



## Power in the Kingdom

No. 12  
Series: 1 Corinthians

1 Corinthians 4:6-21

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### Text

*<sup>6</sup> I have applied all these things to myself and Apollos for your benefit, brothers, that you may learn by us not to go beyond what is written, that none of you may be puffed up in favor of one against another. <sup>7</sup> For who sees anything different in you? What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it?*

*<sup>8</sup> Already you have all you want! Already you have become rich! Without us you have become kings! And would that you did reign, so that we might share the rule with you! <sup>9</sup> For I think that God has exhibited us apostles as last of all, like men sentenced to death, because we have become a spectacle to the world, to angels, and to men. <sup>10</sup> We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. <sup>11</sup> To the present hour we hunger and thirst, we are poorly dressed and buffeted and homeless, <sup>12</sup> and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; <sup>13</sup> when slandered, we entreat. We have become, and are still, like the scum of the world, the refuse of all things.*

*<sup>14</sup> I do not write these things to make you ashamed, but to admonish you as my beloved children. <sup>15</sup> For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. <sup>16</sup> I urge you, then, be imitators of me. <sup>17</sup> That is why I sent you Timothy, my beloved and faithful child in the Lord, to remind you of my ways in Christ, as I teach them everywhere in every church. <sup>18</sup> Some are arrogant, as though I were not coming to you. <sup>19</sup> But I will come to you soon, if the Lord wills, and I will find out not the talk of these arrogant people but their power. <sup>20</sup> For the kingdom of God does not consist in talk but in power. <sup>21</sup> What do you wish? Shall I come to you with a rod, or with love in a spirit of gentleness?*

### Introduction (v. 6a)

Today is my first Sunday back in this pulpit after a three-month sabbatical. So bear with me if I'm a little rusty. It was a great summer of rest and reflection and re-fueling for the next season of ministry. I'm so thankful to this church for the generous gift and I am so excited to be back and keep moving forward together in our mission to be a multiplying community that enjoys and proclaims the Good News of Christ in the great city of Chicago.

One of the biggest blessings for me as a result of this time off was to see how healthy our church is. How people stepped up and got things done. Ministry didn't skip a beat without me on the job. Thanks to all of you for living out what a church is – not a production put on by a few professionals, but truly a body of believers where all the members are interconnected and involved in building up the body. And how cool is it that we have such a deep bench of preachers? And it was so neat to see Pastor Theo lead so well throughout the summer, overseeing everything by himself. God is so kind to us.

We shouldn't take that for granted that our church is healthy. Not every church is. And it's not guaranteed to always be that way.

Today we're getting back into the book of 1 Corinthians, which we started in March and then paused for the summer while we went through the book of Colossians during my sabbatical. The church at Corinth was not healthy. We're picking up where we left off in 1 Corinthians 4:6, which says, "I have applied all these things to myself and Apollos for your benefit, brothers..." And maybe you are thinking, "What things?" What's he talking about? It's been a while since we've been in 1 Corinthians. What's going on here again? So we have to get back into the flow of this letter in order for this to make sense.

Who is the I here? Who's the author of this letter? His name is Paul. He's writing to a church that he helped start in the first-century city of Corinth. He loved this church. He gave thanks to God always for them because of the grace of God that was given them in Christ Jesus (1:4). He kept in touch with them after he left to go start other churches elsewhere.

But while he was in Ephesus he ran into some people from Chloe's household. Chloe was a member of the church in Corinth. And they gave him a report of how things were going back there, and it wasn't good. There were divisions and quarreling. Factions were forming around people's preferred preachers – "I'm with Paul." "I'm with Apollos." "I'm with Peter." "I'm with this person..." This church had problems. Every church has problems. Even relatively healthy churches are prone to problems of various kinds. That's why we must pay careful attention to what Paul writes here. It's so easy for a church to get off track.

The Corinthian church had problems. There was the problem of individualism – *I, I, I...* (1:12). There was the problem of worldliness – a fascination with what the world around them called wisdom (1:18 – 2:5). There was the problem of immaturity – Paul called them "infants in Christ" (3:1). There were many problems in this church. And we're still just getting started with this letter. Just wait: it's going to get worse.

But the main problem that Paul's been addressing so far revolves around the Corinthians' fascination with big personalities. They wanted celebrity pastors. They prized 'success'. But Paul was clear, "What... is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. [Servants, not celebrities]. I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth" (3:5-7). Paul's been continuing to unpack that idea through various arguments in ch. 3 and the first part of ch. 4. And then we come to our first verse for today, ch. 4, v. 6 – "I have applied all these things to myself and Apollos for your benefit, brothers..." He's using himself and Apollos to make a point, to address the problem.

In today's text we get to the very crux of the problem, we get down to the problem beneath all the problems. We're going to look at that in vv. 6-8 – the Corinthian problem. Then in vv. 9-13 we're going to look at the Apostolic pattern, the Apostolic pattern – Paul's way of life that exemplifies the opposite, the solution to the Corinthian problem. And then in vv. 14-21 we're going to look at the proper use of power. The Corinthian problem (vv. 6-8), the Apostolic pattern (vv. 9-13), and the proper use of power (vv. 14-21). In short, what we're going to see together today from this passage of

Scripture is simple and it's just this: **the greatest display of power is humble, self-sacrificial love.**

*Let's pray...*

### **The Corinthian Problem** (vv. 6b-8)

The Corinthian church had a problem. "I have applied all these things to myself and Apollos for your benefit, brothers, that you may learn." What was the essence of the problem? What did Paul want them to learn by using himself and Apollos as illustrations? In a word, I would say the problem was pride. And the lesson to be learned was humility. Look with me at vv. 6-8 and see if you think I'm right.

The first thing Paul says is that he wants them to learn "not to go beyond what is written." "In Paul's writings, 'what is written' always refers to Old Testament Scripture."<sup>1</sup> Here he is not quoting a particular passage from the Bible, but he's already quoted the Bible multiple times using this formula – "it is written" (cf. 1:19, 1:31, 2:9, 3:19). Several of these OT quotations are explicitly about pride. For example, in 1:31 he quotes Jeremiah 9:23-24 – "Let the one who boasts, boast in the Lord."

But even more than just referencing prooftexts against pride, the very phrase – "to go beyond what is written" – itself describes a prideful attitude. Think about what that kind of progressivism implies. To move beyond the Bible indicates that you think you know better than the Bible.

Have you ever seen a church do this? "We know this is what the Bible says, but it was written in a certain time and culture that just didn't understand things as well as we do today. We have evolved beyond that." That's a form of what C.S. Lewis called 'chronological snobbery.'

Have you ever noticed something like this in your own heart? "The Bible has some good stuff, but I don't agree with these parts," or, "It's not enough; we need more," or, "It doesn't really do it for me anymore." It's very easy for us to position ourselves above the sacred writings and analyze them and judge them instead of put ourselves below them and submit to them. And that's pride.

There's a kids' book that we're going through at bedtime right now called *The Really Radical Book* that puts it this way – there are two types of people: "Person #1 This person reads God's Word, but they will disagree with the Bible. They stand **OVER** the Word. They might say about Scripture: 'I don't like this part' or 'This part needs to change.' Person #2 This person reads God's Word, but they will let the Bible disagree with them. They stand **UNDER** the Word. They will allow Scripture to say to them: 'I don't like this part' or 'This part [of your life or thinking] needs to change.'"<sup>2</sup> That's what Paul's getting at here, though he uses different positional words. Instead of over and under, he talks about sticking with or going beyond. But do you see how it's about pride? The Corinthian church needed to learn not to go beyond what is written. The OT writings together with the Apostolic writings we call the NT are the full, final, and sufficient revelation of God to us and it's arrogance for us to dismiss them or to think we can improve upon them.

Next phrase – "...that none of you may be puffed up in favor of one against another." "Puffed up" is a word Paul uses several times in this book (cf. 13:4), although it's not always translated "puffed up." It's the same word that's translated in vv. 18 and

19 as “arrogant” (cf. 5:2). But I like the imagery of “puffed up.” It’s a great picture isn’t it? We know a hyper-inflated ego when we see it. We recognize someone with a big head, right? That’s pride.

Particularly here the pride is being manifested in the way that people in the Corinthian church are aligning themselves with different personalities. It pumps up our pride to find someone that appears to be influential and powerful and then to link ourselves to them, so as to feel good about yourself because you’re on the winning team. Have you ever been around someone who liked to drop names? It’s an insecurity that’s connected to pride. Fan boys are very arrogant. They feel superior to others because they’re attached to someone ‘important’. Can you see the Corinthian problem at the root of all their problems? It’s pride.

In v. 7 Paul lays the axe at the root of all human pride. He asks, “For who sees anything different in you?” In other words, “What makes you so special?” The fact is that most of us aren’t really that special, but in whatever ways we are the next questions should stop us from feeling any kind of pride about it – “What do you have that you did not receive?” Have you ever thought about that? Anything distinguishing or noteworthy about you, you are not ultimately responsible for. What did you do to be born in the time and place and with the opportunities you’ve had? You’re smart? Great. That’s largely a combination of your genetics and the fact that your mom wasn’t on crack and your dad read to you as a toddler and you did nothing to earn that. We Americans arrogantly think we’re self-made, but we are so oblivious to all the blessings that we’ve been bestowed with that were entirely outside of our control.

And ultimately, Paul has in mind that behind anything good stands God and his gracious giving heart. Do you have breath in your lungs? It’s a gift from God. Do you have eyesight, that’s not because you ate a lot of carrots. And even if it was, where did the carrots come from? Where did you get the money to buy them? Did you engineer the infrastructure that brought them to your store? Did you create the carrot in the first place? Everything any of us have, we’ve received from God’s generous hands.

And that’s even more especially the case when it comes to spiritual blessings. You didn’t save yourself, give yourself spiritual life, open your blind spiritual eyes. As Paul said already in 1:30 – “[It’s] because of *him* you are in Christ Jesus, who became for us wisdom from God, righteousness and sanctification and redemption.” Later in this book in 15:10 Paul will say, “But by the grace of God I am what I am.... I worked hard... though it was not I, but the grace of God that is with me.” It’s all grace. “‘Tis mercy all, immense and free.”

And grace should obliterate all our pride. Paul asks, “If then you received it, why do you boast as if you did not receive it?” Tim Keller said, “Pride is a form of cosmic plagiarism – claiming to be the author of something that is actually a gift.” It’s so easy to think way too highly of ourselves and our accomplishments and feel too good about our connections. But everything we have, from our jobs to our justification, is *entirely* of God’s grace. We can’t take any credit. So we should be humbled. Pride has no place among the people of God.

In v. 8 Paul strikes a sarcastic tone to try to show the Corinthians their smugness. He says, “Already you have all you want! Already you have become rich!” It’s like he’s saying, “Wow, guys! You’ve arrived!” Some have detected here an accusation of an

over-realized eschatology in Paul's sarcastic words to the Corinthians. Everything was already; they didn't leave any room for the not-yet.

"Without us," he goes on, "you have become kings! And would that you did reign, so that we might share the rule with you!" Many of the Corinthians felt as though they had moved on beyond Paul. Paul was not cool enough. They had gotten enamored with certain teachers that were more impressive, that promised more perks than Paul; people that told them they were kings. Does this sound familiar? It's the kind of puffing up that you can find among many famous religious personalities today peddling a message of prosperity, peppered with some God-talk, but more motivational speech and self-help than gospel. Paul says, sarcastically – "Oh please, let me reign with you. You're royalty."

It's pretty clear (don't you think?) that the Corinthian problem is pride. They've been suckered into forms of spirituality that appeal to the human ego, instead of magnify the grace of God in Christ. They had begun to think that the greatest display of power is proud, self-promotion, self-aggrandizement, self-actualization. It's easy to fall into. May God use this section to show us ways we have become proud.

### **The Apostolic Pattern** (vv. 9-13)

The next section, vv. 9-13, lays out the Apostolic pattern. Paul is up front and open about his life and the lives of the other Apostles. And it doesn't look anything like what the Corinthians were admiring. It doesn't look like the lifestyles of the rich and famous. It's not flashy. In fact, it's marked by suffering and shame and weakness. Paul and the other Apostles definitely weren't living their best lives now. He didn't have an over-realized eschatology. The picture he paints is quite bleak. Let's look at it.

"For I think that God has exhibited us apostles as last of all, like men sentenced to death, because we have become a spectacle to the world." The apostles are in last place in the world's measuring. They are paraded around like conquered foes, spoils of war, chained, brought back to be laughed at and then executed. That's was a very real image in the ancient world. A triumphant general would march his prisoners of war back into his capital to be jeered at, as a display of his power. In Rome, they had the colosseum where captured soldiers could be led in to face lions for sport. Think of the movie *Gladiator*. That's the scene Paul is portraying here. Paul and the Apostles are not seated in the expensive seats of honor to watch the spectacle. They are the show, brought into the arena for entertainment and to die.

It's interesting that the watching world here is divided into angels and men. I don't want to get too far off on a rabbit trail here, but just one of those places in the Bible that reminds us that angels are on the edge of their seats looking in to see how this surprising plan of salvation is working out. "The New Testament often thinks of angels as spectators of human happenings."<sup>3</sup> They know God will win, but in the meantime, it looks like his saints are taking a beating.

Paul continues his sarcastic tone. "We are fools for Christ's sake, but you are wise in Christ." I think we should put "wise" in quotes. "We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are poorly dressed [Paul's not posting pictures of himself in the mirror before he goes up to preach showing off his new Fear of God Essentials outfit] and buffeted and

homeless, and we labor, working with our own hands [an indication of low social status]. When reviled, we bless; when persecuted, we endure; when slandered, we entreat.”

Hear what Paul is saying. He and the other Apostles were considered fools, were weak, held in disrepute, often hungry and thirsty, poorly dressed, buffeted, homeless, laboring, reviled, persecuted, slandered... Where did we get the idea that Christianity will make your life easy? It's our pride that thinks we deserve comfort and to be well-thought of by people. The American church so easily gets sidetracked when we make it our goal to help people have easy lives in this world. That's not the Apostolic pattern.

Paul sums it all up at the end of v. 13 – “We have become, and are still, like the scum of the world, the refuse of all things.” This is the apostolic pattern – to be treated like trash! Paul is not someone you would want to do an internship with if your goal was to win friends and influence people. We so want to be ‘powerful’ and be with people that we perceive as ‘powerful’ because of our pride. But there is actually no true spiritual power in that kind of thinking.

### **The Proper Use of Power (vv. 14-21)**

Let's look now at the last section of this text – vv. 14-21 – and the proper use of power. Some people thought Paul was pathetic, but was he? Was he a passive, impotent person? No. He had a peculiar kind of authority. He exercised a certain kind of power, even if it was not the kind of power that the worldly Corinthians expected. Let's look at it.

Paul says, “I do not write these things to...” Okay so, he's writing to do something. He's asserting himself. What's he *not* writing to do? He's *not* writing to shame them. In other words: he's not trying to puff himself up and put them down, which would be to answer pride with pride. Perhaps you wondered about his prior use of sarcasm. Is sarcasm something we can employ? Sarcasm is a tricky tool to use because often it is cutting. I believe Christians can use sarcasm (Paul does here), but what is the key? We must never use sarcasm to shame people, to embarrass them, but only to build them up.

Why is Paul writing these things, including the sarcastic things? He says it. “I do not write these things to make you ashamed, but to admonish you as my beloved children.” He wants to help them. He's admonishing. Admonish doesn't mean to hammer. It means to “counsel about avoidance or cessation of an improper course of conduct” (BDAG). It comes from genuine care, not just for his own comfort but for others' good. Look at how he addresses them – “as my beloved children.” He loves them!

He loves them like a good father who cares deeply for his children's well-being. What's a good dad? A good dad is not wimpy and permissive. Neither is he authoritarian and heavy handed. Rather, he uses his position to raise up his kids to healthy maturity, so they're ready to have kids of their own. This is the proper use of power. Paul says, “For though you have countless guides in Christ...” A better word is probably “guardians.” A guardian in the Greco-Roman world was “a slave or paid attendant who accompanied the child for the purpose of protection, guidance, and general supervision of behavior, e.g., to and from school, or on occasions when a parent was absent.”<sup>4</sup> So think: nanny. The Corinthians have had many nannies come and go who got money for their services, but didn't really love them with a deep, abiding love like

Paul did. “For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel.” Paul calls the Corinthians his beloved children because he was the guy many of them first heard the gospel from.

Verse 16 – “I urge you, then, [since I’m like a father to you] be imitators of me.” Just like a good dad uses authority in such a way that his son reveres and respects him and wants to grow up to be like him, so the Corinthians should seek to emulate Paul’s pattern of life and not those people who preach health and wealth. Have you ever seen a kid who is a little disinterested in his parents, but thinks the teenaged babysitter is the coolest person in the world? That’s kind of how the Corinthians are treating Paul. But he loves them anyway. He writes to them. He admonishes and urges them like a loving father.

The invitation to imitation is not prideful on Paul’s part. He’s not saying his life is perfect and everybody should be just like him. He’s just saying he’s made himself open and accessible to them and sacrificed for them and he wants them to learn to do that for other people. That’s the major way we are to imitate Paul. Not to worship him, but to replicate his life of living for others. So, for example, leaders like Paul admonish (cf. 1Thess. 5:12), but he tells everyone to admonish (1Thess. 5:14). “Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom” (Col. 3:16). Every church member should be learning to do this, to pour him or herself out in **humble, self-sacrificial love**.

Paul loves them. But Paul knows he is limited. He understands that he cannot be everywhere all the time for everyone. So he says in v. 17 – “That is why I sent you Timothy, my beloved and faithful child in the Lord, to remind you of my ways in Christ.” Paul can’t go right now to Corinth himself, but he sends Timothy. That shows a level of humility.

I’ve thought a bit about this next phrase – “as I teach them everywhere in every church” (cf. 1:2). I love this. Do you see what he’s saying here? It’s a bit of a sidebar, like the bit about angels. But it’s worth mentioning that what Paul taught in Corinth was what he taught in Thessalonica or Ephesus or Antioch. It’s universally true. The teaching of the Bible is not localized. It’s not only applicable to certain places or times. It’s for every church everywhere, including here. Another reason not to go beyond what is written.

Back to the main flow of thought. Paul is pitting his ways in Christ – his **humble, self-sacrificial love** – against what’s prized by the prideful Corinthians. Not all the Corinthians were this way. But some were. Paul says in v. 18 – “Some are arrogant, as though I were not coming to you.” They thought Paul was passe and inconsequential. They could ignore him. He wasn’t coming back. “But,” Paul says, “I will come to you soon.” As awkward as such a visit would be, he loves them and is willing to do whatever’s needed for their benefit. He plans to come and use his power appropriately.

Notice the caveat – “if the Lord wills.” Paul plans to pay them a visit, but he has the humility to know that he is not in ultimate control. In his use of power, he demonstrates a lack of pride. James 4:13-16 says, “Come now, you who say, ‘Today or tomorrow we will go into such and such a town and spend a year there and trade and make a profit’ – yet you do not know what tomorrow will bring. What is your life? For you are a mist that appears for a little time and then vanishes. Instead you ought to say, ‘If the Lord wills, we will live and do this or that.’ As it is, you boast in your arrogance.

All such boasting is evil.” How often do you think this way when you are making your plans?

Paul is not arrogant, but Lord-willing he plans to come to Corinth and, he says, “I will find out not the talk of these arrogant people but their power.” These Corinthians consumed with pride talk a big talk. They brag about their wisdom, their connections, their successes. They project power and think poor Paul, buffeted and homeless, persecuted Paul is powerless. But where is true power seen? In the kingdom of God. Some people say that Paul didn’t really talk about the kingdom like Jesus did. Not true. Here’s one example. He says, “For the kingdom of God does not consist in talk but in power.” Paul understood the concept of the kingdom of God, the realm of God’s rule, inaugurated by Christ’s first coming, to be consummated at his second. It was the place of true power.

But not power as the world understood it. In v. 8 we saw that the Corinthians thought they had become *kings* because they felt like they were climbing up the worldly ladder of prestige. But Paul juxtaposes that with what power looks like in the actual *kingdom* of God. The world thinks that sermons that are just tethered to the text are boring. It encourages us to go beyond what is written. But God’s Word is where the real power is. The world thinks people that are ordinary are bland. The world thinks people who suffer are failures. The world pays attention to dynamic leaders doing big things. But Paul is saying **the greatest display of power is humble, self-sacrificial love**. It’s actually seen in people like him who are suffering and pouring their lives out for others. Now *that’s* powerful.

Isn’t that really what changes us? Not distant personalities carrying a big stick, but people who are willing to quietly care for us at great personal cost? Paul wraps up by asking one more question – “What do you wish? Shall I come to you with a rod, or with love in a spirit of gentleness?” I think he’s asking them, “Do you really want a bully big shot to come and abuse his power by driving you with a whip? Or do you want me to come and love you with a spirit of gentleness? What’s really more powerful.

## Conclusion

In the kingdom of God, **the greatest display of power is humble, self-sacrificial love**. We know this. Why? Because it is how our King – Jesus – came to us. He didn’t come with great pomp, except for among the watching angels who knew what was really going on. But he was born in a stable, not a palace, to peasants jerked around by the ‘powerful’ Caesar. His whole life was one of simplicity, humility. He was weak. He was held in disrepute by the power brokers of his day. He experienced hunger and thirst. He was nothing to look at. The Son of Man had nowhere to lay his head. He worked with his hands most of his life as a carpenter. “When he was reviled, he did not revile in return; when he suffered, he did not threaten” (1Pe. 2:23).

Jesus was treated like the scum of the earth. “Though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross” (Ph. 2:6-8). Crucifixion was what Rome reserved for those they viewed as refuse, disposable, worthless.



In fact, the Cross of Christ is described in Luke 23:48 as a spectacle. “And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts.” This was the greatest spectacle the world has ever seen – God in the flesh hoisted up for everyone to gaze upon his flesh pierced. As theologian John Murray put it – “the most solemn spectacle in all history, a spectacle unparalleled, unique, unrepeated, and unrepeatable.”<sup>5</sup> It was gruesome, and yet... it is the most beautiful thing in the world. It is humiliating, and yet... it was his coronation. It looked like failure, and yet... he was accomplishing the greatest act of salvation, making it possible for proud sinners like us to be reconciled to God, have our sins atoned for, and be changed in the process. It looked like weakness, and yet... it is **the greatest display of power** the world has ever known.

Power, in Paul’s mind, is connected with the Cross. Chapter 1, v. 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.” 1:23-24 – “Christ crucified [is] the power of God and the wisdom of God.” 2:2-5 – Proclaiming “Jesus Christ and him crucified [is the] demonstration of the Spirit and power.”

## **The Lord’s Table**

### **Benediction**

“Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus” (Ph. 2:3-5).

This sermon was addressed originally to the people at Immanuel Baptist Church, Chicago, Illinois, by Pastor Nathan Carter on Sunday morning, September 7, 2025. It is not meant to be a polished essay, but was written to be delivered orally. The mission of Immanuel is to be a multiplying community that enjoys and proclaims the Good News of Christ in the great city of Chicago.

End Notes:

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<sup>1</sup> Roy E. Ciampa and Brian S. Rosner, *The First Letter to the Corinthians*, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2010), 176.

<sup>2</sup> Champ Thornton, *The Really Radical Book for Kids* (New Growth Press, 2023), 188.

<sup>3</sup> Leon Morris, *The First Epistle of Paul to the Corinthians: An Introduction and Commentary*, Tyndale (Grand Rapids: Eerdmans, 1975 [1958]), 80.

<sup>4</sup> A.C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text* (Grand Rapids: Eerdmans, 2000), 370.

<sup>5</sup> John Murray, *Redemption Accomplished and Applied* (Grand Rapids: Eerdmans, 1955), 77.