



Remain with God

No. 17
Series: 1 Corinthians

1 Corinthians 7:17-24

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Text

¹⁷ Only let each person lead the life that the Lord has assigned to him, and to which God has called him. This is my rule in all the churches. ¹⁸ Was anyone at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was anyone at the time of his call uncircumcised? Let him not seek circumcision. ¹⁹ For neither circumcision counts for anything nor uncircumcision, but keeping the commandments of God. ²⁰ Each one should remain in the condition in which he was called. ²¹ Were you a bondservant when called? Do not be concerned about it. (But if you can gain your freedom, avail yourself of the opportunity.) ²² For he who was called in the Lord as a bondservant is a freedman of the Lord. Likewise he who was free when called is a bondservant of Christ. ²³ You were bought with a price; do not become bondservants of men. ²⁴ So, brothers, in whatever condition each was called, there let him remain with God.

Introduction

Discontentment with your present circumstances has *always* been a temptation. How do I know? Because the Bible addresses it in passages like the one we're looking at today.

But I think the struggle is overwhelmingly greater today than ever before. We live in an era of unprecedented anxiety. Why? Because we have the paralyzing task of choosing from excessive options. Life in the modern world compared to the ancient world is something like grocery shopping at Jewel versus shopping at Aldi, but with more at stake.

In premodern times status was essentially set at birth for most people. This arrangement admittedly had its problems. But we have to be honest that our contemporary, egalitarian culture in which we're told that anyone can be anything also has serious repercussions. We all live with a pressure that a medieval peasant never felt. For most people in human history the question – "What do you want to be when you grow up" – would elicit a puzzled look. That wasn't hard – you would do what your family did. There wasn't such a thing as social mobility. There was a hierarchical ladder, but you didn't expect to climb it. It was just set. And you accepted that.¹

That is not the case today. Every kindergartner is told, "You can be anything you want to be." Every high school senior is bombarded with college and major options. Your career is an empty canvas that you are expected to paint on. And that is supposed to be liberating and inspire and motivate, but can actually create a crippling pressure to perform in order to carve out your own identity. Did I pick the right path? Does this job fulfill me? Have I distinguished myself enough?

It's the same with who you marry and where you live. In most of human history, the pool to pick from for a mate was quite limited to the opposite sex of marriageable age in your village, and even then your family probably had a hand in arranging it for you. Now you quite literally are looking from among millions across the world. And that hasn't resulted in more marriages, but less. And with divorce as an easy option, even after you get married and have doubts if you picked the right one, there's a way to get out of it and go try on a different spouse, which Pastor Theo last week explained so well has not led to increased happiness.

We have to find our career among a huge fair of options on LinkedIn. We have to find our true love out of the 350 million people on dating apps like Hinge. And we can pick where we live. There's social mobility and geographical mobility. Again, the transience and rootlessness of modern people is somewhat unprecedented. I remember hearing that the famous German philosopher Immanuel Kant never went beyond 20 miles of where he was born in his whole life. That would have been true for vast swaths of humans throughout history. Emigration has always been a thing, but trying out one city for a while and then getting tired of it and exploring another one to see if it fits you better and then moving somewhere else to experience the mountains for a bit... that kind of culture has made it extra hard to actually be happy. The anxiety of modern society that has to figure out who to be can actually be crushing.

And sadly, many churches have often fed right into this. One scholar writes – “The rhetoric and preaching of much Western Christianity often falsely assumes that all people (perhaps especially all Christians) experience numerous opportunities and great social mobility, and suggests that Christians should expect to have their life dreams fulfilled. Such teaching is completely foreign to Paul's thought and to the experience of people in most cultures and times throughout history.”² Listen: the answer to my discontentment is usually not to find a different job, a different spouse, a different house, a different church, a different body, different friends... That's the modern world's m.o. and it only leaves you more stressed, more lonely, more self-absorbed. It doesn't work.

Today's text offers a better way. In short, what we're going to see together today from 1 Corinthians 7:17-24 is just this: **Christians can be content right where they are.** Despite all the intensified challenges in our day and age, the Bible gives Christians the admonition and the power to **be content right where they are.**

Let's pray...

The First Statement of the Rule (v. 17)

It's really not hard to see what Paul is saying in this section. He makes his main point clear and says it three times – v. 17, v. 20, and v. 24. He states the rule in v. 17, then he illustrates it with a test case in vv. 18 and 19. Then he states the rule again in v. 20 and illustrates it with another test case in vv. 21-23. And then he concludes by stating the rule again. Can you see that outline in the text?

So what is the rule? Let's look at v. 17. “Only let each person lead the life that the Lord has assigned to him, and to which God has called him.” Paul's been writing to the church in Corinth, getting very practical. The context has been singleness and marriage. He's just been talking about staying with your husband or wife. If you get converted, but your spouse is not a Christian, you shouldn't seek a divorce. You should

stick it out, remain. Here he states the basic principle succinctly and broadens it to any kind of situation or station in life. The rule is: **be content right where you are.**

Several people have paraphrased Paul using the modern proverb – “Bloom where you’re planted.” That gets at it, but makes me think of a plaque you’d find at Cracker Barrel. The verb Paul uses is not “bloom,” but “walk.” “Let each person lead the life” is literally “walk.” It’s a common metaphor for the Christian life – your walk. But the idea here is that where you walk is prescribed, contained. There’s a boundary within which you walk. You don’t just wander. You walk within certain limits, on a certain path marked out for you. It’s that idea that your walk is circumscribed that is so foreign to us moderns who are told to spread our wings and fly. We can’t fly, we can only walk. And our walk is given a certain range.

One commentator writes – “This Pauline concept... varies greatly from that of secular modernity, which gives a privileged place to ‘autonomy,’ and from that of secular postmodernity, which gives privilege to self-fulfillment.”³ It’s so countercultural, isn’t it, to be told that you have limits? Everything about the modern world today is trying to get us to ignore this fact and live as if we don’t have limits. But it’s an inescapable reality – we are finite. We can’t be everywhere, do everything. Death is the final limit we are always approaching and don’t want to think about.

But Paul’s not fatalistic here. He’s not saying there’s just some impersonal fate that has determined your life that you must stoically accept. Look carefully. “Only let each person lead the life that *the Lord* has assigned to him, and to which *God* has called him.” The Lord refers to Jesus, the incarnate Son. God refers to the Father. There’s some profound trinitarian truths here. Jesus is divine and shares the simple will of God. And God’s will is what determines the contours of our lives. We are limited, but we are limited by a loving God who works all things according to the counsel of his will (Eph. 1:11). It’s this personal God who determines the allotted periods and the boundaries of the dwelling places of every person on earth (Acts 17:26). “In Paul’s view, my station in life is under the sovereign and gracious direction of God. He *assigned* it to me and *called* me to it.”⁴

This is the first theological reason we get in this passage for being content, for accepting our lot in life. God’s sovereignty! God’s providence superintends all details of our lives. The reason you are born, born in this era, born with your abilities, born where you were, and brought to where you are now, is all the sovereign and wise and loving hand of God. Don’t kick against it. Don’t despise his providence. Don’t live as if you are God, as if you are self-determining. You’re not. God is. And so you can walk joyfully within the parameters he’s put on you. You can even accept your current circumstances and learn to **be content** in them without chafing and itching to switch things up. Why? Because you trust your Lord and Father. Calm down, don’t try to be in control of your life, rest in God’s providence.

This is a place we get the doctrine of vocation, which comes from the Latin for “calling”. Your vocation is not something you have to stress to find and achieve; it’s something given that you receive. Has God brought a spouse into your life? Then you’re called to be a good husband or wife. Has he given you kids? Then your vocation is to be a good father or mother. Has he given you a certain job? That’s your divine calling, to be the best at it you can be to serve society through it. Has he brought you to Chicago?

Then you have a meaningful vocation to be a good citizen of this city. **Be content right where you are**, where God has called you.

Paul says, “This is my rule[, my main principle I’m trying to get across here].” And it’s not just something specifically for these people in Corinth. He says, “This is my rule in all the churches.” This is the second of four times that Paul says something like this in this letter (4:17, 7:17, 11:16, 14:33). The phrase reminds us that the Christian life is the church life. Christians congregate in churches. And all these churches are united in their submission to apostolic teaching. That’s why Immanuel Baptist Church is looking at these words today and taking them to heart.

Test Case #1 – Circumcision

So that’s the first statement of the rule – v. 17. Paul will come back and repeat it two more times (v. 20 and v. 24). But in between he gives test cases. In vv. 18 and 19 the test case for contentment is circumcision.

Paul says, “Was anyone at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was anyone at the time of his call uncircumcised? Let him not seek circumcision.” Here he’s using the word “call” to speak of a Christian’s primary vocation, the effectual call, the irresistible summons to repent and believe. So “the time of his call” would be the moment of his conversion.

Paul asks, “When you were converted, were you already circumcised?” Circumcision, in case you don’t know, was a surgical procedure to remove the excess skin on the male genitalia. It was commanded by God to Abraham and his descendants as a physical marker that indicated one was part of the covenant people. Every Jewish boy underwent this as a baby and it became an ethnic marker that would indicate being a Jew. How would anybody know? Well at this time there was a lot more public nakedness than we’re used to. Roman baths, for example, were places where people were seen in the nude. And Jews would be immediately recognizable. Greek athletic competitions happened in the nude.

Not everyone from the time of Abraham to the first century who was circumcised in the flesh was truly a child of Abraham by faith and looking forward to his promised Seed. And now, especially after Christ had come, many of the Jews rejected Jesus, yet they kept practicing circumcision as show of ethnic identity and perhaps religious scrupulosity. But some ethnic Jews in Corinth had heard the gospel and put their faith in Jesus as the Messiah. And Paul is saying to them – you don’t have to stop being Jewish. You can **be content** in your ethnic identity.

Similarly today, you can be Christian and be Black or Mexican or Korean or Uzbek or Anglo-Saxon. You can appreciate your cultural heritage and history and participate in some of the traditions. It’s part of the lot that God has assigned to you to enjoy and also utilize for evangelistic opportunities. So **be content** with your ethnicity. You don’t have to try to ignore or erase it.

Paul says for someone who had already been circumcised, “Let him not seek to remove the marks of circumcision.” At first, I read that simply as a metaphor. “Of course,” I thought, “because that’s not possible. Right? You can’t be uncircumcised. That’s not a thing.” But then I read a little more and... it was actually a thing! Crazy! But there were some people back then that in order to fit in tried to physically reverse the effects of circumcision. I’m not going to go into any further detail here. If you’re

genuinely curious, don't Google it! I'll provide a footnote in my sermon manuscript that you can read online that explains it more.⁵ Kind of crazy, right?

But it got me thinking about the lengths that people, then and now, will go to in order to try to physically adapt their bodies out of some form of discontent with it. There's a gradation from basic beauty products that make your eyelashes longer to Botox injections to plastic surgeries and tummy tucks and breast implants... all the way to gender reassignment surgeries. I know this is a big topic and complicated, but let me just ask the question and encourage you to talk this out with brothers or sisters in the church, but the question I want you to answer is – are you content with the body that you have? The body that God has given to you, either through genetics or perhaps through events that have happened to you by God's providence and permissive will or as a result of aging? And I want to tell you: you don't have to try to change your body. You can **be content** with your body that God's has given you and glorify him in it.

Paul also says, "Was anyone at the time of his call uncircumcised? Let him not seek circumcision." This is clearly taught in other places in the NT (e.g. Acts 15, Gal. 5) – you don't have to become Jewish or keep the Mosaic Law to be saved. What would make a Gentile Christian feel like he needed to get circumcised? It's the same impulse that draws people into various forms of legalism today – "If I was a really good Christian then I'd ____." But remember: there is not such thing as good Christians and bad Christians. You're either in Christ, by faith or... you're not. And if you're in Christ, then you have all his righteousness and all the acceptance you need. You can't add to it, especially by making up extra hoops to jump through. **Be content** with justification by faith alone. **Be content** with ordinary spirituality and don't be bothered by the Judaizers of our day.

Paul adds in v. 19 – "For neither circumcision counts for anything nor uncircumcision, but keeping the commandments of God." That's all that matters. He has a similar phrase in Galatians 5:6 and Galatians 6:15. We could spend a lot of time plumbing the depths of this statement. It has profound implications for our understanding of the Mosaic Law. It's an ironic statement, because getting circumcised was one of God's commands in the Mosaic Law. So it's like Paul says, "It doesn't matter if you keep God's commands, all that matters is that you keep God's commands." How do you make sense of that? There must be some distinction among which commands are still binding.

It seems to me that the Mosaic Law as a covenant system has expired, it has done its job, it pointed to Christ. And now that the Seed of Abraham has come, all those parts of the Mosaic Law that were about preserving a genetic line and pointing to Christ have served their purpose and fall away like scaffolding around a building that's now complete. But there are certain aspects of the Mosaic Law that are rooted in timeless reflections of God's character, a Moral Law if you will. Paul is saying that ceremonial and external rules like circumcision don't matter anymore (if you're circumcised that's okay; if you're not that's fine too), but those eternal and internal expectations, like love the Lord your God and love your neighbor still continue and that's what matters. Don't get sidetracked by the superficial and miss the substance. This is a key to contentment.

The Second Statement of the Rule (v. 20)

Paul gets back to his main point. He restates the controlling principle for a second time in v. 20. “[What I’m saying is this:] Each one should remain in the condition in which he was called.” Remain in the place where you were when you met the Lord. **Be content right where you are.** Don’t get stressed out about whether you should be doing something else. Don’t give in to the pushes and pulls of the world that try to tell you something needs to change. Stay put where you are and learn to **be content** there. “Each one should remain in the condition in which he was called.”

Remember back in ch. 1 when Paul said, “For consider your calling, brothers: not many of you were wise according worldly standards, not many were powerful, not many were of noble birth” (1:26). And that’s okay! Christians of all people shouldn’t be clawing to get some worldly status. **Christians can be content right where they are.**

One of the greatest treatments of this topic is Jeremiah Burroughs’ book *The Rare Jewel of Christian Contentment*. It was published in 1648, two years after he died. You really should read it. It’s profound. Here’s a sample of it for you:

I know nothing more effective for quieting a Christian soul and getting contentment than this, setting your heart to work in the duties of the immediate circumstances that you are now in, and taking heed of your thoughts about other conditions as a mere temptation.

I cannot better compare the folly of those men and women who think they will get contentment by musing about other circumstances than to the way of children: perhaps they have climbed a hill and look a good way off and see another hill, and they think if they were on top of that, they would be able to touch the clouds with their fingers; but when they are on the top of that hill, alas, they are as far from the clouds as they were before. So it is with many who think, If I were in such circumstances, then I should have contentment; and perhaps they get into circumstances, and they are as far from contentment as before. But then they think that if they were in other circumstances, they would be contented, but when they have got into those circumstances, they are still as far from contentment as before. No, no, let me consider what is the duty of my present circumstances, and content my heart with this, and say, ‘Well, though I am in a low position, yet I am serving the counsels of God in those circumstances where I am; it is the counsel of God that has brought me into these circumstances that I am in, and I desire to serve the counsel of God in these circumstances.’⁶

In other words, the grass is not greener on the other side of the fence. We must learn to **be content right where we are**, or we should not expect we could be content in different circumstances.

Test Case #2 – Slavery

So Paul states his rule, then gives a test case, then states his rule again, and now he brings in another test case. This time, instead of circumcision it is slavery in vv. 21-23.

“Were you a bondservant when called? Do not be concerned about it.” I think it is legitimate to apply this to our present forms of employment. As we’ve noted before, bondservants in first century Corinth were not exactly like slaves in 19th century South Carolina. In Corinth at the time “approximately one third [of the population] were slaves, one third were emancipated slaves, and one third freeborn citizens.”⁷ Slavery was not race-based. It was not permanent. And it wasn’t just dealing with hard labor. It was in *some* ways like work that we do today for the Man.

So what’s Paul saying? He’s saying, “Do not quit your job!”⁸ “[I]n whatever state we are when we come to the Lord, we should function faithfully in that state without immediately seeking to change it.”⁹ Leon Morris writes – “Conversion is not the signal to leave one’s occupation (unless it is clearly incompatible with Christianity) and seek something more ‘spiritual.’ All of life is God’s. We should serve God where we are until he calls us elsewhere.”¹⁰ Quoting another scholarly observer, when a man is called to Christ he “is not called... to a new occupation: [rather] his old occupation is given a new significance.”¹¹

Brothers and sisters: let’s **be content** in our work. Are you happy in your job? I don’t think that question really concerned my grandfather, who worked for the same plant for General Motors for almost 40 years before retiring and getting a grandfather clock. “The average worker today stays at each of his or her jobs for 4.4 years, according to the... Bureau of Labor Statistics, but the expected tenure of the workforce’s youngest employees is about half that. Ninety-one percent of Millennials... expect to stay in a job for less than three years.”¹² Everybody today seems to be discontent with their jobs and switching jobs frequently. Christians can really stand out in the workplace by faithfully and cheerfully working hard to serve others without grumbling or complaining or constantly daydreaming about a new job.

Now some jobs are just really bad, toxic work environments, inhumane even. And Paul doesn’t say you have to stay in them all your life. Though the slavery of the Roman world was different than what we had in America, that’s not to say it was good. It was still bad, and needed to be ended. And so we get a parenthetical concession at the end of v. 21 – “(But if you can gain your freedom, avail yourself of the opportunity).” It’s similar to how Paul makes an exception to the general rule for staying in a marriage in v. 15 – if you can’t convince your unbelieving spouse to stay with you, you can let them go. You should seek to be content and faithful in your servitude, but if an opportunity to get into a better situation presents itself, you should take it. The Bible in many different ways is anti-slavery.

But don’t miss the bigger point here. Paul is saying that even if you are caught in this dehumanizing system of slavery, you can still **be content**. And so 21st century American: you can definitely be content in a dead-end job.

It’s true; it’s possible – **Christians can be content right where they are**. How? How is this possible? We’ve seen different theological grounds for contentment already, like the fact that our lot in life is assigned by the Lord, not random chance. We can trust his sovereignty. But in v. 22 we get the ultimate answer, the greatest ground of our contentment, no matter what circumstance we’re facing. Look at it. “For he who was called in the Lord as a bondservant is a freedman of the Lord.” You may be someone’s slave in this temporary world, but you’ve been freed by Jesus! Freed of the greatest slaveries – to sin, to death, to condemnation.

Have you ever listened to album “Johnny Cash at Folsom Prison” from beginning to end? I think it’s genius. He connects with the inmates along the way and it all leads to a final song about a grey stone chapel on the grounds of the prison where inmates are encountering the Lord’s salvation. And there’s this repeated refrain – “Inside the walls of prison my body may be // But my Lord has set my soul free.” Isn’t that a beautiful thought? It’s not an endorsement of Gnostic dualism that doesn’t care for the body. It’s not ignoring that there may be injustices in our justice system. Christians are the ones who led the abolition movement, by the way. But it’s a profound statement that you can be in some way externally chained, but internally free.

I wonder if you know what this means? Have you experienced the freedom of knowing your sins are forgiven? The freedom of knowing God is no longer a condemning Judge, but your loving Father? The freedom of knowing that no matter what might happen to you, you have an eternity in paradise awaiting you? That’s what’s possible for those who put their faith in Jesus as their Savior and Lord. Maybe you come in here today feeling bound by your sin, trapped in a circumstance, enslaved to the approval of man, chained to a treadmill of trying to prove yourself. You can experience the salvation of God today and walk out and be in the same circumstances as before, but be FREE!

“Likewise,” Paul adds, “he who was free when called is a bondservant of Christ. You were bought with a price.” Those who were not slaves when they became Christians, they should think of themselves as slaves of Christ... “*loved slaves, who were bought by the death of Christ.*”¹³ “Bought with a price” – what a powerful truth to meditate on. God doesn’t just forgive us and let us go. He brings us to himself as his own. Jesus doesn’t just free us, he unites us to himself. He purchased our freedom with his precious blood. What love! How amazing! This is the greatest source of contentment – to know that you are freed by the blood of Christ and bound to him for eternity. If that’s the case, then nothing else really matters, does it?

Jeremiah Burroughs in *The Rare Jewel of Christian Contentment* puts it this way:

Before, the soul sought after this and that, but now it says, I see that it is not necessary for me to be rich, but it is necessary for me to make my peace with God; it s [sic] not necessary that I should live a pleasurable life in this world, but it is absolutely necessary that I should have pardon of my sin; it is not necessary that I should have honor and preferment, but it is necessary that I should have God as my portion, and have my part in Jesus Christ, it is necessary that my soul should be saved in the day of Jesus Christ. The other things are pretty fine indeed, and I should be glad if God would give me them, a fine house, and income, and clothes, and advancement for my wife and children: these are comfortable things, but they are not the necessary things; I may have these and yet perish for ever, but the other is absolutely necessary. No matter how poor I am, I may have what is absolutely necessary: thus Christ instructs the soul.¹⁴

This is what we need – a deep, stabilizing experience of Christ’s love for us. We need to know that in him we have everything we need! This is how **Christians can be**

content right where they are. Seek to get his love foremost in your thoughts and affections, and everything else will come into proper perspective.

“Do not become bondservants of men,” Paul says. I think this means that the Corinthians should not sell themselves into slavery if they aren’t already. But I think it also means that Christians should not be enslaved to things like the fear of man, the lusts of the flesh (and wanderlusts), the latest fads and fashions, the incessant pressure to prove themselves... Live as freed men and women of the Lord, as bondservants of Christ bought with a price, free to **be content right where you are.**

The Third Statement of the Rule (v. 24)

Finally, Paul concludes this section with a third statement of the rule. “So, brothers, in whatever condition each was called, there let him remain with God.” In other words, **be content right where you are.** Do you see what Paul tacks on at the end here? “...with God.” It’s yet another reason that we can **be content.** If you’re a Christian, a bondservant of Christ because you’ve been bought with his blood, then you have God’s constant presence with you wherever you are. Joseph had God with him in the dungeon and the palace. Jonah was with the Lord in the belly of the whale. Daniel in the lion’s den. Paul and Silas in prison. The Holy Spirit dwells with you in your cubicle. You can endure anything here *with him*. And you will be with him in the new city that is on its way. This fact helps us endure anything with contentment.

Wherever you find yourself now, remain there with God. This means that staying should be the default for believers. Stay in your marriage. Stay in your church. Stay in the city. Stay at your post. Remain where you are with God. Because of all the wondrous truths we’ve seen in this text, **Christians can be content right where you are.** Stay unless and until you’re clearly called to go somewhere else for the sake of the gospel. And that call should be discerned and confirmed in community. I pray that Paul’s words to the Corinthian church would make this church a contented people that point other people in our city to the power of the gospel.

The Lord’s Table

The Lord’s Table is a means of grace whereby Christ communicates to us that we are his, he has bought us with his blood and he is with us intimately...

Only those who are part of his people by faith and have been marked out by baptism and church membership should partake of this ordinance...

Benediction

May you learn to be content whatever the circumstances, whether in need or in plenty. May you learn the secret of being content in any and every situation because you can do all things through him who gives you strength. (Philippians 4:11-13)

This sermon was addressed originally to the people at Immanuel Baptist Church, Chicago, Illinois, by Pastor Nathan Carter on Sunday morning, October 12, 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:

¹ I was helped with this insight from Matthew McCullough, *Remember Heaven: Meditations on the World to Come for Life in the Meantime* (Wheaton: Crossway, 2025), 42-43.

² Roy E. Ciampa and Brian S. Rosner, *The First Letter to the Corinthians*, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2010), 322.

³ A.C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text* (Grand Rapids: Eerdmans, 2000), 548.

⁴ Ciampa and Rosner, 309.

⁵ “Roman gymnasia were centers of athletic competition, and Roman baths (much like ‘hot tubs’ in our recreational centers) were regularly used for discussing business and politics. Men remained nude in both settings, and Jews would be immediately recognizable. The operation of epispasm involved pulling the loose skin of the shaft of the penis up over the tip and suturing the wounds so that it would attach itself as a kind of substitute foreskin,” Craig Blomberg, *1 Corinthians*, NIV Application Commentary (Grand Rapids: Zondervan, 1994), 146, fn. 1.

⁶ Jeremiah Burroughs, *The Rare Jewel of Christian Contentment* (Monee, IL, 2023 [1648], 24.

⁷ Ciampa and Rosner, 316.

⁸ Kim Riddlebarger, *First Corinthians*, The Lectio Continua Expository Commentary on the New Testament (Powder Springs: Tolle Lege Press, 2013), 183.

⁹ I wrote this quote down from a commentator but forgot to cite it.

¹⁰ Leon Morris, *1 Corinthians*, TNTC (Grand Rapids: Eerdmans, 2000), 111.

¹¹ C.K. Barrett, *The First Epistle to the Corinthians* (San Francisco: Harper and Row, 1968), 170.

¹² Jeanne Meister, “Job Hopping Is the ‘New Normal’ for Millennials: Three Ways to Prevent a Human Resource Nightmare,” *Forbes Magazine*, August 14, 2013.

¹³ Paul Gardner, *1 Corinthians*, Exegetical Commentary on the New Testament (Grand Rapids: Zondervan Academic, 2018), 331.

¹⁴ Burroughs, 49.