



A Study of Paul's First Epistle to the Corinthians

Lesson 3: The Way Paul Preached...

1 Corinthians 2:1-16

Over the last couple of weeks, I have tried briefly to introduce you to the ancient city of Corinth and to the Apostle Paul's missionary ministry there. In doing that, I pointed out that the ancient city of Corinth was a rich, enormously rich for those days, sort of seaport Las Vegas. It was located on a narrow four and half mile isthmus in southern Greece directly on the route between Asia Minor (what we know today as Turkey) and the capital of the ancient world, Rome.

It was a rough and tumble sort of place. It was notorious in the ancient world for its eroticism and licentiousness.¹ But it was also known, and this may seem strange to you, as a very religious place. Corinth had over twenty-six major temples. Corinth, it seems, could offer just about any of its visitors whatever they wanted.

Anyway, Paul traveled there sometime around the spring of 51 AD and enjoyed a surprising level of success preaching the gospel. His preaching and his ministry were used by the Spirit of God to turn the hearts of many of the Corinthians away from pagan idolatry to the worship of the living God.²

Paul, in fact, enjoyed so much success in Corinth that he stayed on there for at least eighteen months...longer than he stayed anywhere except Ephesus. After Paul left Corinth, he was followed there by Apollos³...a very gifted teacher.⁴

Now sometime after that, while Paul was Ephesus, he heard about a horrendous case of immorality at Corinth.⁵ Because he was the Apostle to the Gentiles and the founding pastor at Corinth, he wrote the Corinthians a letter of concern and advice...it is a letter that we no longer possess.⁶ Now apparently, the Corinthians did not think much of Paul's letter...that fact seems almost certain...and even if it is not certain, it is certain that they did not heed Paul's advice or recommendations.

In fact, the church at Corinth began to break into factions and divisions...separating into camps...each named after a particular individual.⁷ Now there was no way Paul could have known about that...that is, until someone brought him word from Corinth about the factions at Corinth...and that is exactly what happened.

Paul received two reports...one from Chloe⁸ and one from Stephanus⁹...and those two reports outlined for Paul the various factions in the church. They also told caught Paul up on the notorious case of immorality at the church and what the church had done or rather not done in regard to it.

Finally, Paul received a letter from the Corinthians themselves and while we do not possess the letter, it is easy enough to figure out that the letter contained a number of questions about some of the various issues they were fighting over.

Two thirds of Paul's letter to the Corinthians addresses those questions and you can even see in the text when Paul turns to address their question because he uses the phrase "**now concerning...**" Whenever he uses that phrase, he is turning to their next question.¹⁰

Now just one other thing and we'll look at our text for the morning. It seems to me and this is a fact picked up by almost all of the commentators on 1 Corinthians...that each faction in Corinth was arguing for the superiority of their group's views and that as they were doing so...they appealed to the worldly wisdom of their own position.

I can almost guarantee you that each group was saying to the other group, "**We possess genuine wisdom on this issue...not you.**" I can just imagine that each group responded, "**Yes, you do possess some wisdom but our wisdom is the true wisdom...and you are simply not wise enough to see that.**"

I say that because of Paul's appeal here in 1 Corinthians not to worldly wisdom but to the wisdom of the cross. In fact, in 1 Corinthians Paul mentions the word "**wisdom**" or similar words like "**wise**" or "**wiser**" some 28 times...and 26 of those times occur in the first four chapters.

Now the fact that the first four chapters are largely concerned with the divisions that existed at Corinth tells me that the gist of the conflict concerned who was truly wise and who was not. In other words, the argument in Corinth had degraded into contest over who really possessed true wisdom...was it Paul...was it Apollos...was it Peter.¹¹

You see the argument had taken the same form that it had with so many of the early Greek philosophers...is the wisdom of Plato greater than that of Aristotle...or that of Socrates greater than that of Plato...

Now I mentioned last week, that Paul asks three questions in rapid succession in 1:10.

^{NIV} **1 Corinthians 1:13**...Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul?

What I failed to mention, rather chose not to mention, is that that question forms the basis of an extended chiasm. Now that is a term that I have used a lot over the years here at APC. But since we have a number of new faces and some of you may not be familiar with the term let me explain what the term means.

Now, I want to talk at length about these verses but even before I get into any detail I want to remind you once again of what is meant by chiasm or chiastic structure. Essentially what it means is that parts of a piece of literature or put together in such a way the order of the first part is reversed in the second part.

chiasmus [ky-AZ-mus] (plural -mi), a figure of speech by which the order of the terms in the first of two parallel clauses is reversed in the second.¹²

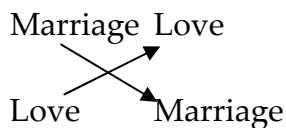
Here's one by Ben Franklin:

**"When I was young and had time to read
I had no books.
Now that I am old and have the books,
I have no time to read."**¹³

Do you see how the ideas in the first two phrases are repeated in the last two phrases but reversed? They go like this....read:**books**; **books**:read. Or you could say they go like this...**time-read**:have no books; have books:**no time-read**. Don't spend an inordinate amount of time trying to figure it all out. The point I am trying to get you to see is that what order of the words in the first half is reversed in the second half. Do you see that? Here's another one by Franklin:

"Where there is a marriage
without love
there will be a love
without marriage."¹⁴

Do you see the reversal of the words? The order goes marriage:love; love:marriage. Now the reason its called a chiasm is pretty simple. In Greek the letter χ looks like an English X. When you draw these parts out on a piece of paper and connect them they also make an X like this.



That's the whole idea in a nutshell. Now the point I want to make is this. In New Testament times, this was a fairly common literary device. It was used because it helped people to be able to remember lengthy stories or poems. We don't use this method much any more and when we do it sounds wonderfully clever and poetic. I am thinking in particular about Kennedy's famous inauguration speech. I'm sure you know the one that I mean.

"And so, my fellow Americans,

ask not what your country can do for you;
ask what you can do for your country.¹⁵

Anyway, I am making the point that in New Testament times this was a fairly common literary device. In fact, it was often used to make an emphatic point, especially if the chiasm had an odd number of elements in it. You see when that happened whatever was in the center of the chiasm reflected the emphasis of the chiasm. Let me illustrate what I mean by messing with Franklin's quote a little bit.

"Where there is a marriage
without love
you had better beware or...
there will be a love
without marriage."¹⁶

Now you can see from that, that the emphasis winds up in the middle and is the point that catches you attention both because of its location and because it is not parallel to anything else in the passage. Now I bring that up simply as an educational point because the chiasm in 1 Corinthians is an even numbered chiasm...meaning there is no central point.

Now having said that let me show you what I mean in First Corinthians 1:13.
There Paul asks three quick questions in a row.

- A. Has Christ been divided? (13a)
- B. Was Paul crucified for you? (13b)
- C. Were you baptized in the name of Paul? (13c)

Paul asked those three questions and then answered them in the reverse order that he asked them. We have already noted that Paul answered each question in the negative. The answers look something like this.

- C'. You were not baptized in the name of Paul. (14-17) (4 verses)
- B'. Paul only preached Christ crucified. (1:18-3:4) (36 verses)
- A'. Christ's ministers may have different functions but they are not divided. (3:5-4:7) (26 verses)

You will remember that last week, we noted that Paul answered the question raised in verse 13c. He explained that he was not focused on baptism but on preaching.

He then began to answer the question raised in 13b about whether Paul was crucified for the Corinthians and he did that by explaining that he only preached Christ and Him crucified. He preached not in terms of worldly wisdom but in the true wisdom of God. This week we are going to see him expand upon the manner in which he preached. Let's read how Paul describes his preaching in chapter two verse one.

^{NIV} **1 Corinthians 2:1**...When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God.

Probably, Paul was speaking about the style in which he preached when he used the word "**superiority of speech**". On the other hand, he was probably referring to the content of his message when he referred to "**wisdom**". Paul, it seems, was picking up their terms and turning them against the Corinthians themselves in the light of Christ crucified. Those who said they were seeking wisdom may have sounded as if they were involved in a noble affair; in reality they were

striving for mastery over each other, and were dividing the body of Christ by their competition in both **“how”** and **“what”** they preached.

Paul, on the other hand, would have nothing to do with any spirit of competition. He made it a point to not use a clever style or to use clever arguments in his proclamation of the gospel. Still, his message did have content. In fact, it was the testimony of God and that testimony concerned the atoning work of Christ. In verse two, he gives an explanation of what that testimony included. Let's look at it together:

^{NIV} **1 Corinthians 2:2**...For I resolved to know nothing while I was with you except Jesus Christ and him crucified.

Paul did not attempt to distinguish himself in either eloquence or in wisdom because he had already determined not to know anything but Christ and Him crucified. That does not mean that he left all other knowledge aside, but rather that he had the gospel, with its crucified Messiah as his chief focus and passion while he was among them. Some scholars have speculated that Paul had adopted a new methodology or had changed his manner of preaching after the fiasco in Athens. But the word determined does not really indicate any particular change in either the form or content of his message. For Paul to say that he resolved means that he had purposed to continue his regular practice. Luke gives us a picture of Paul's typical style and content in Acts 13. There Paul was preaching to the members of a Jewish synagogue. Let's look at it for a moment. I want to pick up with Paul in verse 23, Acts chapter 13, verse 23.

^{NIV} **Acts 13:23**..."From this man's descendants God has brought to Israel the Savior Jesus, as he promised. ²⁴ Before the coming of Jesus, John preached repentance and baptism to all the people of Israel. ²⁵ As John was completing his work, he said: 'Who do you think I am? I am not that one. No, but he is coming

after me, whose sandals I am not worthy to untie.' ²⁶ "Brothers, children of Abraham, and you God-fearing Gentiles, it is to us that this message of salvation has been sent. ²⁷ The people of Jerusalem and their rulers did not recognize Jesus, yet in condemning him they fulfilled the words of the prophets that are read every Sabbath. ²⁸ Though they found no proper ground for a death sentence, they asked Pilate to have him executed. ²⁹ When they had carried out all that was written about him, they took him down from the tree and laid him in a tomb. ³⁰ But God raised him from the dead, ³¹ and for many days he was seen by those who had traveled with him from Galilee to Jerusalem. They are now his witnesses to our people. ³² "We tell you the good news: What God promised our fathers ³³ he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: "'You are my Son; today I have become your Father.'³⁴ The fact that God raised him from the dead, never to decay, is stated in these words: "'I will give you the holy and sure blessings promised to David.'³⁵ So it is stated elsewhere: "'You will not let your Holy One see decay.'³⁶ "For when David had served God's purpose in his own generation, he fell asleep; he was buried with his fathers and his body decayed. ³⁷ But the one whom God raised from the dead did not see decay. ³⁸ "Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you. ³⁹ Through him everyone who believes is justified from everything you could not be justified from by the law of Moses. ⁴⁰ Take care that what the prophets have said does not happen to you: ⁴¹ "'Look, you scoffers, wonder and perish, for I am going to do something in your days that you would never believe, even if someone told you.'"

Now, you cannot help but admire the simplicity of Paul's message. It recounts the gospel in the simplest manner. It is the message of Christ and Him crucified. Paul explains the importance of repentance and faith in Christ Who has procured the forgiveness of sins.

Next, Paul turns to focus on his personal presentation of the gospel. He emphasizes that it was not a presentation of power or confidence on his part, but rather something altogether different.

^{NIV} **1 Corinthians 2:3**...I came to you in weakness and fear, and with much trembling. ⁴ My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power,

The weakness Paul speaks of here is not weakness of body, although he speaks of being weak of body in 2 Corinthians 10:10.

^{NIV} **2 Corinthians 10:9**...I do not want to seem to be trying to frighten you with my letters. ¹⁰ For some say, "**His letters are weighty and forceful, but in person he is unimpressive and his speaking amounts to nothing.**"

Some scholars believe the Apostle Paul had infirm eyes. They base that upon several things like: (1) the fact that God blinded him on the Damascus highway,

^{NIV} **Acts 9:5**..."Who are you, Lord?" Saul asked. "I am Jesus, whom you are persecuting," he replied. ⁶ "Now get up and go into the city, and you will be told what you must do." ⁷ The men traveling with Saul stood there speechless; they heard the sound but did not see anyone. ⁸ Saul got up from the ground, but when he opened his eyes he could see nothing. So they led him by the hand into Damascus. ⁹ For three days he was blind, and did not eat or drink anything.

(2) the fact that he talked about having a thorn in the flesh,

^{NIV} **2 Corinthians 12:6**...Even if I should choose to boast, I would not be a fool, because I would be speaking the truth. But I refrain, so no one will think more of me than is warranted by what I do or say. ⁷ To keep me from becoming conceited because of these surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to torment me. ⁸ Three times I pleaded with the Lord to take it away from me. ⁹ But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. ¹⁰ That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.

...and, (3) the fact that at the close of one of his letters he makes reference to the size of the letters in the epistle he had written, seemingly implying that he had trouble with his vision.

^{NIV} **Galatians 6:11**...See what large letters I use as I write to you with my own hand!

But here the whole context shows that he is referring to his state of mind. When he appeared before them he was not consciously depending upon his own strength or wisdom, but was burdened by a sense of his own weakness and insufficiency. The job he had to do, he felt, was entirely above his ability. He points out that both his message and his preaching were not in persuasive words of wisdom. There are two important points to gather from this: first, his message was the same both privately and publicly. Secondly, he did not use cleverness in either place.

Now, it is important to say that Paul was educated, extremely educated. From his writing, we can see that he was conversant on a wide array of topics. We can see that he was well read and that he was schooled in both the rigors of Judaism and ancient Greek literature and poetry. He was equally at home quoting Old Testament writers from both the Hebrew and Greek versions of the Old Testament and he quoted secular writers on several occasions. He probably spoke at least four languages. But for Paul, everything changed on that dusty road outside Damascus when he came face to face with the risen Christ. He laid aside his worldly wisdom for the foolish message of Christ crucified.

It is impossible to think about Paul's statement without thinking about the current state of preaching in evangelicalism today. Today, the church is

apparently consumed with being considered wise. If you look at the titles of sermons listed in the newspaper, it is a clear indication that many preachers today consider it as important to have a clever title for their sermon as they do to have content in their sermon.

If you watch any of the television preachers it is easy to get a sense of the arrogance of the men involved. There is a tendency for the ministers to assume a role of condescension. There is a tendency for many television ministers to strut across their stages and reveal the glories of both their knowledge and experience. I know this is a subjective evaluation on my part, and that there is no way that I can know the heart of all of the men on television, but their countenances, I think, betray their hearts,

But Paul makes it clear that he did not want to demonstrate either earthly wisdom or cleverness but rather the power of the Holy Spirit. Paul had a reason for not using earthly wisdom or cleverness. He wanted the Corinthians to realize that they had not been swayed by his clever philosophy or manner.

^{NIV} **1 Corinthians 2:5**...so that your faith might not rest on men's wisdom, but on God's power.

Paul did not want the Corinthians to rest in his words or his wisdom but in the power of the message he preached. In spite of all that, the Corinthians were enamored with the idea of wisdom. Apparently, they had begun to carp at Paul and each other that Paul was withholding the good stuff from them. In the ancient world, most teachers had two separate parts to their instruction. First, they taught publicly to attract students. This part of their teaching was considered rudimentary; it was the stuff reserved for the novices (exoteric). Only

after students had made a commitment to their teachers of both their time and money did the teacher reveal his secret knowledge, his secret stuff, his hidden gnosis (esoteric). This seems to be the charge that the Corinthians were making against Paul and we get a sense of why they would feel that way, especially when Paul says things like:

^{NIV} **1 Corinthians 2:2**...For I resolved to know nothing while I was with you except Jesus Christ and him crucified.

If that were the case, Paul definitely got their attention in verse 6.

^{NIV} **1 Corinthians 2:6**...We do, however, speak a message of wisdom among the mature, but not the wisdom of this age or of the rulers of this age, who are coming to nothing. ⁷ No, we speak of God's secret wisdom, a wisdom that has been hidden and that God destined 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.

It seems that Paul is saying, **“When I am among the mature, I speak about the good stuff. But when I was with you I could not.”** But the point Paul is making is just the opposite. Now listen to me carefully because many have variously misunderstood this phrase. In fact, what Paul is saying is that the message that he preached remained the same all the time. He is saying that when he is among mature people they understand the wisdom of God as it is revealed in the preaching of the cross; it is the immature that think that there is another message that contains the good stuff. He is not saying, **“When I am among the mature, I speak about the good stuff. But when I was with you I could not.”** What he is actually saying is something more like, **“I preach Christ and Him crucified and when I am among the mature, they recognize it for being the wisdom of God that it actually is.”**

I think the implication of his thought might have startling ramifications for the church in America today. It might even have startling implications for our own church and our own body. From time to time, we are asked to pick leaders in our church. Surely, the Pauline standard for doing so is different than the standard that the world uses. For Paul the test of being mature is the recognition of God's wisdom as it is revealed in the cross. It is a coming to an appreciation of what God actually accomplished in the atonement. Today, we pick leaders for all kinds of various reasons. We may pick them for their skills in child rearing, or their skills in business. We may pick them for their listening skills or even their skills in conflict resolution. And all of those things are good things, as are things like their ability to express themselves, or their ability to pray, or their self-discipline in areas like prayer or Bible study. But for Paul, the obvious sign of maturity among Christians is their understanding of the wisdom of God as revealed in the crucifixion of Christ. Maturity, biblical wisdom, is objectively related to how one understands the atonement and there lies the problem that we face. There is, in modern evangelical Christianity, an apparent distaste to discuss concepts like the atonement. Probably, that is because we fear being exposed. We think discussion of such "heady" theological topics is just too much for the average Christian, but for Paul it was just the opposite.

For Paul this is wisdom, true wisdom. But it is not the wisdom of the world. Notice what he says in verse 7:

NIV 1 Corinthians 2:7...No, we speak of God's secret wisdom, a wisdom that has been hidden and that God destined 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.

This wisdom is the wisdom of God; it is God's hidden wisdom. It is a wisdom that absolutely none of the wise of this world could comprehend and it is apparent that they could not comprehend it by the very fact that they crucified the Lord of glory. Naturally, I like the way Luther puts it:

That person does not deserve to be called a theologian who looks upon the invisible things of God as though they were clearly perceptible in those things, which have actually happened. He deserves to be called a theologian, however, who comprehends the visible and manifest things of God seen through suffering and the cross. (Heidelberg Disputation. Thesis 19-20)

Calvin writes:

"Now we see how many good things, interwoven, spring from the cross...For, overturning that good opinion which we falsely entertain concerning our own strength, and unmasking our hypocrisy, which affords us delight, the cross strikes our perilous confidence in the flesh" (Institutes, 3.8.3).

It seems that the Corinthians were still enamored with the wisdom of this world. They wanted Paul to give them the good stuff, just like the world offered. They wanted their secret wisdom because the world had a secret wisdom and Paul tells them that the wisdom they seek has already been revealed to them. The problem is not with the message; the problem is with the Corinthians. They are too much like the world. The things that they seek are foolishness to the world and cannot be comprehended by the world. Paul says that such wisdom is of a nature that it contains:

NIV 1 Corinthians 2:9...However, as it is written: "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him"--

This raises the question of how such things are to be understood. This wisdom, the wisdom of the cross, is so radically different than that of the world that

nothing like it had ever even occurred to man. So Paul explains to them just how they are comprehended. These things, that are so esoteric, are revealed by the Spirit of God.

NIV 1 Corinthians 2:10...but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God.

To explain this Paul uses a wonderful little analogy. He says that what goes on in a man's heart is unknown except in a man's spirit or mind. While that is true for men, it is also true for God. God cannot be comprehended from without; if He is ever to be comprehended it must be by His own Spirit. Listen to the way Paul says it:

NIV 1 Corinthians 2:11...For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God. ¹² We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us. ¹³ This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.

Now, before we get too far along. I want to ask you what is it that Paul is talking about? What is this wisdom of God? I ask that because if you listen to much of the teaching done in evangelicalism today you may get a sense that this wisdom includes speaking in tongues, the gift of a word of knowledge, or the ability to laugh like an idiot, or bark like a dog. It may include a crucial understanding of the exact time of Jesus' return or even practical instruction for making rivers of wealth. But for Paul, the answer has already been given. This wisdom is the wisdom of God as revealed in Christ and Him crucified. I know this is true because that is the whole context of what he has spoken about thus far and it is the content of what he speaks about next.

^{NIV} **1 Corinthians 2:14**...The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.

Now, allow me to belabor the point for a moment. What is it that Paul has been saying all along is foolish to the world? It is the crucified Christ that is foolish to the world. But it is different for the Christian.

^{NIV} **1 Corinthians 2:15**...The spiritual man makes judgments about all things, but he himself is not subject to any man's judgment:

Now the “**all things**” of verse 16 is limited by the context of the passage. We do not necessarily gain the ability to appraise molecular biology, or really even any of the wisdom of this world. But we have been given the ability to appraise the wisdom of God as revealed in the Christ, and regardless of what the world in all of its wisdom thinks about it, we who belong to Christ recognize it as the glorious wisdom of God.

Next week, we'll look at how Paul deals with the apparent inability of the Corinthians to comprehend this wisdom, the wisdom of the crucified Christ and we'll explore the notion of whether there is such a thing as a “carnal Christian”. In preparation, you might want to read 1 Corinthians 3.

¹ F.F. Bruce, *First and Second Corinthians* (Butler and Tanner Limited: London, 1971), 18.

² Bruce, 19.

³ ^{NIV} **Acts 18:27**...When Apollos wanted to go to Achaia, the brothers encouraged him and wrote to the disciples there to welcome him. On arriving, he was a great help to those who by grace had believed. ²⁸ For he vigorously refuted the Jews in public debate, proving from the Scriptures that Jesus was the Christ. ^{NIV} Acts 19:1 While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus. There he found some disciples...

⁴ Leon Morris, *The First Epistle of Paul to the Corinthians* (William B. Eerdmans Publishing: Grand Rapids, 1975), 20. He writes: “It is often said that Apollos used the allegorical method of

interpreting Scripture. He may well have done so, but the only evidence is that he came from Alexandria, the home of allegorical interpretation. But whatever his method it almost certainly differed from that of Paul. Paul's preaching had a studied simplicity (1 Cor. ii. 2-4) that of Apollos was probably highly rhetorical (Acts xviii. 24, 27f.). There was no fundamental difference in the message preached, for Paul speaks of Apollos as continuing the work that he had begun (1 Cor. iii. 6, 8)."

⁵ Bruce, 23.

⁶ Morris, 21.

⁷ C.K. Barrett, *The First Epistle to the Corinthians* (Harper & Row Publishers: New York, 1968), 3.

⁸ NIV **1 Corinthians 1:11**...My brothers, some from Chloe's household have informed me that there are quarrels among you.

⁹ NIV **1 Corinthians 16:17**...I was glad when Stephanas, Fortunatus and Achaicus arrived, because they have supplied what was lacking from you.

¹⁰ Morris, 25. He writes; "Having dealt with these grave evils, Paul turns to the matters mentioned in the letter written to him. Then he includes a magnificent passage on the resurrection, elicited, it would seem, by the fact that some of the Corinthians denied that the dead will rise (1 Cor. xv. 12). The result of all this is "an inexhaustible mine of Christian thought and life."

¹¹ Bruce, 24.

¹² J.A. Cuddon, *Penguin Dictionary of Literary Terms and Literary Theory* (New York: Penguin Books, 1982), 138.

¹³ <http://www.chiasmus.com/mastersofchiasmus.shtml>. Taken from the section on Ben Franklin

¹⁴ Ibid

¹⁵ Ibid, See section on Kennedy.

¹⁶ My apologies to BF.