20 (ESV)** <sup>19</sup> Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

<sup>xiii</sup> MacArthur, J. F., Jr. (1984). *1 Corinthians* (p. 55). Chicago: Moody Press.

<sup>xiv</sup> **1 Timothy 4:13** Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching.

<sup>xv</sup> **Matthew 26:28 (ESV)** <sup>28</sup> for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.

<sup>xvi</sup> **John 1:29 (ESV)** <sup>29</sup> The next day he saw Jesus coming toward him, and said, “Behold, the Lamb of God, who takes away the sin of the world!

<sup>xvii</sup> **Ephesians 1:6-7 (ESV)** <sup>6</sup> to the praise of his glorious grace, with which he has blessed us in the Beloved. <sup>7</sup> In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,

<sup>xviii</sup> **Romans 5:9 (ESV)** <sup>9</sup> Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God.

<sup>xix</sup> **Romans 3:24-25 (ESV)** <sup>24</sup> and are justified by his grace as a gift, through the redemption that is in Christ Jesus, <sup>25</sup> whom God put forward as a propitiation by his blood, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins.

<sup>xx</sup> **Hebrews 9:12 (ESV)** <sup>12</sup> he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption.

<sup>xxi</sup> **2 Timothy 1:9-10 (ESV)** <sup>9</sup> who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began, <sup>10</sup> and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel,

<sup>xxii</sup> **Romans 8:34 (ESV)** <sup>34</sup> Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us.

<sup>xxiii</sup> **Galatians 3:13 (ESV)** <sup>13</sup> Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree” —

<sup>xxiv</sup> **Galatians 4:4-5 (ESV)** <sup>4</sup> But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, <sup>5</sup> to redeem those who were under the law, so that we might receive adoption as sons.

<sup>xxv</sup> **1 Thessalonians 1:10 (ESV)** <sup>10</sup> and to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come.

<sup>xxvi</sup> **Galatians 1:4 (ESV)** <sup>4</sup> who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father,

<sup>xxvii</sup> **Hebrews 2:14-15 (ESV)** <sup>14</sup> Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, <sup>15</sup> and deliver all those who through fear of death were subject to lifelong slavery.

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<sup>xxviii</sup> **Isaiah 53:5 (ESV)** <sup>5</sup> But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.

<sup>xxix</sup> **Romans 8:32 (ESV)** <sup>32</sup> He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?

<sup>xxx</sup> **Romans 5:8 (ESV)** <sup>8</sup> but God shows his love for us in that while we were still sinners, Christ died for us.

<sup>xxxi</sup> **Romans 5:10 (ESV)** <sup>10</sup> For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

<sup>xxxii</sup> **John 12:32 (ESV)** <sup>32</sup> And I, when I am lifted up from the earth, will draw all people to myself.”

<sup>xxxiii</sup> **Ephesians 5:2 (ESV)** <sup>2</sup> And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

<sup>xxxiv</sup> **Hebrews 10:19-20 (ESV)** <sup>19</sup> Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, <sup>20</sup> by the new and living way that he opened for us through the curtain, that is, through his flesh,

<sup>xxxv</sup> **2 Corinthians 4:10-11 (ESV)** <sup>10</sup> always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. <sup>1</sup> For we who live are always being given over to death for Jesus’ sake, so that the life of Jesus also may be manifested in our mortal flesh.

<sup>xxxvi</sup> **2 Corinthians 5:15 (ESV)** <sup>15</sup> and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised.

<sup>xxxvii</sup> **2 Corinthians 5:21 (ESV)** <sup>21</sup> For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

<sup>xxxviii</sup> **Hebrews 9:14 (ESV)** <sup>14</sup> how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

<sup>xxxix</sup> **1 Corinthians 1:8 (ESV)** <sup>8</sup> who will sustain you to the end, guiltless in the day of our Lord Jesus Christ.

<sup>xl</sup> **Ephesians 2:13-14 (ESV)** <sup>13</sup> But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. <sup>14</sup> For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility

<sup>xli</sup> **Romans 14:9 (ESV)** <sup>9</sup> For to this end Christ died and lived again, that he might be Lord both of the dead and of the living.

<sup>xlii</sup> **Philippians 2:8-11 (ESV)** <sup>8</sup> And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. <sup>9</sup> Therefore God has highly exalted him and bestowed on him the name that is above every name, <sup>10</sup> so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, <sup>11</sup> and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

<sup>xliii</sup> **Acts 20:28 (ESV)** <sup>28</sup> Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.

<sup>xliv</sup> Leadership Ministries Worldwide. (1996). [\*The First & Second Epistle of Paul the Apostle to the Corinthians\*](#) (p. 35). Chattanooga, TN: Leadership Ministries Worldwide.

<sup>xlv</sup> **Hosea 10:12 (ESV)** <sup>12</sup> Sow for yourselves righteousness; reap steadfast love; break up your fallow ground, for it is the time to seek the LORD, that he may come and rain righteousness upon you.

<sup>xlvi</sup> **Romans 11:36 (ESV)** <sup>36</sup> For from him and through him and to him are all things. To him be glory forever. Amen.

<sup>xlvii</sup> **Ephesians 6:5 (ESV)** <sup>5</sup> Bondservants, obey your earthly masters with fear and trembling, with a sincere heart, as you would Christ,

<sup>xlviii</sup> **Philippians 2:12 (ESV)** <sup>12</sup> Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling,

<sup>xlix</sup> **Acts 14:19 (ESV)** <sup>19</sup> But Jews came from Antioch and Iconium, and having persuaded the crowds, they stoned Paul and dragged him out of the city, supposing that he was dead.

<sup>l</sup> **Acts 16:22-24 (ESV)** <sup>22</sup> The crowd joined in attacking them, and the magistrates tore the garments off them and gave orders to beat them with rods.

<sup>23</sup> And when they had inflicted many blows upon them, they threw them into prison, ordering the jailer to keep them safely. <sup>24</sup> Having received this order, he put them into the inner prison and fastened their feet in the stocks.

<sup>li</sup> **2 Corinthians 12:10 (ESV)** <sup>10</sup> For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong.

<sup>lii</sup> **2 Corinthians 3:6 (ESV)** <sup>6</sup> who has made us sufficient to be ministers of a new covenant, not of the letter but of the Spirit. For the letter kills, but the Spirit gives life.

<sup>liii</sup> **Hebrews 4:12 (ESV)** <sup>12</sup> For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.

<sup>liv</sup> **Romans 12:2 (ESV)** <sup>2</sup> Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

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<sup>lv</sup> **Matthew 20:28 (ESV)** <sup>28</sup> even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.”

<sup>lvi</sup> Um, S. T. (2015). [1 Corinthians: The Word of the Cross](#). (R. K. Hughes, Ed.) (p. 42). Wheaton, IL: Crossway.

<sup>lvii</sup> **Philippians 2:17 (ESV)** <sup>17</sup> Even if I am to be poured out as a drink offering upon the sacrificial offering of your faith, I am glad and rejoice with you all.