

CHRIST CRUCIFIED

1st Co. 1:21-23

INTRODUCTION

“Branding” is seen as essential to the operation of the world system, today. According to one publication, branding is “*the perception that a consumer has when they hear or think of your company name, service or product. That being said the word “brand” or “branding” is a moving target and evolves with the behavior of consumers, I think of it as the mental picture of who you as a company represents to consumers, it’s influenced by the elements, words, and creativity that surround it.*” Contrary to the world’s marketing techniques that mostly affects perception, the message of Christianity is quite different. We preach something that doesn’t capture the fancy of the perception of fallen man. We preach Christ crucified, having been buried and raised from the grave. Today, we will find, that this is a message that God knew the world would reject, yet uses it to save some.

- I. GOD IS SAVING MEN TODAY THROUGH THE FOOLISHNESS OF THE PREACHING OF THE GOSPEL. 1st Co. 1:21-22
 - A. The world today does not experiential know God through its wisdom. Vs. 21
 1. The Greek word for “wisdom” is sophia which means the proper application of knowledge.
 - a) The word “wisdom” is used 49 times in the New Testament of which 15 times are in the book of 1st Corinthians, the most of any book in the New Testament.
 - b) The apostle Paul contrasts several types of wisdom in his epistle to the Corinthians:
 - (1) The wisdom from the world
 - (2) The wisdom from the age.
 - (3) The wisdom from God.
 2. The world’s wisdom is rooted in discourse without substance that appeals to the sin nature. 1st Co. 1:17
 - a) “Words” is the word logos which is used to emphasize a discourse. 1st Co. 1:17
 - b) The words from this wisdom can be “enticing” -- peithos -- ***persuasive, words designed to convince the mind.*** 2:4
 - c) The words from this wisdom appeals to the flesh. 2 Co. 1:12
 3. The world through its wisdom did not experiential know God. 1st Co. 1:21
 - a) The world “by its wisdom” -- Philosophy, Humanism etc. cf. Acts 17:16-18; 1st Tim. 6:20 (Paul warned Timothy about in Ephesus)
 - b) “Knew” is the Greek word ginosko which is used in the New Testament of ***understanding a thing due to an acquaintance***

with it as a result of supernatural revelation of it or interaction over time. John 7:49 (of the people supposedly not knowing the law like the religious rulers); John 10:27 (due to an acquaintance with a person or thing)

B. God was “pleased” to provide a message contrary to the wisdom from the world.

Vs. 21

1. “Pleased” -- eudokeo -- **to have a good consideration or pleasure.** (aor. Act. ind.) Cf. Col. 1:19 (of the fulness dwelling in Christ); Gal. 1:15 (to reveal His Son in Paul)
2. He uses the “foolishness of preaching”.
 - a) “Foolishness” (from the world’s point of view) is the word moria -- **“silliness, that is, absurdity.”** -- Strong’s lexicon cf. 1st Co. 2:14 (not only the gospel, but things related to present tense salvation seen by the unsaved man as)
 - b) “Preach” is “kerugma” --- **“that which is proclaimed by a herald or public crier.”** -- Joseph Thayer cf. Matt. 12:41 (of the preaching of Jonah); 1st Co. 2:4 (of teaching present tense doctrine)

C. The unsaved man miss salvation because they are looking for the wrong thing.

Vs. 22

1. The Jews “require a sign” -- the word “sign” is semeion - **“a mark, token; that by which a person or a thing is distinguished from others and is known.”** -- Joseph Thayer cf. John 6:30 (the Jews who desired food); Matt. 12:39 (Pharisees desired);
2. The Greeks “seek after wisdom”
 - a) The Greeks were a big part of Paul’s apostolic journeys, Corinth being a part of it. Cf. Acts 18:4 (seen in Corinth); 19:17 (in Ephesus)
 - b) The Greek were lovers of wisdom. Cf. Acts 17:18 -21 (Paul disputed with some at Mars Hill)
 - c) Greeks rejected anything not consistent with their wisdom.
 - (1) They considered the crucifixion to be foolish. Vs. 23 (**“Nothing in the apprehension of rationalists can be more absurd than that the blood of the cross can remove sin, promote virtue, and secure salvation; or that the preaching of that doctrine is to convert the world.”** -- Charles Hodge)
 - (2) They rejected the preaching of the resurrection of Christ. Acts 17:32

- II. THE MESSAGE GOD PROVIDES FOR MEN IS "CHRIST CRUCIFIED" 1st Co. 1:23
- A. "Crucified" is the Greek word *stauroo* which means to be impaled to a cross. Acts 2:23; 4:10

 - B. The origin of crucifixion can be traced back to the days of Alexander the Great who reportedly crucified over 2,000 Tyrian captives. (I.S.B.E.)
 - 1. The punishment was meted out for such crimes as treason, desertion in the face of the enemy, robbery, piracy, assassination, sedition, etc. cf. Matt. 27:22-23
 - 2. Among the Romans crucifixion was preceded by scourging, undoubtedly to hasten impending death. John 19:1-3
 - 3. The victim then bore his own cross, or at least the upright beam, to the place of execution. John 19:17
 - 4. If he was nailed to the cross, at least in Judea, a stupefying drink was given him to deaden the agony. Matt. 27:34
 - 5. Death was sometimes hastened by breaking the legs of the victims and by a hard blow delivered under the armpit before crucifixion. John 19:32-33

 - C. "Christ" is the word *Christos* is connected to the Lord's death, burial and resurrection in some passages.
 - 1. He was made Christ at His ascension. Acts 2:36
 - 2. Believers were baptized into Him at initial salvation. Gal. 3:27
 - 3. He died as a substitute for sins of men. 1st Co. 15:3
 - 4. He died and was raised. Rom. 8:34

CONCLUSION