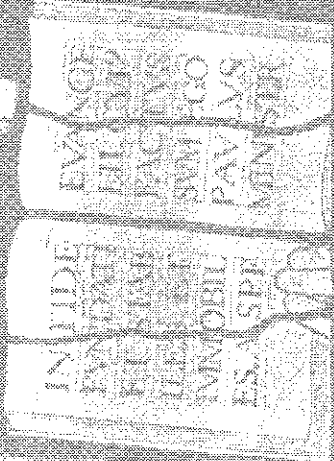
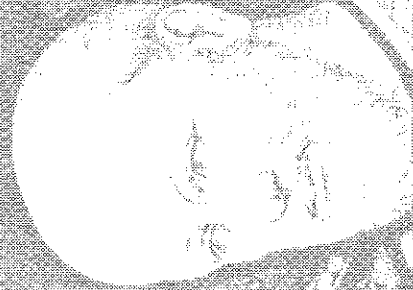




# *1st and 2nd Corinthians*





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# Corinthians



## Memory Verses

**Lesson 1: 1 Cor 1:22-23**

For Jews demand signs and Greeks seek wisdom, 23 but we preach Christ crucified.

**Lesson 2: 1 Cor 2:12**

Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God.

**Lesson 3: 1 Cor 3:16**

Do you not know that you are God's temple and that God's Spirit dwells in you?

**Lesson 4: 1 Cor 4:10**

We are fools for Christ's sake, but you are wise in Christ.

**Lesson 5: 1 Cor 5:12-13**

Is it not those inside the church whom you are to judge? 13 God judges those outside.

**Lesson 6: 1 Cor 6:12**

But he who is united to the Lord becomes one spirit with him.

**Lesson 7: 1 Cor 7:23**

You were bought with a price; do not become slaves of men.

**Lesson 8: 1 Cor 8:1**

Knowledge" puffs up, but love builds up.

**Lesson 9: 1 Cor 9:**

For though I am free from all men, I have made myself a slave to all, that I might with the more.

**Lesson 10: 1 Cor 10:12**

God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it.

**Lesson 11: 1 Cor 11:11**

Nevertheless, in the Lord woman is not independent of man nor man of woman.

**Lesson 12: 1 Cor 12:12**

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.

**Lesson 13: 1 Cor 13:13**

So faith, hope, love abide, these three; but the greatest of these is love.

**Lesson 14: 1 Cor 14:21**

In the law it is written, “By men of strange tongues and by the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord.”

**Lesson 15: 1 Cor 15:3-4**

For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, <sup>4</sup> that he was buried, that he was raised on the third day in accordance with the scriptures.

**Lesson 16: 1 Cor 15:50**

Tell you this, brethren: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

**Lesson 17: 2 Cor 1:5**

For as we share abundantly in Christ’s sufferings, so through Christ we share abundantly in comfort too.

**Lesson 18: 2 Cor 2:15**

For we are the aroma of Christ to God among those who are being saved and among those who are perishing.

**Lesson 19: 2 Cor 3:16**

When a man turns to the Lord the veil is removed.

**Lesson 20: 2 Cor 4:18**

For the things that are seen are transient, but the things that are unseen are eternal.

**Lesson 21: 2 Cor 5:7**

For we walk by faith, not by sight.

**Lesson 22: 2 Cor 6:16**

For we are the temple of the living God.

**Lesson 23: 2 Cor 7:10**

For godly grief produces a repentance that leads to salvation and brings no regret, but worldly grief produces death.

**Lesson 24: 2 Cor 9:9**

For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich.

**Lesson 25: 2 Cor 10:17**

Let him who boasts, boast of the Lord.

**Lesson 26: 2 Cor 11:14-15**

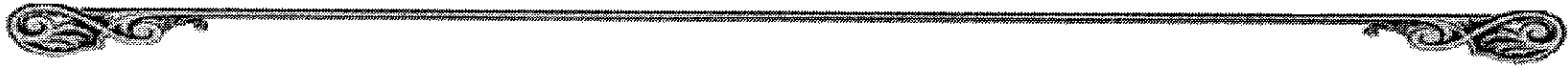
Even Satan disguises himself as an angel of light. 15 So it is not strange if his servants also disguise themselves as servants of righteousness.

**Lesson 27: 2 Cor 12:9**

My grace is sufficient for you, for my power is made perfect in weakness.

**Lesson 28: 2 Cor 13:5**

Do you not realize that Jesus Christ is in you?




# 1<sup>st</sup> & 2<sup>nd</sup> Corinthians



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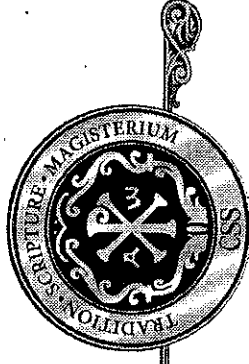


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# 1st Corinthians

## Introduction



This is Paul's longest epistle. It has 437 verses, whereas the next longest, Romans, has 433 verses. This letter does not delve into theology as much as it dwells on practical matters regarding eating meat sacrificed to idols, divisions in the church, incest and fornication practiced by believers, lawsuits, marriage and sex, liturgical abuses and many other practical matters.

Visitors to Ephesus had reported to Paul that serious problems existed in the Corinthian church. Divisions were rampant and there was quarreling. Paul condemned such factions and exhorted them to unity. One might wonder what Paul would think driving down Main Street in Anytown USA and seeing the multitude of denominations and divisions within Christianity today.

A letter had also arrived from the Corinthians were asking for Paul's advice or ruling on several matters including marriage and sex, food offered to idols and spiritual gifts. Much of First Corinthians is Paul's response to the problems reported and the questions asked in the letter. Unlike some of his other letters, in his letter to the Corinthians Paul seems to have a special affection for these people. He pours out his heart to them desiring to infuse his beloved readers with wisdom and correction. His poetic exhortation on love is one of the most exquisite compositions in any language. Chapter 13 is known as the "Love Chapter" in which Paul explains that all the gifts, spiritual or otherwise - eloquence, faith and sacrifice all melt into nothing compared to charity, the love we show God and one another.

The believers in Corinth were not new to spiritual gifts and prophetic utterances. The Temple of Apollo dominated the city skyline and the Greeks said it was the god Apollo who gave the gift of prophecy to whomever he willed. The problem was not ignorance of the gifts and fruits of the Spirit within the church as much as the abuse and wrongful use of these gifts from God. Paul addresses these problems at length.

Addressing the incest and immorality which was rampant in Corinth, Paul demands that Corinthians live a holy life in the presence of God. Chapter 7 is the "Marriage Chapter" where we learn much about Christian marriage, but also about celibacy. Paul, knowing the difficult sexual situation in Corinth states, "because of the temptation to immorality, each man should have his own wife and each woman her own husband" (1 Cor 7:2). In a culture where men owned their wives as property, Paul reveals that in Christian marriage "the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his own body, but the wife does (1 Cor 7:4). This teaching was counter-cultural and radical and laid the foundation for new views of women and society. Far from dominating and repressing women, the words of Paul set them free.

Paul also addresses the unmarried, challenging them to be content in their state of life. One who is married is concerned about temporal things whereas the unmarried can devote themselves fully to the Lord. This passage plays no small part in the Church's teaching on priestly celibacy. The spiritual gifts, public worship, the Lord's Supper, and practical matters of life are discussed in great detail as well.

Paul concludes this magnificent letter in chapter 15 with one of the most important passages in the New Testament: the "Resurrection Chapter". Tying the gospel into verifiable history—quite the opposite of the mythical gods of Greece and Rome—Paul affirms the actual and real bodily resurrection of Jesus Christ. If there is no resurrection from the dead, we are of all men the most to be pitied. Was it just a good story, just a mythical episode? No. Paul tells us of witnesses to the resurrection, most still living (1 Cor 15:3-8). He calls them to the witness stand to testify to the truth of the physical resurrection of Christ. Then Paul, the revealer of mysteries, one who has himself visited the third heaven (2 Cor 12:2), explains the power of the resurrection and nature of the spiritual bodies we will proudly possess in glory.

Paul's prayers, letters, tradition, and frequent visits boosted the Corinthian church into the next century. We know from writings of the next few centuries that the church in Corinth continued faithful to the gospel, though not without continuing problems and difficulties.



# 1st Corinthians



## Lesson 1: Paul Condemns Divisions in the Church

### Introduction

The bishop stirs from a troubled sleep long before the sun crests the horizon, and the dark cloud of controversy and troubles descends once again. As he wipes away the sleep, he remembers who he is and experiences the heavy responsibilities of his office.

He rolls over with a sigh as he remembers the problems awaiting him. He prays, “Dear God, I face this new day relying on your wisdom and strength. My diocese is troubled and filled with divisions, betrayals, liturgical abuses, heresies, jealousies, and attacks from within and without. It is in need of your mercy; and I, your humble servant, need your help today as I serve your kingdom.”

He opens his breviary and reads a passage from 1 Corinthians: “For it has been reported to me by Chloe’s people that there is quarreling among you, my brethren.” The bishop closes his eyes and thinks back to two thousand years ago. He is not alone. He stands with St. Paul—in the world but not of it—in continuity with the first Apostles. They struggled with every sort of problem imaginable, and he realizes that he is simply succeeding them in the office of overseer, confronting the same daily problems they dealt with back then.

The bishop is filled with renewed vigor as he realizes he is standing in the shoes of his predecessors and has the assistance of the same graces and charisms that they did. He steps into his office ready for the day.

### 1 Corinthians 1:1-31

1 Paul, called by the will of God to be an apostle of Christ Jesus, and our brother Sosthenes, 2 To the church of God which is at Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours: 3 Grace to you and peace from God our Father and the Lord Jesus Christ. 4 I give thanks to God always for you because of the grace of God which was given you in Christ Jesus, 5 that in every way you were enriched in him with all speech and all knowledge—6 even as the testimony to Christ was confirmed among you—7 so that you are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ; 8 who will sustain you to the end, guiltless in the day of our Lord Jesus Christ. 9 God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

10 I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment. 11 For it has been reported to me by Chloe’s people that there is quarreling among you, my brethren. 12 What I mean is that each one of you says, “I belong to Paul,” or “I belong to Apollos,” or “I belong to Cephas,” or “I belong to Christ.” 13 Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? 14 I am thankful that I baptized none of you except Crispus and Gaius, 15 lest any one should say that you were baptized in my name. 16 (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized any one else.) 17 For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

18 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. 19 For it is written, “I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart.”

20 Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish

the wisdom of the world? 21 For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. 22 For Jews demand signs and Greeks seek wisdom, 23 but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, 24 but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. 25 For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

26 For consider your call, brethren, not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; 27 but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, 28 God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, 29 so that no human being might boast in the presence of God. 30 He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption; 31 therefore, as it is written, "Let him who boasts, boast of the Lord."

ONE OF THE BEST WAYS TO MEDITATE UPON GOD'S WORD IS THROUGH MEMORIZATION.  
A SUGGESTED MEMORY IS PRINTED IN BOLD WITHIN THE BIBLICAL TEXT  
OR YOU MAY WISH TO CHOOSE A VERSE OF YOUR OWN.

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## Points to Ponder

### 1st-Century Letter Writing

St. Paul lived in the real world. He was the spiritual father of the Corinthians who lived amidst the typical wickedness of a port city in the Roman Empire. He woke up every morning with the same looming problems faced by our modern bishop. Paul even told the Corinthians that he endured incredible problems and suffering, and “apart from other things, there is the daily pressure upon me of my anxiety for all the churches” (2 Cor 11:28).

As we embark on a study of Corinthians, we step back in time to discover two profound letters in which a 1st-century apostle and bishop openly bears his heart and soul to his beloved Christians in Corinth, and in so doing to us as well. Because these letters are so intensely personal and heartfelt, they are the most loved and read of Paul’s letters—and the reason why we know him as well as we do.

St. Paul begins his *epistles (letters)* with the formalities typical of his day—identifying himself, as well as the conveyer of the letter and any co-authors or secretaries. He then prays for his readers to receive blessings from God. In this nine-verse introduction Paul mentions Jesus Christ nine times! There is no question as to the central theme of Paul’s life and this epistle.

Paul is the author of 1 Corinthians, but he did not write it with his own hand. He dictated it to an *amanuensis (transcriber or secretary)*. He did, however, put his own pen to the last lines.

Paul says the Corinthians have “been sanctified in Christ Jesus, called to be saints” (1 Cor 1:2). In the early third century the great theologian Origen wrote, “Why did Paul write ‘to those called to be saints’ as well as to those who are already ‘sanctified’ and in the church? Surely this means that the letter is addressed not only to those who are already cleansed from their sins but also to those who still await cleansing, though they are among those whom God has called.” The Greek word used by Paul is the root from which we get the words *holiness, sanctification, consecrated, set apart*. The basic idea of this word is *set apart and consecration* for the service of God.

Paul uses this introduction to summarize many themes he will unfold throughout the First Epistle to the Corinthians. For example, Paul says: “You are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ.” He also goes into great detail about spiritual gifts and the resurrection from the dead on the last day when Christ returns. He uses pregnant phrases like “enriched in Him” at a time when the Corinthians were suffering the loss of worldly possessions because of their testimony for Jesus.

## Fellowship in Christ

In verse 9, Paul uses the word *koinonía*, which means *fellowship*. In the Greco-Roman culture this word was significant, meaning a profound sharing—of a business relationship, marriage, special meal, legal arrangement, or common citizenship in a country or city. This concept was important to the Greeks in both religious and civic life. It was considered a great privilege and honor to be a citizen of both Corinth and Rome. Caesar claimed to be divine and was given the title Prince of Peace as he established the *Pax Romana (Roman Peace)*. Yet Paul begins this letter reminding Corinthian believers that they’ve been summoned into a greater fellowship, one that supersedes even that of Rome.

Referring to Jesus as “Lord”, Paul audaciously asserts that there is only one Lord and it is not Caesar. He says that God himself calls us to a new community. The word church is *ekklesia*, which means *called-out ones*. We have been summoned to an eternal city; our citizenship is now in heaven with Jesus as our only Lord. This is why the Christians were eventually persecuted. In the eyes of the Romans they were disloyal; indeed, Paul’s head was cut off because he was considered a subversive.

## Dissensions and Divisions

Paul writes that there are “dissensions among you.” The Greek word for *dissensions* is *schisma* from which we get the English word *schisms*, meaning a *tearing* or *rending as in a fabric*; also a *dividing* or *forming of factions*. The church in Corinth was dividing into factions, and internal factions can lead to external schisms. In John 21:11 we see the same root word used for the *net*, heavy and brimming with fish, that did not tear (*schizo*). Paul uses this word twice again while mentioning this problem.

Paul appeals to the Corinthians for unity. Jesus had prayed for unity; now Paul exhorts the Corinthians through this same Jesus to be visibly unified. In Greek the word *united* is actually a word used in the gospels for *mending nets*. The Church is likened in the gospels to a net and the apostles to fishers of men, but if the net is torn, catching fish becomes a problem. Paul is saying: “You are torn; get mended.” A church torn with factions or schisms has a hard time convincing the lost of the truth of Christ.

In addressing this problem Paul refers to the troublemakers as “my brethren.” Why? For two reasons: first, to let them know that he still loves and considers them brethren despite his disappointment in them; second, to show that if they are all brothers, how can the family divide into factions? Some were following Apollos, some Paul, others were loyal to Cephas (Peter), and still others said, “We are followers of Christ!” Apollos was an eloquent new convert from Alexandria who refuted the Jews by proving from the Scriptures that Jesus was the Messiah.

None of these men—Paul, Cephas, Apollos—instigated these divisions, nor were they themselves divided. They were in total agreement in Christ, but certain of their teachings were taken out of context and used to over-emphasize one aspect to the detriment of others. These lopsided perspectives then provided alleged reasons to separate and divide. Those “following” Paul were probably the Gentiles who emphasized their freedom in the gospel; the followers of Apollos tended to be the intellectuals who emphasized his eloquence and Alexandrian background.



Peter's followers were probably Jews who looked back to Israel, legalism, and the law. Those who claimed to "follow" Christ thought Christ belonged to them; because they thought of themselves as "balanced," they became exclusivists.

Without condoning those who said they were "of Christ," Paul begins to demonstrate the centrality of Christ whose body cannot be divided. He challenges the Corinthians with a series of rhetorical questions. Has Christ been divided, dissected? Was Paul crucified for you? Were you baptized into the name of Paul? Christ has only one body, the church, and it cannot be divided. (Imagine what Paul would say today if he drove down Main Street in your town and saw Baptist, Lutheran, Assembly of God, Church of Christ, and a host of other divisions from the one holy, Catholic, and apostolic Church!)

## We Are Baptized Only in Christ

Paul then recalls those he personally baptized in Corinth. He mentions four names: Crispus, the influential leader of the synagogue in Corinth; Gaius, a well-to-do Corinthian; Erastus, the city treasurer of Corinth; and Stephanas who with his household was the first to believe and be baptized from Achaia, the province in southern Greece.

Paul makes the point that if he had baptized more than these, it might have further encouraged the choosing of sides, such as: "I was baptized in Paul's name, therefore I am of Paul." Paul stresses that Christ is the only savior, that only in his name are we saved, baptized, and made into one body.

Verse 17 has been used by some Protestant traditions to deny the importance and efficaciousness of baptism. Paul says, "For Christ did not send me to baptize but to preach the gospel ..." Does this mean that baptism is optional and not as important as preaching the gospel?

The fact that 1st-century believers were immediately baptized demonstrates what Paul and the early Christians thought of baptism. Baptism does not require a special calling from God which is why Paul usually left it to others just as Jesus did, and Peter as well. The fact that they delegated the actual baptisms to others (as bishops and priests today often delegate to deacons) does not imply a disdain for the sacrament. Paul's own writings consistently deny any such belittlement. The first Christians had a much higher regard for baptism than many Protestant Christians today, especially because Jesus told Nicodemus that "unless one is born of water and the Spirit, he cannot enter the kingdom of God" (Jn 3:5).

## Folly of the Cross

Now Paul diverts to other topics. In one of the most poignant statements in Corinthians, Paul writes: "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" (1 Cor 1:18). Of course! For the Greco-Roman citizen a man on the cross was the epitome of weakness, disgrace, shame, dishonor and folly—the very opposite of power, glory, victory and salvation. Those who rejected Christ and were perishing without understanding that salvation was wrought through the cross *would* think that this symbol of utter humiliation was folly—Christians were fools in their eyes. Yet for those who understood the deep and profound meaning of the cross, it was quite the opposite: it was glorious, the ultimate moment when God revealed his love and power to save mankind.

The Greek culture gloried in philosophy (*love of wisdom*). Proud of Socrates, Plato, and Aristotle, the Greeks reveled in thinking, reading, writing, reasoning, and debating. Despite all their wisdom, however, the ancient Greeks did not come to know God, instead developing a pantheon of false gods and idols. All of their learning proved in the end to be foolishness because it failed to bring them true wisdom leading to salvation.

Paul is not denouncing wisdom or debate, only the worldly wisdom that claims to be wiser than God and rejects his revelation. Beginning with Adam and Eve who believed the serpent's lie, it continues to our modern age that denies God's existence, or at least considers him obsolete and irrelevant. But God says it is not the wise man who rejects God; it is the fool who says in his heart, "there is no God." In the big picture of God's plan for the world's salvation, the wisest philosopher, the grandest debater, the most eloquent speaker, all look foolish. What they consider ludicrous and absurd—the grisly cross of Christ—is the wisdom of God. But the concept went right over their heads.

Paul praises the foolish, the poor, the simple man who hears and understands; who is not blinded by worldly wisdom and can see beyond to the wisdom and plan of God. To the Jews, the crucifixion was an obstacle because they were waiting for a conquering king, not a suffering servant. Their law said that anyone hanging on a tree was cursed,

that God was not a man, that the Messiah would repel Rome and re-establish the throne of David. How could this crucified Galilean save anyone? This was a scandal and a stumbling block!

To the Gentiles also, the teaching of the cross was foolishness. The idea of only one God, of God becoming man, of salvation and victory through death on a cross and resurrection of the physical body – all this was unthinkable and intolerable. The Romans ruled the world with unspeakable power and they crucified slaves every day. Now a non-Roman criminal executed on the cross will save us? This was utter foolishness.

The Jews ask for signs, and the Greeks search for wisdom. But the heart of Paul's preaching is about a Jewish man nailed to a cross—Christ crucified—which, although they don't realize it, is *the ultimate sign and power for the few and the pinnacle of wisdom for the Greek*. As Paul says, "...to those who are called, both Jews and Greeks (Gentiles), Christ [is] the power of God and the wisdom of God" (1 Cor 1:24).

Bishop John Chrysostom, father of the church, put it this way: "...the philosophers could not achieve what a few unlearned men accomplished, namely, the conversion of the whole world. The philosophers spoke about trivialities and convinced only a few. The apostles spoke about God, righteousness, and judgment, and converted a great many." (*Homilies on the Epistles of Paul to the Corinthians*, 4.6.25)

## Conclusion

We can achieve nothing on our own that will stand before the blinding light of the judgment seat of Christ. It is by God's doing that we are summoned to this new *koinonía* and given the grace to see the wisdom of God that appears as foolishness to men. Even with this great blessing, this magnificent calling, we have no room to boast. We did not invent it, discover it, or earn it; it is all a gift from God. It is by his mercy that we are called and received, loved and saved; the basis for it all is the ignoble cross and Christ's gruesome death.

As Paul writes, "[God] is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption; therefore, as it is written, 'Let him who boasts, boast of the Lord'" (1 Cor. 1:30-31).

Chapter one ends with a loose quote from the Prophet Jeremiah who said something similar over four hundred years earlier.

## Catechism Connections

- Learn more about the relationship between sin and schisms and heresies. CCC 817
- Discover the true connection between baptism and salvation. CCC 1257
- Read more about the mystery of God's apparent powerlessness. CCC 272
- Look back and see how God used the weak and powerless to fulfill his promises. CCC 489
- Learn the importance of Christ's prayer, "Hallowed be thy Name." CCC 2813

## Rome to Home

"Hope," in fact, is a key word in Biblical faith – so much so that in several passages the words "faith" and "hope" seem interchangeable. Thus the *Letter to the Hebrews* closely links the "fulness of faith" (10:22) to "the confession of our hope without wavering" (10:23). Likewise, when the *First Letter of Peter* exhorts Christians to be always ready to give an answer concerning the logos—the meaning and the reason—of their hope (cf. 3:15), "hope" is equivalent to "faith."

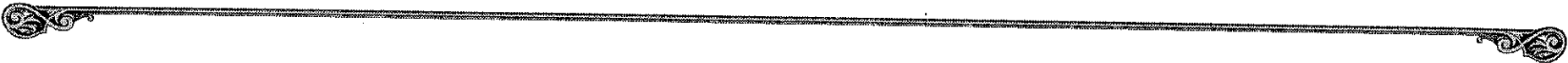
**Pope Benedict XVI**  
*Spe Salvi*

## Study Questions

*It's best to read the entire Scripture readings for this lesson and Points to Ponder before responding to the study questions.*

1. To whom in Corinth is Paul addressing his letter? What does "holiness" mean? (See Points to Ponder; CCC 2013-2014)
2. Verse 9 speaks about God's faithfulness. What are other verses and church teachings that speak of God's faithfulness? (See Deut 7:9; 1 Cor 10:13; CCC 210, 211)
3. What does the Greek word *koinonia* mean? What significance did it have in the Greco-Roman culture? What significance does it have for Christian communities today? (See Points to Ponder; CCC 1090)
4. Paul makes reference to the households he baptized in v.14-16.. These verses tell us that infant baptism was a common practice. What does the Church teach about baptizing infants? (See CCC 1250, 1251)



- 
5. Paul addresses the dissension in the Church at Corinth and appeals for unity. The people of Corinth are not the only ones to whom he stresses unity. What does he say about this subject to the Ephesians? (See Eph 4:1-3)
  
  6. What did Christ say about unity in the Church, and what does the Church teach about unity? (See Jn 17:20-21; CCC 814)
  
  7. The Corinthians failed to realize that the role of those who preached and baptized was not to establish themselves individually, but to build up the Church. By whose authority did Christ and then Peter instruct the apostles to baptize? (See Mt 28:18-20; Acts 2:38)
  
  8. What was the thinking of the Jews and the Greeks concerning the fact that Christ was crucified? (See Points to Ponder; Deut 21:23; Gal 3:13)

## Voices of the Saints

“Paul’s intention is perfectly clear—to accost the pride of man, that no one should take glory in human works and that no one should glory in himself.”

—St. Augustine

## Questions for Reflection

*The following questions are intended to help you reflect upon ways in which the discoveries you’ve made in this lesson can be applied to your own life.*

1. Do you see any similarities between the problems and dissension of the early Church and the dissension that is present in the Church today? Why is it wiser to try to work out our disagreements rather than segregate ourselves from those with whom we disagree?
2. We saw in this chapter that the Greeks felt they were too wise to believe in a Crucified Christ and the Jews also found this concept to be a stumbling block. Many people today find the teaching that Jesus is truly present in the Holy Eucharist unbelievable. Some think that it is foolishness, or they consider themselves too wise to believe such “nonsense.” How could you use what you’ve learned in this chapter to help others understand the truth of the Real Presence?