

God's Way: Together: A Study of 1 Corinthians

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Key Truth:

God's Way is the Best Way, even if it opposes the World's way.

The Word of the Cross (the gospel message) is God's "Plan A" – It's God's Answer for all of life's Great Questions. Sadly, the World often disregards God's Pathway and seeks to go in their own direction. We must make a choice. Do we go the World's Way? Or do we go **God's Way**?

DISCUSS

Read **1 Corinthians 1:18-25** and discuss with the group a statement or concept that stood out to you or impacted you in the sermon on living our life **God's Way**:

DIG IN

Paul divides the World into Two groups of People: Those who are Perishing, and those who are Being Saved. These two groups are marked by:

1. Opposing Pathways. (1 Corinthians 1:18-19)

The Perishing see the Gospel as "folly" (Gk.: *mōria*, "moronic"). In what ways have you encountered those who are perishing treating the gospel as foolish or moronic?

In what ways have you come to experience the gospel as the Power of God? Give specific examples from your life.

2. Opposing Worldviews. (1 Corinthians 1:20-21)

Our worldview is the filter of all our beliefs, life experiences, personal priorities, and sensitivities through which we form a concept of what the world is like and how it should operate. Paul brings up two worldviews in these verses: "the wisdom of the world" (v. 20) and "the wisdom of God" (v. 21). The wisdom of God expressed in the gospel message will save those who believe and enable them to know him (v. 21, see John 17:3). How does the gospel enable us to truly know God?

3. Opposing Desires. (1 Corinthians 1:22-25)

Jewish unbelievers see the crucifixion as a "stumbling block" (Gk.: *skandalon*, "scandal") and Greek unbelievers see the crucifixion as "folly" (v. 23). Yet, believers (whether Jew or Greek) see the crucifixion as the "wisdom" and "power" of God (v. 24). In what ways is the crucifixion wise and powerful?

DO

Right now, take some time to share with the group where you believe you would be today if it were not for the crucifixion of Jesus Christ.