



Finding Our Way

Summary and Goal

In a world where the cross was foolishness, Jews looked for wisdom, and Gentiles looked for signs, Paul reminded his hearers what was ultimate: Christ crucified.

Main Passages

1 Corinthians 1:18-25

Session Outline

1. The Wise Perspective (1 Corinthians 1:18-20)
2. Saved through Belief (1 Corinthians 1:21-23)
3. God's Wisdom Versus Worldly Wisdom (1 Corinthians 1:24-25)

Theological Theme

The wisdom of God manifested in Jesus Christ infinitely surpasses human wisdom.

Christ Connection

The work of Christ on the cross is the greatest example of God's wisdom.

Missional Application

Believers can expect to be misunderstood and even maligned for their faith, due to the world's blindness to the wisdom of God. Only when the Holy Spirit beckons someone can he or she understand the wisdom of God in the gospel.

Historical Context of 1 Corinthians

Purpose

In all of Paul's letters, except Galatians, the main theme of the letter can be identified by the content of the thanksgiving or by the stated reason for his giving thanks. The premise of each of his letters also is usually found in the salutation beginning the letter, as well as in the introductory prayers following the thanksgiving section. Within his prescript and thanksgiving of 1 Corinthians, true to his custom, Paul presented the main theme of his letter—that all believers belong to the Lord (1 Cor 1:2). Jesus is Lord; believers are His possession. For Paul, whatever issue was discussed, the answer to the issue was always addressed with a reminder of the Lord's authority over them (1 Cor 1:2,10). He used more than 75 idioms from first-century slavery to speak about believers' relationship to the Lord, their master. Those who call upon the name of the Lord (1 Cor 1:2) are those who call upon His name as a sign of submission. In 1 Corinthians, "name" (1 Cor 1:2,10,13; 5:4; 6:11) is almost always synonymous with "authority."

Author

First Corinthians ascribes Paul as its author (1 Cor 1:1; 16:21). Biblical scholars are almost unanimous that Paul wrote the letter. He wrote it during the last year of his three-year ministry at Ephesus, probably a few weeks before Pentecost in the spring of a.d. 56 (1 Cor 15:32; 16:8; Ac 20:31).

Setting

First Corinthians is the second letter that Paul wrote to the Corinthian church. He had written them an earlier letter that included an admonition not to mix with the sexually immoral (1 Cor 5:9). The writing of this second letter (1 Corinthians) was prompted by oral reports from Chloe's household about factional strife within the church (1 Cor 1:11). Paul had also received reports about an incestuous relationship among the membership (1 Cor 5:1), factions that arose during observance of the Lord's Supper (1 Cor 11:18), and confusion over the resurrection of the dead (1 Cor 15:12). As a result, Paul addressed these issues in 1 Corinthians. Apparently as he was writing the letter, he received a letter from the Corinthians asking his opinion on various issues (1 Cor 7:1,25; 8:1; 12:1; 16:1). Therefore, he included his replies within this letter to the Corinthian believers.

Special Features

First Corinthians is the most literary of all of Paul's letters. With a variety of stylistic devices—irony, sarcasm, rhetorical questions, alliteration, antithesis, personification, framing devices, hyperbole, repetition, picturesque words (with local color), double meanings, and other wordplays—Paul attempted to persuade his readers. He wanted to communicate to the Corinthians the necessity of accepting the Lord's authority over their lives.

1

Session Plan

Finding Our Way

? For Further Discussion

How would you answer if asked why you follow Jesus?

Introduction

- ? Describe a time when you felt conspicuously out of place as a believer. How did you handle that feeling of alienation?
- ? Who in your life were you initially drawn to by the Christlike manner in which they lived their life? What about that person helped you discern that he or she was a believer? How do you think others would answer that question if asked about you?

In this week's session, Paul wrote to the church in Corinth to confront and correct their fascinations with the various schools of worldly philosophy and wisdom. The various pathways to wisdom were all counterfeits compared to the surpassing greatness of God's wisdom. However, because God's wisdom was such a stark departure from the self-centeredness of worldly wisdom, the "wise" could not perceive it.

1. The Wise Perspective (1 Corinthians 1:18-20)

In pointing the Corinthians to the source of true wisdom, Paul emphasized repeatedly the power of God through the weakness of the gospel. That is certainly not to say that the gospel is weak; but that the physical weakness put on display in the atoning work of Christ displayed the wisdom of God in a way that the world could not understand. This was the reason for Paul saying, "the word of the cross is foolishness to those who are perishing, but it is the power of God to us who are being saved."

- ? What is the most moving speech you can remember hearing? Do you remember more about the content of the speech or the emotion of its delivery? What was the context?
- ? What sources of "wisdom" would you identify in our culture today? How comfortable are you in distinguishing the faulty points of those belief systems in comparison with the gospel of Jesus Christ?

2. Saved through Belief (1 Corinthians 1:21-23)

The world's wisdom, which was so popular in Corinth, could not point to someone to God. The "wisdom" spouted by sophists was valued by the world while the preaching of the gospel was regarded as foolishness. In verse 22, Paul got to the heart of the delusion of the populace by breaking them into three groups: Jews, Greeks, and Christians. Why these three groups? Because each group carried a distinct expectation in hearing the gospel. Verse 23 states with force the difference between the first two groups (Jews and Greeks) and believers – namely, "we preach Christ crucified."

- ❓ What faulty expectations are you aware of that people might bring with them to Christianity? What expectations did you have when you became a believer that you later discovered were untrue?
- ❓ What about Christ crucified was so difficult for the two groups mentioned above to accept? What groups or types of people would you identify in our culture that would struggle for similar reasons?

3. God's Wisdom Versus Worldly Wisdom (1 Corinthians 1:24-25)

The third group was those that were called, which included people of all backgrounds, for whom "Christ is the power of God and the wisdom of God." This indicates effectual calling that leads to salvation at the hearing of the gospel. The preoccupation of the world with power, both in Paul's day and presently, leads humanity to repeatedly and tragically attempt to control its own eternal condition.

- ❓ What implication does God calling people of every conceivable background to Himself in salvation have on your understanding of sharing your faith? How do you intentionally engage those that are of a different background in gospel conversations?
- ❓ How comfortable are you in explaining how God satisfied His own wrath for your sin? Why is it important to equally emphasize God's righteousness and love?

Conclusion

- ❓ How does it impact you when someone rejects your presentation of the gospel? Does it make you less likely to readily present the gospel at the next opportunity? How does Paul's word about God's calling shape your understanding of what it means to be faithful?
- ❓ How confident are you in your ability to, like Paul, present a reasoned defense for your faith in Christ? How does that faith factor in to the way you make decisions daily?

❓ For Further Discussion

What places that you visit regularly would you classify as being opposed to the gospel? What form of worldly wisdom can you identify as reigning in those places? How are you received in those places as a believer? Why do you think so?



Expanded Session Content

Finding Our Way

Introduction

Before his death in 2013, Dallas Willard was a well-known philosopher and writer in the area of Christian formation and spirituality. The description that remained on his website after his death read: “Dallas Willard spent his life making eternal living concrete for his friends. He encouraged us to use our own lives to demonstrate Jesus’s message. We must be transformed people living out a life reflective of Jesus himself, a life of love, humility, and gentleness. He leaves behind a legacy as friend, philosopher and reformer of the church.”¹ Many who become acquainted with Willard through his writings are surprised to find out that he taught philosophy at the University of Southern California. This man, who surprised those he met with his meekness and humility, did not seem to fit the expected depiction of a philosophy professor. He was quiet, but the words he spoke carried incredible weight because of their wisdom. Still, his conservative persona just didn’t seem to fit the Southern California context in which he carried out the bulk of his ministry.

In a video that was recorded as part of his Hearing God conference, Willard humorously acknowledged his dissonance with the culture at USC. He mused that he was asked frequently by students why he followed Jesus. His equally humorous, but poignant answer was, “Well...who did you have in mind?”² The implication of his answer with its accompanying tone was the reality that there is no rival or comparison. Still, this question illustrated much of what Paul dealt with in writing to the Corinthians. There was great disparity between the culture’s view of Christ as Savior and the believers’ view of Christ as Savior. Because Willard knew Christ intimately, the idea of following anyone else was nothing short of foolishness.

- ❓ How would you answer the students’ question from above—Why do you follow Jesus?
- ❓ Describe a time when you felt conspicuously out of place as a believer. How did you handle that feeling of alienation? What cultural clues signified how your faith made you different?



Who in your life were you initially drawn to by the Christlike manner in which they lived their life? What about that person helped you discern that he or she was a believer? How do you think others would answer that question if asked about you?

Session Summary

In this week's session, Paul wrote to the church in Corinth to confront and correct their fascinations with the various schools of worldly philosophy and wisdom. The various pathways to wisdom were all counterfeits compared to the surpassing greatness of God's wisdom. However, because God's wisdom was such a stark departure from the self-centeredness of worldly wisdom, the "wise" could not perceive it.

1. The Wise Perspective (1 Corinthians 1:18-20)

It would be difficult to identify a group toward whom Paul was more direct and confrontational than the Corinthians. One of the major sources of contention between Paul and the Corinthian church was the dangerous emphasis and importance the Corinthians placed on entertaining philosophical orators. The danger of such an emphasis was highlighted by Paul earlier in his letter when he spoke of the Corinthians aligning themselves according to their favorite preacher in 1 Cor. 1:11-13, creating rivalries among themselves.

The background of this fascination was the thriving business of sophistry, which was practiced by traveling philosophers. Not only would these men make a substantial living traveling from city to city lecturing about whichever new philosophy they championed, they would speak of it in such ornate, emotional, theatrical ways that the crowds were excited as much by their delivery as by their content. This was all done in the name of gaining wisdom. So when Paul arrived in Corinth to preach in person, the man of such bold letters was found to be subpar in his speech by the Corinthians' estimation. How could this man be the bearer of true wisdom with such average speaking skills? This was the background behind Paul's explanation in 1 Cor. 1:17, that he was sent by God to "preach the Gospel – not with eloquent wisdom, so that the cross of Christ will not be emptied of its effect."

Thus, the topic of true wisdom versus worldly wisdom was brought into Paul's rhetorical address. In pointing the Corinthians to the source of true wisdom, Paul emphasized repeatedly the power of God through the weakness of the gospel. That is certainly not to say that the gospel is weak; but that the physical weakness put on display in the atoning work of Christ displayed the wisdom of God in a way that the world could not

understand. This was the reason for Paul saying, “the word of the cross is foolishness to those who are perishing, but it is the power of God to us who are being saved.” Those who are perishing were those that did not know Christ as Savior and, as a result, had no ability to grasp the depths of God’s atonement. In verse 19 Paul quoted Isaiah 29:14, as though to underscore the prophetic fulfillment of the “wise” not understanding the wisdom of God.

❓ What is the most moving speech you can remember hearing? Do you remember more about the content of the speech or the emotion of its delivery? What was the context?

❓ What sources of “wisdom” would you identify in our culture today? How much do you know about each of those schools of thought? How comfortable are you in distinguishing the faulty points of those belief systems in comparison with the gospel of Jesus Christ?

The Wisdom of the World

The Greek word for world (kosmos) was used by Paul as a personification of “the whole human order of things in its fallenness.” The worldview of the worldly wisdom elevated its own perceived sophistication and ingenuity as being of central importance so that, due to its arrogance, could not acknowledge humanity’s need for a Savior.

Verses 19-20 work in tandem to point out the eternal knowledge of God regarding this confusion of what true wisdom is. According to Gordon Fee, the rapid-fire list of rhetorical challenges from Paul “would be reflecting the sarcasm of a passage like Isaiah 19:12, in which the prophet asks in light of what God was about to do, ‘Where now are your wise men?’ Thus, Paul is asking rhetorically, ‘In light of what God has done in the cross, what is left of the wise of this present age...has not God by this deed not only rendered the wise as foolish but also nullified their very wisdom itself?’”³

2. Saved through Belief (1 Corinthians 1:21-23)

Noted scholar John R. W. Stott characterized verse 21 by saying, “it rests on the fundamental fact that human beings cannot reach God by themselves. On the one hand, God is infinite, whereas we are finite. On the other hand, God is holy, whereas we are sinners. In consequence, we are doubly cut off from God. So God has taken the initiative to do what we cannot do, namely, to bridge the gulf between us.”⁴ The world’s wisdom, which was so popular in Corinth, could not point to someone to God. The “wisdom” spouted by sophists was valued by the world while the preaching of the gospel was regarded as foolishness.

In verse 22, Paul got to the heart of the delusion of the populace by breaking them into three groups: Jews, Greeks, and Christians. Why these three groups? Because each group carried a distinct expectation in hearing the gospel. Jews demanded signs, Stott notes. “They were expecting a political Messiah who would drive Roman legions into the Mediterranean Sea and reestablish the lost national sovereignty of Israel.”⁵ Stott further

explains that the Greeks sought wisdom, with a “long tradition in of brilliant philosophy...they listened to every new idea, every speculation, so long as it seemed to them ‘reasonable.’”⁶

- ❓ The faulty expectations of the Jews and Greeks hindered them from being able to hear the gospel clearly. What faulty expectations are you aware of that people might bring with them to Christianity? What expectations did you have when you became a believer that you later discovered were untrue?
- ❓ What about Christ crucified was so difficult for the two groups mentioned above to accept? What groups or types of people would you identify in our culture that would struggle for similar reasons?

Verse 23 states with force the difference between the first two groups (Jews and Greeks) and believers – namely, “we preach Christ crucified.” Paul acknowledged the stark impact the crucifixion had on each group. For Jews, it was a “stumbling block” because of their expectation for a powerful military leader. Jesus as Messiah was, in their estimation, a poor, weak man who was killed publicly and shamefully. Stott comments, “It was an insult to their national pride. How could God’s Messiah end his life under the condemnation of his own people and even under the curse of God? It was impossible.”⁷ For Gentiles, it was foolishness because of the public humiliation of crucifixion. It was so detestable that no Roman citizen or free man would ever be allowed to be crucified. For the true wisdom of God Incarnate to suffer such a fate was laughable and repulsive to the Greeks. But then, there was a third group...



The Areopagus

Read Acts 17:16-34. How does the depiction of the Areopagus illustrate the context that Paul addressed in Corinth?

3. God’s Wisdom Versus Worldly Wisdom (1 Corinthians 1:24-25)

The third group was those that were called, which included people of all backgrounds, for whom “Christ is the power of God and the wisdom of God.” This indicates effectual calling that leads to salvation at the hearing of the gospel. So, Paul said, for all those who have been saved through the gospel’s preaching, they have understood that the weakness of the cross was indeed God’s power because, according to Stott, “through it God saves those who cannot save themselves.”⁸ The preoccupation of the world with power, both in Paul’s day and presently, leads humanity to repeatedly and tragically attempt to control its own eternal condition. Such a temptation was equally evidenced in the Pharisees’ relentless manipulation of the Law to “make” themselves holy, as well as the philosophers’ endless quest for the ultimate wisdom that would lead to eternal enlightenment. Both man-fueled, man-initiated, man-controlled approaches were pungent with the stench of futility.

Additionally, the saved understand that the cross is the manifestation of God's wisdom. It is God's wisdom because, as Stott says, "through it God has solved not only our problem (sin and guilt) but His own...How could He express His holiness in punishing evil without compromising His love? How could He express His love in forgiving sinners without compromising His justice? How could He be at one and the same time 'a righteous God and a Savior' (Isaiah 45:21)? His answer to these questions was and still is the cross." In God's wisdom, His redemptive plan involved Him paying our sin debt Himself through Jesus Christ on the cross.

-  What implication does God calling "both Jews and Greeks," or, in other words, people of every conceivable background to Himself in salvation have on your understanding of sharing your faith? How do you intentionally engage those that are of a different background in gospel conversations?
-  How comfortable are you in explaining how God satisfied His own wrath for your sin? Why is it important to equally emphasize God's righteousness and love?

In the cross, God nullified the world's wisdom, which was based on what humanity could comprehend and a falsely-created self-value that advocated personal perfection and eternal enlightenment based on accumulating human knowledge. Such "wisdom" not only failed to deal with human sinfulness, it would ultimately deny it altogether. In like manner, God overpowered the human strength of those that would futilely seek to provide their own righteousness through personal achievement, wealth, status, social connection, etc. Instead of such vices of impotence with regard to providing righteousness, God used the cross's cruelty as the ultimate expression of His love.

Conclusion

Paul's first letter to the Corinthians dealt squarely with the contrast between worldly wisdom and the true wisdom of God, as expressed in the cross of Jesus Christ. The application points for this text are numerous.

First, the cross is still a stumbling block to anyone trying to save themselves through their own power. The forms that personal power takes will vary widely. Yet, in any possible instance, the need for a Savior seems out of place in light of all the perceived personal achievement that has been gained. The cross is still a stumbling block, which means it still needs to be preached.

Second, God's wisdom is considered folly to the intellectually proud. In a number of different avenues, from social media to college campuses, believers are frequently depicted as mentally lazy, academically challenged,

and superstitious pawns of institutional religion. The additional charge is that the believer's belief is a sign of weakness that any rigorous examination would readily dismantle. Very little has changed since Paul's day in this regard. Thankfully, Paul was a tremendous defender of both his faith and Christianity as a whole. It is critical that believers know how to give a reasoned defense for their belief in Jesus Christ. Still, all the answers in the world will not do what only God's calling on a person's life can do.

Third, if the first two points do not make this clear, there will always be opposition to the gospel. A lie always hates the truth. Rejection of the gospel should be expected. However, so should acceptance. As God continues to call people to Himself, believers have the opportunity to participate with God in that work. The fruit of gospel conversations are still under the control of the one who owns the harvest, remembering Jesus' metaphor about the fields being white for harvest. Knowing that rejection will be a part of the process, believers should be emboldened to share knowing that God goes before them.

- ❓ How does it impact you when someone rejects your presentation of the gospel? Does it make you less likely to readily present the gospel at the next opportunity? How does Paul's word about God's calling shape your understanding of what it means to be faithful?
- ❓ What places that you visit regularly would you classify as being opposed to the gospel? What form of worldly wisdom can you identify as reigning in those places? How are you received in those places as a believer? Why do you think so?
- ❓ How confident are you in your ability to, like Paul, present a reasoned defense for your faith in Christ? How does that faith factor in to the way you make decisions daily?

Prayer of Response

Pray and thank God for the wisdom of the gospel. Ask for a greater trust on the wisdom found in Christ and obedience to be faithful to share the gospel with others, even as they perceive God's wisdom as a message of foolishness.

Additional Resources

- *What is the Gospel?* by Greg Gilbert
- *Tell the Truth* by Will Metzger
- *The Gospel and Personal Evangelism* by Mark Dever

For Next Week

Session Title

- True North: Finding Our Way With Race

Main Passages

- Revelation 5:8-10

Session Outline

1. The Lamb Takes the Scroll (Revelation 5:8)
2. A People Purchased (Revelation 5:9)
3. A Kingdom of Priests (Revelation 5:10)

Memorize

For the word of the cross is foolishness to those who are perishing, but it is the power of God to us who are being saved.

- 1 Corinthians 1:18

Daily Readings

- Monday - Matthew 28:18-20
- Tuesday - Romans 16:25-27
- Wednesday - Galatians 3:8
- Thursday - Psalm 67:1-4
- Friday - John 3:16-18
- Saturday - John 14:6

Extended Commentary

1 Corinthians 1:18-25

1:18. Paul began by explaining his straightforward manner of preaching in terms of the ways believers and unbelievers view the gospel. On the one hand, those who are perishing (unbelievers) live according to the standards of sinful human wisdom, and therefore wrongly conclude that the message of the cross is foolishness.

On the other hand, the Holy Spirit changes the perspectives of those who are being saved. Those who follow Christ rightly perceive that the Cross is not foolishness, but the power of God bringing salvation from sin and death.

1:19. To support his claim, the apostle appealed to Isaiah 29:14, where the prophet rebuked Israel for challenging God by relying on the wisdom of the wise and the intelligence of the intelligent. In times of trouble, the Israelites to whom Isaiah spoke relied on their own wisdom instead of God's wisdom. James described this kind of wisdom as "earthly" wisdom (Jas. 3:15).

Isaiah warned Judah that God would destroy human wisdom. He would do things to frustrate the intelligent, philosophical, and religious outlook that humans raised against his revelation. Paul used this Old Testament quotation to show the Corinthians that a fundamental antithesis exists between the true wisdom of God and the wisdom of the world.

1:20. Paul continued to point out God's opposition to worldly wisdom in several questions, the first two of which alluded to the Book of Isaiah. Where is the wise man? Isaiah spoke similar words in Isaiah 19:12 to mock the Egyptian wise men who could not comprehend the ways of God. Where is the scholar? Isaiah also ridiculed the Assyrians for their arrogance in assuming they would be victorious over the God of Israel (Isa. 33:18). Where is the philosopher of this age? Here Paul focused more on the situation at hand. He associated the wisdom of words with those whose boasting God opposes.

Paul ended with a question to which he expected a positive response. He asked if God had not made foolish the wisdom of the world. God had certainly done so in the days of Isaiah by defeating the Egyptians and the Assyrians. But Paul's idea was greater than this. God had also demonstrated the folly of human wisdom in Christ in that human wisdom would never lead anyone to think that God would allow his Son to be

crucified to save man. By acting in a way that human wisdom would label “foolish,” God frustrated human wisdom.

1:21. Paul explained that the world’s wisdom was unable to find ultimate reality, namely God himself. As hard as they tried to raise themselves to heights of wisdom, the greatest religious leaders and philosophers of the world did not know God.

Paul did not mean that unbelievers were unable to know truths about God. God has revealed himself to all people in the general revelation of creation (Rom. 1:18-20). Moreover, many unbelieving Jews understand much in the Scriptures. Instead, Paul was saying that the religious leaders and philosophers had not come to know God intimately, in a saving way, through their human wisdom.

In opposition to the efforts of sinful humanity, God was pleased to choose another way of salvation for those who believe. In the world’s terms, the way of salvation through the gospel is viewed as the foolishness of what was preached. Here Paul contended that God’s sovereign pleasure was to choose something that the wise of this world would consider foolish—the crucified Savior. By ordaining this seemingly foolish means of salvation, God made the world’s so-called wisdom to be foolishness.

1:22. Paul expanded his assertion by pointing out particular ways in which the world’s wisdom had been foiled by the preaching of Christ. First, he described the standards of human wisdom which Jews and Gentiles endorsed: Jews demand miraculous signs. The gospels record that the Jews repeatedly requested signs from Jesus to prove he was from God (Matt. 12:38-39; John 2:18; 6:30). Yet, even the miracles he performed did not satisfy them because he would not perform at their bidding. They reasoned that the true Messiah would provide whatever proof the Jews required. For this reason, many Jews rejected Jesus.

Paul also pointed out that Greeks look for wisdom. By and large, the Greeks (many Corinthian believers were Greek) did not demand miracles to corroborate the gospel. Instead, they exalted the standards of their pagan philosophies and poets. Ancient Greece was well known as the seat of many influential philosophers. The Greeks took great pride in their philosophical sophistication. Their loyalties were not primarily to the empirical, but to that which was rational according to their own fallen standards. Many Greeks also rejected the gospel because it did not meet their standards of human wisdom.

1:23. In contrast to the standards of judgment used by Jews and Greeks, the apostle said he simply preached Christ crucified. Paul constantly used

the word cross to represent the redemptive work of Christ. He was under direction from God not to reduce the Christian message to something acceptable to Jews or Greeks. In fact, the gospel of the cross was a stumbling block to Jewish listeners and foolishness to Gentiles.

The Jews understood the cross of Christ as a demonstration that Christ was cursed of God (see Deut. 21:23), not blessed as they expected the Messiah to be.

Many Gentiles, in turn, could hardly have imagined a more ridiculous religion than one that proclaimed salvation through the death of one man on a Roman cross.

1:24. Although most Jews and Gentiles rejected the true gospel because it did not meet their standards of judgment, one group of people joyfully accepted the gospel of the cross: those whom God had called to himself by the power of his Spirit. When God's grace touched their lives, their old standards of judgment fell away. They saw with new eyes and understood that the gospel of the crucified Christ was the power of God that could rescue them from the dominion of sin and from divine judgment.

1:25. Paul closed this paragraph by explaining how a person could accept the way of salvation in Christ as wise when most people considered it foolish. Believers have come to recognize something about the gospel of the crucified Christ: it is wiser than man's wisdom. In other words, the message of Christ peers into reality in ways that far exceed any human wisdom.¹⁰

References

1. "Dallas Willard | American Philosopher and Writer on Christian Spiritual Formation." Accessed April 25, 2019. <http://www.dwillard.org/>.
2. Willard, Dallas. *Hearing God*. InterVarsity Press, 2014. Video. <https://www.rightnowmedia.org/Content/Series/1175>. Accessed 4/07/2019.
3. Fee, Gordon D. *The First Epistle to the Corinthians*. NICNT. Grand Rapids: Eerdmans Publishing, 1987.
4. Stott, John. *Basic Christian Leadership: Biblical Models of Church, Gospel, and Ministry*. Downers Grove: InterVarsity Press, 2002.
5. Ibid.
6. Ibid.
7. Ibid.
8. Ibid.
9. Ibid.
10. Pratt, Richard L., and Max E. Anders. *I & II Corinthians*. Nashville, TN: Broadman & Holman, 2000.