**The Church at Corinth**

**A Church Facing Inner Problems – #9**

**The Cross, Wisdom, Mystery, and Spirit**

**1 Corinthians 2:1 – 3:4**

**1 Corinthians 2**

***1*** *When I came to you, brothers, announcing to you God’s mystery, I did not come with sublimity of words or wisdom.* ***2*** *For I resolved to know nothing while I was with you except Jesus Christ and him, crucified.* ***3*** *I was among you in weakness, fear, and much trembling;* ***4*** *and my message and my proclamation were not adorned with persuasive [words of] wisdom, but with a demonstration of the Spirit and of power,* ***5*** *so that your faith might not be based on human wisdom, but on God’s power.* ***6*** *Yet to those who are mature we do utter wisdom, not wisdom of this age or of the rulers of this age who are doomed to destruction.* ***7*** *We speak rather of God’s wisdom, hidden in a mystery, which God predetermined for our glory before time began.* ***8*** *None of the rulers of this age understood it; for, if they had, they would not have crucified the Lord of glory.* ***9*** *But, as it stands written,*

*“What eye has not seen and ear has not heard,*

*and what has not surged in a human heart,*

*what God has prepared for those who love him”—*

***10*** *and this God has revealed to us through the Spirit.*

*For the Spirit scrutinizes everything, even the profound things of God.* ***11*** *For among human beings, who understands what is truly human, except the human spirit that is within? Similarly, no one comprehends what pertains to God except the Spirit of God.* ***12*** *Now we have not received the spirit of the world, but rather the Spirit coming from God so that we may understand the gifts bestowed on us by God.* ***13*** *We also speak about them not with words taught by human wisdom, but with words taught by the Spirit, interpreting spiritual realities in spiritual terms.* ***14*** *The animated human being does not accept what comes from God’s Spirit; for to such a one that is folly, and he is unable to understand it, because it is spiritually discerned.* ***15*** *The spiritual human being, however, discerns all things, but is himself subject to no one’s scrutiny.* ***16*** *For who has known the mind of the Lord so as to instruct him? But we have the mind of Christ.*

**1 Corinthians 3**

***1*** *Brothers, I could not speak to you as spiritual people, but only as worldly, mere infants in Christ.* ***2*** *I fed you milk, not solid food, because you were not yet able to take it. Even now, you are still unable.* ***3*** *For you are still worldly. Wherever jealousy and strife exist among you, are you not worldly and behaving in a secular human way?*

***4*** *Whenever someone says, “I side with Paul,” and another says, “I side with Apollos,” are you not merely human?*

**The Wisdom of God Manifested in the Cross**

1. It is a mystery of God (2:1), or “*God’s wisdom, hidden in a mystery … predetermined for our glory before time began*” (2:7).
2. Wisdom that is “*a demonstration of the Spirit and of power*” (2:4).
3. Wisdom “*revealed to us through the Spirit*” (2:10), through “*the Spirit coming from God*” (2:12).
4. Wisdom taught, “*with words taught by the Spirit*” (2:13).

This is Christ who is the “Wisdom” (1:31, Col 2:2, 1 Cor 4:3), and on this this basis Paul can define the wisdom of the world:

1. “Sublimity of words” (2:1)
2. “Persuasive [words of] wisdom” (2:4)
3. “Wisdom” of human beings (2:5),
4. “Of this age or the rulers of this age” (2:6);
5. “Words taught by human wisdom” (2:13).

**Wisdom Revealed by the Holy Spirit**

God has revealed his wisdom to us through the Holy Spirit. Such wisdom, once imparted, makes receptive Christians “mature,” ***teleioi***, sometimes translated as “perfect” but here it means really mature (2:6). “Moral perfection” is not a term known in the whole Bible. “Spiritual,” ***pneumatikoi***, means “filled with the Spirit” (2:15), or capable of comprehending spiritual realities in the “mystery” of God. Those who are spiritual are differentiated from the merely “animated” or the just “living” or the worldly (***psychikoi***, 3:1), who are said even to be “infants” (***nepioi***, 3:1); they have not grown up. What makes the difference between such individuals is “faith” (***pistis***), which is not a form of human wisdom, but proceeds from God’s power (2:5). For “faith” is the human response to the gospel, as Paul teaches (Rom 10:7, 9, 17), where it begins as a hearing and ends in personal commitment (Rom 1:5; 16:26). It is a faith that works itself out through love (Gal 5:6), and that means that it must animate an individual’s behavior or conduct.

Hence Paul’s message is indeed a form of real wisdom destined for all of all ages, for it is “God’s wisdom” (2:7), which is not comprehended by the rulers of this age; if they had grasped it, they would never have crucified “the Lord of glory” (2:8). A paradox indeed is involved, because the “folly” of the cross is “wisdom” for Christian believers. Such wisdom, coming from God’s Spirit, makes human beings different from those who fail to open themselves to God’s Spirit or consider all such realities as incomprehensible foolishness.

**Mystery in the NT**

Mystery was used in the LXX (Wisdom 2:22; 6:22; 14:15, 23) and in the Greek translation of Daniel (2:18, 19, 27–30, 47; Dan 2:30). But this word “mystery” became a mark of the NT for it was used 28 times in the NT, including …

Three times in the Gospels (Matthew 13:11, Mark 4:11, Luke 8:10): “*He (Jesus) answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.”*

Twice in Romans

*11:25 “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.”*

*16: 25 “Now to him that is of power to establish you according to my* [*gospel*](http://greekconcordance.blogspot.com/2008/02/gospel.html)*, and the preaching of Jesus Christ, according to* [*the revelation*](http://greekconcordance.blogspot.com/2008/01/revelation.html) *of the mystery, which was kept secret since the world began.”*

Five times in 1 Corinthians

*2:1 “When I came to you, brothers, announcing to you God’s mystery, I did not come with sublimity of words or wisdom”*

*2:7 “We speak rather of God’s wisdom, hidden in a mystery, which God predetermined for our glory before time began.”*

*4:1 “Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God”.*

*13:2 “And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing”*

*14:2 “For those who speak in a tongue do not speak to other people but to God; for nobody understands them, since they are speaking mysteries in the Spirit”*

*1 Corinthians 15: 51*

*“Behold, I show you a mystery; we shall not all sleep, but we shall all be changed”*

Six times in Ephesians

*1:9 “Having made known unto us the mystery of his will, according to his good pleasure that he hath purposed in himself”*

*3:3 “How that by* [*revelation*](http://greekconcordance.blogspot.com/2008/01/revelation.html) *he made known unto me the mystery; as I wrote afore in few words”*

*3:4 “Whereby, a reading of which will enable you to perceive my understanding of the mystery of Christ.”*

*3:9 “And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ”.*

*5:32 “This is a great mystery: but I speak concerning Christ and the church”*

*6:19 “And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery* [*of the gospel*](http://greekconcordance.blogspot.com/2008/02/gospel.html)*”*

Four times in Colossians

*1:26 “Even the mystery which hath been hid from ages and from* [*generations*](http://greekconcordance.blogspot.com/2008/02/generation_18.html)*, but now is made manifest to his saints”*

*1:27 “To whom God would make known what is the riches* [*of the glory*](http://greekconcordance.blogspot.com/2007/10/glory.html) *of this mystery among the Gentiles; which is Christ in you, the hope* [*of glory*](http://greekconcordance.blogspot.com/2007/10/glory.html)*”*

*2:2 “That their hearts might be comforted, being knit together in* [*love*](http://greekconcordance.blogspot.com/2007/10/love.html)*, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ”*

*4:3 “Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds”*

Once in 2 Thessalonians

*2:7 “For the mystery of lawlessness is already at work, but only until the one who now restrains it is removed”.*

Twice in 1 Timothy

*3:9 “Holding the mystery of the faith in a pure conscience”.*

*3:16 “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory”*

And then also four times in Revelation (1:20; 10:7; 17:5; 17:7)

**Etymology – Word History of Mystery**

The original Greek of the word comes from ***muein***, to close the lips.

1. The Mystery of the Lordship of Jesus (Matthew, Mark and Luke)

Jesus said the mystery of the kingdom is hidden from those who have their understanding of how God works and how his mercy operates in the world. God sent His Son for the broken and the sick. This was the conclusion of the teaching of the Kingdom of God in the parable(s).

1. The Mystery of Christ in the Letters of Paul

It is proclaimed (1 Cor 2:1) and it is God’s wisdom (1 Cor 2:7) and in the above section (1 Cor 2:6-16) is the key to the whole section is verse 7:

“*We speak rather of God’s wisdom, hidden in a mystery, which God predetermined for our glory before time began*”.

The Wisdom here is prior to time and prior to Creation and the Fall. This Wisdom is “hidden” but now is manifest in the “logos of the cross” and in the Lord of Glory Jesus Christ. Here only the “spiritual” one can understand this wisdom, because they have matured. Mystery means “what can’t be subjected to the usual rational philosophical speculation.” Mystery belongs to a rational rank or reason that belongs to love. Mystery is hard to define because we have fallen into the dark pit by defining divine love by what we know of human mortal love and its operations.

3. This wisdom of God is pre-time, before the ages of time and this means

a. God’s plan to create us was for salvation from the beginning,

b. It was not our sin that provoked divine love to act, sending the Son and the Spirit, but God has been always the God of Love who never lost his love for the world,

c. This is why Paul said that sublimity of words or wisdom would not be a good tool for revealing the mystery of God in Christ.

4. Then Paul uses the same word “mystery” for

a. The dwelling of Christ in our inner life,

b. The union of Christ with the Church,

c. The end time and the resurrection of the saints.

**Abbot Sophronius: The Mystery and its Logic**

“Mystery stops the mind from making enquires about the divine by ordinary ways of enquiries; that is, seeking a reason and defining its function according to what we observe in our fallen humanity. No one will *volunteer to give up his life for a good person let alone to give his life an evil person* (Rom 5:7). This never happened and it is hard to see it except in Jesus Christ our Lord. The logic is that of the divine love. We love for reasons, but God’s love has no reason. I mean God does not love us because God needs us, but out of His Goodness God loves us because God is love (1 John 4:8) and none of us can say” I am love.” We will become love when we participate in the divine love and when the grace of God gives us the nature of Jesus our Lord when “we put Jesus on” (Gal 3: 27) not as an outer garment but as the transformation of the inner life (Col 3:12-14).

Love has its logic. Love sees the end result and works for it in spite of the hard beginning. This is unusual for us.

Love looks for the good and only for the good regardless of the means of achieving the good. The Incarnation was self-emptying (Phil 2:6) so the means was harsh but the end was not only good but also glorious. The cross was a painful and shameful death (Heb 12:2) but this death saved the lost and the condemned.

Love is weak and thus it submits to rejection while its power is kept away when health is restored. We see that in the way the Holy Spirit works in our sinful hearts, interceding with groaning’s which cannot be uttered, (Rom 8:26).

So, let us give up our reasons and our rational speculation and learn from the Revelation of Divine love the Logic that is not like our logic.”

**Chrysostom**

“It does not belittle the gospel to say that it was preached without wisdom. On the contrary, this is the gospel’s great glory, the clearest sign that it is divine and that it comes from heaven. When demonstration is made by the wisdom of human words, the worse argument often overcomes the better one, because the one who argues for it has greater rhetorical skills. But in this case it is not so, because the Spirit does not enter an unclean soul, nor can he ever be overcome, however much clever speech is used to attack him. The demonstration by works and signs is more powerful than mere words.”

*Homilies on the First letter of Paul to Corinthians 6:3*

**A Letter from Philemon**

Brother George,

Peace to you in the troubled sea of your university. I trust that Lord will bring you safe in soul and body.

Doubt is like a storm that hits the mind, but the heart that has tasted the love of Christ will sail towards the haven of salvation not because of the kind of arguments that we can create to defend our faith but because love does not have an argument at all. Love is hard to destroy and all the attacks that you face are on reasons. But from what you wrote, these attacks are not on love. So, look inwardly and see if these rational attacks undermined your love, or if your love for the Lord the same love that is growing up daily.

If rational attacks undermined your love that means that your love for the Lord is based on reasons, not on the power of the Holy Spirit and the experience of the Lord and Savior. The purity of our love is that it is accepting the divine love that offers love to us for no reason except communion. We too, have to love the Lord, who redeemed us for no reason but only because of his great love (Eph 2:4). Reasons for love go hand in hand with rational justification of love and make our love exposed to rational attacks.

Love the Lord.

Philemon

31 Jan 1966

“I did not come with sublimity of words or wisdom.”

**Origen of Alexandria**

If our Scriptures had persuaded people to believe because they had been written with rhetorical art or philosophical skill, there is no doubt that our faith would be said to depend on the art of words and on human wisdom rather than on the power of God”

* *On the First Principles,* book 4,1:7.

**‘Eloquent Wisdom’**

The Gospel is the Good News. It was not preached in the same way like the contemporary Sophists of Paul, who excelled in human eloquence and gave samples of it in order to be accepted as sages in the city of Corinth. Paul refused to provide such a display, and his frank admission echoes the phrase “eloquent wisdom” of 1:17, as he strives to develop his theme further. Paul wanted to be known not as a Sophist, but as a preacher of Christ crucified which is the heart of the Gospel: “*For I resolved to know nothing while I was with you except Jesus Christ and him crucified*” (1 Cor 2:2).

**Paul’s life revolves round the crucified Jesus:**

1. Jesus called Paul while Paul was persecuting the Church.
2. Paul saw in this the most gracious act of love that Paul did not merit. This call of a Persecutor does not need an ornate preaching style for that would not suit the object of his preaching: Christ crucified for Paul who was called by Jesus while Paul was still an enemy. He repeats what he has said already in Cor 1:17, 23), stressing the meaning of “*the message or the logos of the cross*,” what it meant and what it still means for humanity.
3. The cross gives no room for the works of the Law and its rituals. The cross is a divine gift; of freedom from being accepted by God because of good works.
4. The cross is the eternal manifestation of the divine eternal wisdom that has not been revealed because of the sin of humanity, but because of the Love of God.

**The Weakness of Paul**

1 Corinthians 2:3. “*I was among you in weakness, fear, and much trembling.*”

Paul was among them as a person who lacked prestige. In 1:18, Paul compared the message of the cross with God’s power, but now he speaks of himself as the weak and insignificant bearer of that message, echoing 1:27. According to the Lucan account, Paul arrived in Corinth after his discourse at the Areopagus failed to convince the Athenians who listened to him but committed themselves to their way of life and their way of perception (Acts 17:16–32). In 2 Corinthians 10:10, Paul even quotes what people were saying of him, “*His letters are grave and strong, but his bodily presence is weak, and his speech of no significance*.” He will speak again of his “weakness” (1 Cor 4:10; 9:22; 2 Cor 11:30), but now he combines it with “fear and trembling” – emotions that display his weakness. The pair of words can be found elsewhere (2 Cor 7:15; Phil 2:12; cf. Eph 6:5), and these two words are often in the LXX (Exod 15:16; Deut 2:25; Judg 2:28; Ps 55:5; Isa 19:16; 4) to express the dread that people sense in God’s presence. Paul uses the terms to describe his attitude as he undertook the evangelization of Corinth. They serve to recall for Corinthian Christians how unlike his preaching was to discourses of Sophists and how paradoxical was the success of his preaching among them.

**Chrysostom**

“Was Paul really afraid of danger? Yes, he was, for even though he was Paul, he was still a man. This is not to say anything against him but rather about the infirmity of human nature. Indeed it is to the credit of his sense of determination that even when he was afraid of death and beatings, he did nothing wrong because of this fear. Therefore those who claim that Paul was not afraid of being beaten not only do not honor him, they diminish his greatness. For if he was without fear, what endurance or self-control was there in bearing dangers?”

* *Homilies on the first letter to the Corinthians* 6:2

**Unadorned Proclamation**

1 Corinthians 2:4 *“And my message and my proclamation were not adorned with persuasive words of wisdom.”*

Paul combines ***logos***, “message,” and ***kerygma*** “proclamation,” as a pair to describe his own preaching, insignificant in eloquence and as lacking persuasive force. In 2 Corinthians 11:6, he again admits that he was “unskilled in speaking” but “not in knowledge.” Thus Paul is rejecting explicitly the art of persuasion cultivated by the orators trained in Greco-Roman rhetorical tradition of “persuasion.” This art was leaned and documented in the *Dialogues* of Plato. It was the goal of orators, and this is undoubtedly why Paul said that he rejected this rhetorical mode. According to Quintilian, the renowned first-century teacher of oratory, rhetoric was, “the power of persuading” (Inst. orat. 2.15.3–22).

“But with a demonstration of the Spirit and of power.” This is rather what has made Paul’s preaching effective and significant; it is the opposite of “persuasive words.” He rejects the use of the studied art of persuasive speech for preaching the message of the cross. What he has achieved is derived from the Spirit and accompanied by its power, which is the antidote of his “weakness” (2:3). Power also is that “power” to be “miracle-working power,” perhaps to be understood as a gift of the Spirit (see 1:18, 24; but also Gal 3:5; 1 Thess 1:5); however, the phrase in Romans 15:13 is an interesting parallel.

**Note from Philemon**

“If you preach the cross of our Lord Jesus Christ and you use your wisdom and eloquent speech, you truly hide the divine love. The love of Christ needs a committed heart to his crucified love to reveal this unique love and to share this love.”

**What is meant by Spirit?**

In verse 4, ***Pneuma***, “spirit,” appears for the first time in this letter. It is often a problem to determine its sense, whether the human spirit or God’s Spirit is meant. When it is used anthropologically, as in verse 11, it denotes that aspect of a human being that is the affective and willing self. As such, it expresses what is especially suited in a human being to receive the Spirit of God (Rom 1:9; 8:16; see also 1 Cor 5:3–5; 7:34; 14:14; 16:18; Gal 6:18; Phil 4:23; Phlm 25; Rom 8:16.) In 2:12 Paul will also speak of “the spirit of the world,” which is an extension of the anthropological sense.

Here, however, the preferred meaning is God’s Spirit, as in 2:10,11, 12, 14; 3:16; 6:11; 7:40; 12:3, 4, 7, 8, 9, 11, 13, as it is rendered in the KJV, NKJV, RSV, NRSV, EVS, NIV, NJB. Paul means that God’s Spirit has provided him in his weakness with the power needed for him to preach Christ crucified effectively, as the next clause makes clear.

1 Corinthians 2:5 *“So that your faith might not be based on human wisdom, but on God’s power.*”

“Faith” is the human reconnect to the proclamation of the gospel (1:21) or the “preached word” (Rom 10:8). Faith cannot rest on human wisdom and its logic (see, 1 Thess 1:5). Faith begins as a “hearing” (Rom 10:17) of the “word” about Christ works with the word to open the heart and the mind to acknowledging that “Jesus is Lord” (Rom 10:9), and ends (Rom 1:5; 16:26) in “a commitment of faith,” i.e., a commitment of the whole person to the Lordship of the risen Christ. Hence “human wisdom” has nothing to do with it. In order to believe, however, one depends on “God’s power” (see, 1:18; cf. Rom 1:16); so Paul hints at the grace-character of Christian faith: “*No one can say, ‘Jesus is Lord,’ save by the Holy Spirit*” (1 Cor 12:3b). Later (Eph 2:8) Paul will state it formally: *“For by grace you have been saved through faith; and this does not come from you; it is the gift of God”*

**The Mature Christians**

1 Corinthians 2:6. *Yet to those who are mature we do utter wisdom.*

Literally, “those who are the perfect.” What Paul proclaims is the message to which he referred in verses 4–5 above; and Paul is now insisting it too can be called Sophia, “wisdom,” but it is a wisdom that counteracts any so-called wisdom that some Corinthian Christians may have been bragging, as they missed the real meaning of the gospel preached about Christ crucified. This is the wisdom of the cross, the saving wisdom.

The mature ***teleios*** are those Christians who have developed fully their faith. This will become more clear in 3:1–3, 18. These “perfect” have become mature in their openness to God’s Spirit or grace, and are no longer driven by “legalism.” In 3:1 Paul will speak of others as less developed in their spiritual lives. Paul himself does not admit that there are two strata of Christians because for him all Christians are “the elect,” “the called,” “the beloved and saints.” Hence “mature” has rather to be understood from the context, that those who hear the revealed word thereby become ***teleioi*** as depended on God’s revealed wisdom. Paul no longer speaks of human wisdom that rejects “*the message of the cross*” (1:18), “*not a wisdom of this age or of the rulers of this age who are doomed to destruction*.” Wisdom “of this world” belongs to the segment of human history in which Paul and the Corinthians live (see, 1:20). The “wisdom of this age” is parallel to “the wisdom of this world” (3:19).

**‘Rulers of this age’**

The phrase, “*the rulers of this age*,” occurs again in 2:8 where it is said that they “crucified the Lord of glory.” It has been interpreted in three different ways:

1. As “spirits or demons” associated with Beelzebub, “ruler of demons” (Matt 12:24); cf. 2 Cor 4:4; Col 2:15; Eph 1:21; 2:2). This was the attitude of some of the early fathers such Tertullian and Origen.
2. As “human political and social authorities” (e.g., Pilate, Herod, Caiaphas), because of the contrast between God’s wisdom and human wisdom in the context of this paragraph.
3. As “human rulers and the spiritual forces behind them,” something like the angels of the nations (Deut 32:8; Sir 17:17; Dan 10:12–21).

**Human Rulers**

***Archontes***, the plural of “rulers,” is used elsewhere in the NT only for human rulers, whereas the singular is found for a demon such as Beelzebub (Matt 9:34; 12:24; Mark 3:22; Luke 11:15; John 12:31; 14:30; 16:30). The plural denoting human rulers occurs often in a context having to do with the passion or death of Jesus- Luke 23:13, 35; 24:20; Acts 3:17; 4:8, 26 (quotation of Ps 2:1–2); 13:27. For other uses, see also Matt 20:25; Luke 14:1; John 7:26, 48; 12:42; Acts 4:5; 14:5; 16:19; Rom 13:3. Such occurrences make it highly likely that the Pauline phrase here is to be understood in this way. This interpretation is further supported, first, by the use of “this age” in (1:20 and 3:19), where it refers to this world (cosmos) of human beings and, secondly, by the following description of their “ignorance” in **verse 6**: *“We speak rather of God’s wisdom, hidden in a mystery”* in antithesis to the wisdom of this age. The wisdom of God has remained a mystery hidden until now; it waited until the coming of the Son of God, (see, 2:1). Paul is revealing this divine secret as God’s wisdom. He speaks of this mystery as a special wisdom (as in 1:21, 24), because he is seeking to correct Corinthian Christians, who apparently have been claiming to be wise. In reality, the mystery is “*Jesus Christ and him crucified*” (2:2), “*the message of the cross*” (1:18), not a superior stage of world wisdom teaching, but is God predetermined for our glory before time began or “*before the ages*.” Paul thus traces the revelation of the cross to the hidden mystery that is the salvation implemented through Jesus Christ. This is the divine plan conceived before time. Its purpose was to bring all believers to “glory,” that is, to a share in the life of the risen Christ: “If we have died with Christ, we believe that we shall also come to live with him” (Rom 6:8).

**The Glory**

The Greek word ***Doxa*** translates, like Hebrew ***khbôd*** in the OT. In the OT it means the radiant manifestation of God’s presence to His people (in the Tabernacle or Temple). Glory is an attribute allowed to no other being; it is only to God (Isa 42:8). In the NT glory is being communicated to humans as they participate in God’s life (Rom 5:2; 8:18, 21; 9:23; 1 Thess 2:12; 2 Cor 3:18; 4:6; Phil 3:21). Estranged from that intimate presence of God, sinful humanity has been deprived of this quality of communion with God (Rom 3:23).

1 Corinthians 2:7 *“None of the rulers of this age understood it. That is they did not comprehend the wisdom of God revealed in Jesus Christ, for, if they had, they would not have crucified the Lord of glory.* God’s wisdom hidden in mystery was incomprehensible to rulers such as Pilate, Herod Antipas, or Caiaphas. It does not mean that the crucifixion of Jesus was the result of a misunderstanding, but rather that such rulers never comprehended what God was intending by the Crucifixion. Paul highlights the mystery of the crucifixion of Jesus.

**The Lord of Glory**

The rulers failed to realize that he would become thereby “the Lord of glory.” In calling Jesus Kyrios, “Lord,” Paul is using the title par excellence for the risen Christ (see, 1:2). Jesus is the “Lord of glory,” because by his resurrection. Jesus he has entered the glorious presence of the Father and so been glorified (see, Rom 6:4; 2 Cor 3:18; 4:6; Phil 3:21). In applying “glory” to the risen Christ, Paul directly is putting Jesus as Yahweh (see Ps 29:3, quoted in Acts 7:2). The phrase “Lord of Glory” is found also in (Jas 2:1; Paul, however, now applies the title to the crucified Jesus of Nazareth a way of saying Jesus is Lord.