

Christ which spread throughout the length and breadth of Judea and was carried all over the Roman Empire:

“How God anointed Jesus of Nazareth with the Holy Spirit and with power, so that he went about everywhere doing acts of kindness, and curing all who were being continually oppressed by the devil—for God was with Jesus. And we are witnesses as to all that he did both in the country of the Jews and in Jerusalem. But they even put him to death by crucifixion. That same Jesus God raised to life on the third day, and permitted him to appear unmistakably, not to all the people, but to witnesses—men previously chosen by God—namely, to us, who ate and drank with him after he rose from the dead. And he has commanded us to preach to the people and solemnly declare that this is he who has been appointed by God to be the judge of the living and the dead. To him all the prophets bear witness, and testify that through his name all who believe in him receive the forgiveness of their sins.”

Paul at Corinth determined to know nothing in his preaching save Jesus Christ and Him crucified. The very word “cross” was used so frequently that it became the synonym for “Christianity.” The preaching of the cross, the offence of the cross, the glory of the cross, the power of the cross,—all these phrases indicate the place this doctrine had in Apostolic preaching. The two Christian sacraments are without significance, without symbolism, without mystic meaning, except they refer to the death of Christ. We are buried with Him in baptism; we partake of his broken body and shed blood; it is the washing of regeneration that refers to the washing away of our sins. We are to testify to the fact and the significance of the Lord’s death till He come.