**THE MESSAGE OF THE CROSS**

1 Corinthians 1:1-31

Key Verse 18

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

1 Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes,

하나님의 뜻을 따라 그리스도 예수의 사도로 부르심을 받은 바울과 형제 소스데네는

2 To the church of God in Corinth, to those sanctified in Christ Jesus and called to be his holy people, together with all those everywhere who call on the name of our Lord Jesus Christ - their Lord and ours:

고린도에 있는 하나님의 교회 곧 그리스도 예수 안에서 거룩하여지고 성도라 부르심을 받은 자들과 또 각처에서 우리의 주 곧 그들과 우리의 주 되신 예수 그리스도의 이름을 부르는 모든 자들에게

3 Grace and peace to you from God our Father and the Lord Jesus Christ.

하나님 우리 아버지와 주 예수 그리스도로부터 은혜와 평강이 있기를 원하노라

4 I always thank my God for you because of his grace given you in Christ Jesus.

그리스도 예수 안에서 너희에게 주신 하나님의 은혜로 말미암아 내가 너희를 위하여 항상 하나님께 감사하노니

5 For in him you have been enriched in every way - with all kinds of speech and with all knowledge

이는 너희가 그 안에서 모든 일 곧 모든 언변과 모든 지식에 풍족하므로

6 God thus confirming our testimony about Christ among you.

그리스도의 증거가 너희 중에 견고하게 되어

7 Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed.

너희가 모든 은사에 부족함이 없이 우리 주 예수 그리스도의 나타나심을 기다림이라

8 He will also keep you firm to the end, so that you will be blameless on the day of our Lord Jesus Christ.

주께서 너희를 우리 주 예수 그리스도의 날에 책망할 것이 없는 자로 끝까지 견고하게 하시리라

9 God is faithful, who has called you into fellowship with his Son, Jesus Christ our Lord.

너희를 불러 그의 아들 예수 그리스도 우리 주와 더불어 교제하게 하시는 하나님은 미쁘시도다

 [고린도 교회의 분쟁]

10 I appeal to you, brothers and sisters,\* in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought. / \*The Greek word for brothers and sisters (adelphoi) refers here to believers, both men and women, as part of God's family; also in verses 11 and 26; and in 2:1; 3:1; 4:6; 6:8; 7:24, 29; 10:1; 11:33; 12:1; 14:6, 20, 26, 39; 15:1, 6, 50, 58; 16:15, 20.

형제들아 내가 우리 주 예수 그리스도의 이름으로 너희를 권하노니 모두가 같은 말을 하고 너희 가운데 분쟁이 없이 같은 마음과 같은 뜻으로 온전히 합하라

11 My brothers and sisters, some from Chloe's household have informed me that there are quarrels among you.

내 형제들아 글로에의 집 편으로 너희에 대한 말이 내게 들리니 곧 너희 가운데 분쟁이 있다는 것이라

12 What I mean is this: One of you says, "I follow Paul"; another, "I follow Apollos"; another, "I follow Cephas\*"; still another, "I follow Christ." / \*That is, Peter

내가 이것을 말하거니와 너희가 각각 이르되 나는 바울에게, 나는 아볼로에게, 나는 게바에게, 나는 그리스도에게 속한 자라 한다는 것이니

13 Is Christ divided? Was Paul crucified for you? Were you baptized in the name of Paul?

그리스도께서 어찌 나뉘었느냐 바울이 너희를 위하여 십자가에 못 박혔으며 바울의 이름으로 너희가 세례를 받았느냐

14 I thank God that I did not baptize any of you except Crispus and Gaius,

나는 그리스보와 가이오 외에는 너희 중 아무에게도 내가 세례를 베풀지 아니한 것을 감사하노니

15 so no one can say that you were baptized in my name.

이는 아무도 나의 이름으로 세례를 받았다 말하지 못하게 하려 함이라

16 (Yes, I also baptized the household of Stephanas; beyond that, I don't remember if I baptized anyone else.)

내가 또한 스데바나 집 사람에게 세례를 베풀었고 그 외에는 다른 누구에게 세례를 베풀었는지 알지 못하노라

17 For Christ did not send me to baptize, but to preach the gospel - not with wisdom and eloquence, lest the cross of Christ be emptied of its power.

그리스도께서 나를 보내심은 세례를 베풀게 하려 하심이 아니요 오직 복음을 전하게 하려 하심이로되 말의 지혜로 하지 아니함은 그리스도의 십자가가 헛되지 않게 하려 함이라

 [지혜와 능력이신 그리스도]

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

십자가의 도가 멸망하는 자들에게는 미련한 것이요 구원을 받는 우리에게는 하나님의 능력이라

19 For it is written: "I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate."\* / \*Isaiah 29:14

기록된 바 내가 지혜 있는 자들의 지혜를 멸하고 총명한 자들의 총명을 폐하리라 하였으니

20 Where is the wise person? Where is the teacher of the law? Where is the philosopher of this age? Has not God made foolish the wisdom of the world?

지혜 있는 자가 어디 있느냐 선비가 어디 있느냐 이 세대에 변론가가 어디 있느냐 하나님께서 이 세상의 지혜를 미련하게 하신 것이 아니냐

21 For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe.

하나님의 지혜에 있어서는 이 세상이 자기 지혜로 하나님을 알지 못하므로 하나님께서 전도의 미련한 것으로 믿는 자들을 구원하시기를 기뻐하셨도다

22 Jews demand signs and Greeks look for wisdom,

유대인은 표적을 구하고 헬라인은 지혜를 찾으나

23 but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles,

우리는 십자가에 못 박힌 그리스도를 전하니 유대인에게는 거리끼는 것이요 이방인에게는 미련한 것이로되

24 but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.

오직 부르심을 받은 자들에게는 유대인이나 헬라인이나 그리스도는 하나님의 능력이요 하나님의 지혜니라

25 For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength.

하나님의 어리석음이 사람보다 지혜롭고 하나님의 약하심이 사람보다 강하니라

 [하나님의 선택]

26 Brothers and sisters, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth.

형제들아 너희를 부르심을 보라 육체를 따라 지혜로운 자가 많지 아니하며 능한 자가 많지 아니하며 문벌 좋은 자가 많지 아니하도다

27 But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong.

그러나 하나님께서 세상의 미련한 것들을 택하사 지혜 있는 자들을 부끄럽게 하려 하시고 세상의 약한 것들을 택하사 강한 것들을 부끄럽게 하려 하시며

28 God chose the lowly things of this world and the despised things - and the things that are not - to nullify the things that are,

하나님께서 세상의 천한 것들과 멸시 받는 것들과 없는 것들을 택하사 있는 것들을 폐하려 하시나니

29 so that no one may boast before him.

이는 아무 육체도 하나님 앞에서 자랑하지 못하게 하려 하심이라

30 It is because of him that you are in Christ Jesus, who has become for us wisdom from God - that is, our righteousness, holiness and redemption.

너희는 하나님으로부터 나서 그리스도 예수 안에 있고 예수는 하나님으로부터 나와서 우리에게 지혜와 의로움과 거룩함과 구원함이 되셨으니

31 Therefore, as it is written: "Let the one who boasts boast in the Lord."\* / \*Jer. 9:24

기록된 바 자랑하는 자는 주 안에서 자랑하라 함과 같게 하려 함이라

**1. Read verses 1-9. Who wrote this letter, and to whom is it written?(1-3) On what basis does Paul give thanks for the believers in Corinth?(4-7, Act 18:8-11) What does he believe about their future?(8) How could he believe this?(9)**

-------------------------------------------

**1) Who wrote this letter, and to whom is it written?(1-3)**

1 Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes,

하나님의 뜻을 따라 그리스도 예수의 사도로 부르심을 받은 바울과 형제 소스데네는

2 To the church of God in Corinth, to those sanctified in Christ Jesus and called to be his holy people, together with all those everywhere who call on the name of our Lord Jesus Christ - their Lord and ours:

고린도에 있는 하나님의 교회 곧 그리스도 예수 안에서 거룩하여지고 성도라 부르심을 받은 자들과 또 각처에서 우리의 주 곧 그들과 우리의 주 되신 예수 그리스도의 이름을 부르는 모든 자들에게

3 Grace and peace to you from God our Father and the Lord Jesus Christ.

하나님 우리 아버지와 주 예수 그리스도로부터 은혜와 평강이 있기를 원하노라

🡪 Paul & brother Sosthenes.

 To the church of God in Corinth.

 Together with all those everywhere who call on the name of our Lord Jesus Christ

Paul writes with apostolic authority. Sosthenes was the synagogue ruler from Corinth who was beaten (Acts 18:17), and who later became a Christian.

God's people are called to be a holy nation.

We are holy because Jesus' blood cleanses us from sin. We must live as holy people in an unholy world. We can do this only when we call on the name of our Lord Jesus Christ--put our trust wholly in him. Grace and peace come from God the Father and from Jesus.

**2) On what basis does Paul give thanks for the believers in Corinth?(4-7, Act 18:8-11)**

4 I always thank my God for you because of his grace given you in Christ Jesus.

그리스도 예수 안에서 너희에게 주신 하나님의 은혜로 말미암아 내가 너희를 위하여 항상 하나님께 감사하노니

5 For in him you have been enriched in every way - with all kinds of speech and with all knowledge 이는 너희가 그 안에서 모든 일 곧 모든 언변과 모든 지식에 풍족하므로

6 God thus confirming our testimony about Christ among you.

그리스도의 증거가 너희 중에 견고하게 되어

7 Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed.

너희가 모든 은사에 부족함이 없이 우리 주 예수 그리스도의 나타나심을 기다림이라

Paul thanks God for his gracious work in the Corinthians. When Paul preached, God's Spirit worked to apply the gospel to their lives and change them from worldly pagans into the holy people of God.

(**Act 18:8-11)**

8 Crispus, the synagogue leader, and his entire household believed in the Lord; and many of the Corinthians who heard Paul believed and were baptized.

또 회당장 그리스보가 온 집안과 더불어 주를 믿으며 수많은 고린도 사람도 듣고 믿어 세례를 받더라

9 One night the Lord spoke to Paul in a vision: "Do not be afraid; keep on speaking, do not be silent.

밤에 주께서 환상 가운데 바울에게 말씀하시되 두려워하지 말며 침묵하지 말고 말하라

10 For I am with you, and no one is going to attack and harm you, because I have many people in this city."

내가 너와 함께 있으매 어떤 사람도 너를 대적하여 해롭게 할 자가 없을 것이니 이는 이 성중에 내 백성이 많음이라 하시더라

11 So Paul stayed in Corinth for a year and a half, teaching them the word of God.

일 년 육 개월을 머물며 그들 가운데서 하나님의 말씀을 가르치니라

**3) What does he believe about their future?(8)**

8 He will also keep you firm to the end, so that you will be blameless on the day of our Lord Jesus Christ.

주께서 너희를 우리 주 예수 그리스도의 날에 책망할 것이 없는 자로 끝까지 견고하게 하시리라

**4) How could he believe this?(9)**

9 God is faithful, who has called you into fellowship with his Son, Jesus Christ our Lord.

너희를 불러 그의 아들 예수 그리스도 우리 주와 더불어 교제하게 하시는 하나님은 미쁘시도다

People are weak, but God who called us into fellowship with his Son is strong. He is faithful, and he will keep us to the end.

**2. Read verses 10-17. What is Paul’s appeal to them?(10) What report had he received about them?(11-12) How did Paul bring them back to the proper perspective?(13-16) What was the focus of Paul’s ministry?(17)**

-------------------------------------------

**1) What is Paul’s appeal to them?(10)**

10 I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought

형제들아 내가 우리 주 예수 그리스도의 이름으로 너희를 권하노니 모두가 같은 말을 하고 너희 가운데 분쟁이 없이 같은 마음과 같은 뜻으로 온전히 합하라

Paul heard that the believers were divided because they looked at themselves and their leaders from a human point of view.

Paul appealed for perfect unity

**2) What report had he received about them?(11-12)**

11 My brothers and sisters, some from Chloe's household have informed me that there are quarrels among you.

내 형제들아 글로에의 집 편으로 너희에 대한 말이 내게 들리니 곧 너희 가운데 분쟁이 있다는 것이라

12 What I mean is this: One of you says, "I follow Paul"; another, "I follow Apollos"; another, "I follow Cephas"; still another, "I follow Christ."

내가 이것을 말하거니와 너희가 각각 이르되 나는 바울에게, 나는 아볼로에게, 나는 게바에게, 나는 그리스도에게 속한 자라 한다는 것이니

Paul, Apollos and Peter (Cephas) were all servants of God who sought to lead people to Christ, not to themselves. When Jesus dwells in us and rules our hearts, we can love, respect and forgive one another and be united in mind and thought. There is no other way to agree with one another.

**3) How did Paul bring them back to the proper perspective?(13-16)**

13 Is Christ divided? Was Paul crucified for you? Were you baptized in the name of Paul?

그리스도께서 어찌 나뉘었느냐 바울이 너희를 위하여 십자가에 못 박혔으며 바울의 이름으로 너희가 세례를 받았느냐

14 I thank God that I did not baptize any of you except Crispus and Gaius,

나는 그리스보와 가이오 외에는 너희 중 아무에게도 내가 세례를 베풀지 아니한 것을 감사하노니

15 so no one can say that you were baptized in my name.

이는 아무도 나의 이름으로 세례를 받았다 말하지 못하게 하려 함이라

16 (Yes, I also baptized the household of Stephanas; beyond that, I don't remember if I baptized anyone else.)

내가 또한 스데바나 집 사람에게 세례를 베풀었고 그 외에는 다른 누구에게 세례를 베풀었는지 알지 못하노라

🡪 He give thanks to God, because he did not baptize any of them.

Paul wanted them to realize the seriousness of their division. So Paul rebuked them. “Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul?” (13)

Water baptism is a declaration to the world that one is a Christian.

It is a symbol of our unity with Christ. It should unite believers in the Body of Christ. But it had become divisive. Some bragged about being baptized by Paul or Peter.

They thought that baptism gave them some spiritual advantage over others. But only the cross of Christ has power. It is the gospel that saves us. Human wisdom divides. When we accept Jesus' cross and preach his gospel, our human differences disappear.

I think they wanted to be recognized as a superior being, a better than others.

So they seem to emphasize that their superiority was baptized by Paul or Peter.

**4) What was the focus of Paul’s ministry?(17)**

17 For Christ did not send me to baptize, but to preach the gospel - not with wisdom and eloquence, lest the cross of Christ be emptied of its power.

그리스도께서 나를 보내심은 세례를 베풀게 하려 하심이 아니요 오직 복음을 전하게 하려 하심이로되 말의 지혜로 하지 아니함은 그리스도의 십자가가 헛되지 않게 하려 함이라

🡪 to preach the gospel

Paul believed that when they came back to the cross of Christ they could be united in mind and thought and could solve their division problem from the root.

**3. Read verses 18-25. What are the two responses which people can have towards the message of the cross?(18) How does God deal with human wisdom?(19-20) What is the wisdom of God in saving people?(21) What did Paul keep doing despite people’s preference?(22-23) What was his personal confidence?(24-25)**

-------------------------------------------

**1) What are the two responses which people can have towards the message of the cross?(18)**

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

십자가의 도가 멸망하는 자들에게는 미련한 것이요 구원을 받는 우리에게는 하나님의 능력이라

**2) How does God deal with human wisdom?(19-20)**

19 For it is written: "I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate."\* / \*Isaiah 29:14

기록된 바 내가 지혜 있는 자들의 지혜를 멸하고 총명한 자들의 총명을 폐하리라 하였으니

20 Where is the wise person? Where is the teacher of the law? Where is the philosopher of this age? Has not God made foolish the wisdom of the world?

지혜 있는 자가 어디 있느냐 선비가 어디 있느냐 이 세대에 변론가가 어디 있느냐 하나님께서 이 세상의 지혜를 미련하게 하신 것이 아니냐

**3) What is the wisdom of God in saving people?(21)**

21 For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe.

하나님의 지혜에 있어서는 이 세상이 자기 지혜로 하나님을 알지 못하므로 하나님께서 전도의 미련한 것으로 믿는 자들을 구원하시기를 기뻐하셨도다

The message of the cross seems weak and foolish.

To unbelievers, Jesus' death looks like failure and defeat.

But to those who accept God's offer of forgiveness and salvation through Jesus, it is life, for he bore our sins and conquered death.

For us who are being saved, the cross is the power of God.

The way of the cross is the one and only way opened by God for sinful men to come to him for forgiveness and life. Those who reject God's way will perish, for there is no other way.

**4) What did Paul keep doing despite people’s preference?(22-23)**

22 Jews demand signs and Greeks look for wisdom,

유대인은 표적을 구하고 헬라인은 지혜를 찾으나

23 but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles,

우리는 십자가에 못 박힌 그리스도를 전하니 유대인에게는 거리끼는 것이요 이방인에게는 미련한 것이로되

Some people want a great dramatic miracle that stirs their feelings and makes them believe in God; others want a complicated, intellectual-sounding philosophy that feeds their pride.

But God sent Jesus. His death and resurrection is the gospel.

It is the wisdom of God and the power of God for salvation to everyone who believes.

**5) What was his personal confidence?(24-25)**

24 but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.

오직 부르심을 받은 자들에게는 유대인이나 헬라인이나 그리스도는 하나님의 능력이요 하나님의 지혜니라

25 For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength.

하나님의 어리석음이 사람보다 지혜롭고 하나님의 약하심이 사람보다 강하니라

On the other hand, when we simply preach the message of the cross, God works.

Paul was highly educated and eloquent. But he did not depend on this.

He depended on God humbly, and God worked.

John Wesley, George Whitefield, Jonathan Edwards, Charles Finney, D.L. Moody and Billy Graham all preached the message of the cross simply and God used them greatly. When Moody began to speak at Cambridge, students did not open their hearts. They sat with arms crossed, thinking, “Let’s see how he does.” But when Moody preached the message of the cross, their hearts opened.

**4. Read verses 26-31. What kind of people were the Corinthians when they were called?(26) Why did God call people like them?(27-29) Why should we boast in the Lord only?(30-31)**

-------------------------------------------

**1) What kind of people were the Corinthians when they were called?(26)**

26 Brothers and sisters, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth.

형제들아 너희를 부르심을 보라 육체를 따라 지혜로운 자가 많지 아니하며 능한 자가 많지 아니하며 문벌 좋은 자가 많지 아니하도다

**2) Why did God call people like them?(27-29)**

27 But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong.

그러나 하나님께서 세상의 미련한 것들을 택하사 지혜 있는 자들을 부끄럽게 하려 하시고 세상의 약한 것들을 택하사 강한 것들을 부끄럽게 하려 하시며

28 God chose the lowly things of this world and the despised things - and the things that are not - to nullify the things that are,

하나님께서 세상의 천한 것들과 멸시 받는 것들과 없는 것들을 택하사 있는 것들을 폐하려 하시나니

29 so that no one may boast before him.

이는 아무 육체도 하나님 앞에서 자랑하지 못하게 하려 하심이라

It is easy to forget what God has done and become proud.

Spiritual pride destroys the unity of believers.

God not only chose a seemingly foolish way to save people; he also chose weak and humble people to bring the gospel to the world.

He chose foolish people so that the humanly wise and powerful and beautiful people might be shamed. God attacks the problem of human pride at its roots. I must never fool myself by thinking that I am somebody.

**3) Why should we boast in the Lord only?(30-31)**

30 It is because of him that you are in Christ Jesus, who has become for us wisdom from God - that is, our righteousness, holiness and redemption.

너희는 하나님으로부터 나서 그리스도 예수 안에 있고 예수는 하나님으로부터 나와서 우리에게 지혜와 의로움과 거룩함과 구원함이 되셨으니

31 Therefore, as it is written: "Let the one who boasts boast in the Lord."\* / \*Jer. 9:24

기록된 바 자랑하는 자는 주 안에서 자랑하라 함과 같게 하려 함이라

It is because of God's grace and mercy that we are in Christ. We have done nothing to deserve such mercy. Furthermore, there is no goodness or righteousness in us. But we are in Christ, and he is our righteousness, holiness and redemption.