

Chapter 3: Christ and Him Crucified

1 Corinthians 1:26–2:5

If the gospel seems to be folly and weakness according to the world's standards, then how can anyone possibly believe? This is the question that Paul takes up in 1 Corinthians 1:26–2:5. First, Paul answers by insisting that God *calls* those whom he *chooses* to salvation, although Paul insists that God's choice has nothing to do with any personal merit in those whom God chooses (1 Cor. 1:26–29). On the contrary, God's choice humiliates the wise and the strong so that no one may boast before the Lord. Second, Paul redirects any boasting we might do on our own behalf toward boasting instead in the person of Christ Jesus—our wisdom from God, righteousness and sanctification, and redemption (1 Cor. 1:30–31). Finally, Paul identifies the process by which sinners come to faith: through the human weakness of preaching and the divine power of the Holy Spirit (1 Cor. 2:1–5).

By each of these logical steps, Paul rejects any inclination of our hearts toward thinking that we may be saved because of who we are or what we do. Instead, all the glory in our salvation goes to God for his great wisdom, power, and love toward sinners. Even though we did not deserve it, God sent his Son to die for us on the cross. Then, even though we were entirely blind to the message of God's salvation, God sent his Holy Spirit to open our eyes to see the glory of Christ crucified through the least humanly plausible method possible: preaching. In all of this, from first to last, God teaches us to glory and boast in Christ crucified alone. Thus, the message of 1 Corinthians 1:26–2:5 is that *God calls his people to boast in Christ by the power of the Holy Spirit.*

Our Calling as the People of God (1 Cor. 1:26–29)

Where in the previous section Paul outlined the worldly-foolish *means* of God's salvation (1 Cor. 1:18–25), Paul here turns his readers' attention toward the lowly *people* whom God has saved.¹ Paul instructs the Corinthians to consider their *calling*, another form of the word “called” that Paul has used several times in this letter already (1 Cor. 1:1, 2, 9, 24). Most recently, Paul just stated that those who are *called* (whether Jew or Greek) recognize Christ as the power of God and the wisdom of God (1 Cor. 1:24). It is this *calling* that differentiates those who are being saved from those in the rest of the world who see only scandal and folly in the cross of Christ (1 Cor. 1:23). The reason for this differentiation has to do with the fact that this calling is *effectual*—that is, powerful to create saving faith through the preaching of the cross of Christ (1 Cor. 1:21). The *call* that Paul has in mind is the inward call of the Holy Spirit to transform the natural person into a spiritual person by faith (1 Cor. 2:13).

Therefore, Charles Hodge helps us avoid misinterpreting this passage by bringing our own definition of “call” to this passage. He writes:

Your calling (κλησις) does not mean mode of life, profession, or station, as the word *vocation* often does with us. The Greek word is never used in this sense in the New Testament, unless 1 Cor. 7:20 be an exception. It always refers to the call of God by his word and Spirit. It is so to be understood here. ‘You see, brethren, your conversion, that not many wise are converted.’ In this sense we speak of “effectual *calling*.”²

In this context, the reason the Corinthians must consider their *calling* is to remind them that they were not *called* to faith through their own *human* wisdom, power, or glory.³ Rather, they were *called* without any regard whatsoever to their wisdom, power, or social status in the world. Even so, Paul does not mock or hold their human lowliness against them. Rather, by calling them “brothers,” he puts himself on their same level.⁴

According to the Flesh

The phrase that the ESV translates as “according to worldly standards” is literally “according to [the] flesh.” This is the first appearance of the word “flesh,” but Paul will use this word many more times throughout his letter (1 Cor. 1:29; 3:1, 3; 5:5; 6:16; 7:28; 9:11; 10:18; 15:39, 50). At a most basic level, the word “flesh” differentiates what arises from human nature, as opposed to what arises from God.⁵ In this context, Paul suggests “the idea of human effort independent from God.”⁶ This helps us to understand why it is so important for the Corinthians to remember the lowly places from which many (but not all) of them were called to faith. The fact that not many of the called were wise, powerful, or well-born makes sense, since God did not call these people to further human glory, but to the foolishness, weakness, and shame of the cross.⁷ Therefore, the wise, powerful, and well-born “tend to exclude themselves by rejecting the wisdom of the cross, which does not honor their achievements but pours contempt on their pride.”⁸

To Shame the Wise and Strong

Paul takes his logic one step forward in 1 Corinthians 1:27–28. It is not that God made a general offer of something that only the lowly gravitated toward, while the wise and the powerful simply opted out. Paul’s emphasis is not so much on the choice of these various classes of human beings as on the choice of God. *God chose* the weak, *God chose* the foolish, and *God chose* the low and the despised of the world (1 Cor. 1:27–28). Paul repeats the phrase “God chose” three times in these two verses to underscore his point. Importantly, we should recognize that God has *called* (1 Cor. 1:24, 26) those whom he has *chosen* (1 Cor. 1:27–28) in order to bring them to saving faith by the work of the Holy Spirit.⁹ These two ideas of God’s sovereign election and effectual calling are inseparably joined together (cf. Rom. 8:30).

Paul then explains both the *effects* and the *purpose* behind God’s choice. As for the *effects*, Paul says that God, by this choice, shames the wise, shames the strong, and even brings to nothing “the things that are”—that is, “those who make their existence known and felt, as opposed to those who are nothing.”¹⁰ The first two verbs (“shame”; 1 Cor. 1:27) are written with a present aspect, suggesting that the shame and the humiliation is already happening, and will continue in an ongoing way. The third verb (“bring to nothing”; 1 Cor. 1:28), on the other hand, is written with an aorist aspect, suggesting a single, completed action. In this case, the completed action will take place in the future, since it goes beyond the present humiliation of the wise and strong to describes their final,

eschatological judgment and destruction of those who are powerful according to the flesh.¹¹ In these two verses, Paul is saying that God’s choice of the lowly of the world is a foreshadowing of the ultimate destruction of the mighty on the day of our Lord Jesus Christ (cf. 1 Cor. 1:8).¹²

Boasting Before God

Why, then, does God choose the weak and foolish while rejecting the strong and wise? In the next verse, then, Paul states the *purpose* behind why God has chosen and called his people to faith. Beyond the effects of shaming the wise and strong, and bringing to nothing “the things that are,” Paul clarifies God’s ultimate purpose in 1 Corinthians 1:29: to prevent any human being (lit., “flesh”) from boasting before of God. It is difficult to give a precise translation for the word “boasting,” as Gordon Fee explains:

The verb “boast,” which is a predominantly Pauline word in the NT, occurs here for the first time, most likely because of its prior usage in Jeremiah (9:23–24) which Paul is about to quote (v. 31). This word presents considerable difficulty for translation. It can mean “to take pride in” or “to glory in,” hence “boast.” But at times, especially here, it comes very close to the concept of “trust,” that is, “to put one’s full confidence in.” We “boast” in that in which we have risked everything in order to secure ourselves. There is an interesting fluctuation between positive and pejorative usages in Paul; but there is no problem in finding the key. For him the watershed is the grace of God manifested in the death of Christ for sinners, whereby God has eliminated every human pretension and all self-sufficiency. Thus one must put full confidence, one must “boast, glory” in the Lord and in the Lord’s mercy. Every other form of “boasting” is thereby abolished (Cf. 3:21; 4:7; Rom. 3:23; 3:27), except that which reflects the “weakness” and “foolishness” of God (e.g., Rom. 5:3; 2 Cor. 12:9).¹³

Regardless of whether Paul means something like “glory in” or “trust,” his main idea is clear: God must get all the glory, so that God refuses to share any of this glory with those who take pride in their worldly glory, according to the flesh.

Our Boast in the Person of Christ (1 Cor. 1:30–31)

Paul rejects the idea of human boasting before God in v. 29, and he will do so again in v. 31. In the middle of these two verses, though, he tells us *why* we should not boast. Specifically, we cannot boast because *Christ Jesus*, whom God sent for us, is our only hope for salvation. Apart from him, we have nothing except sin, a point that Paul clarifies by insisting what Christ Jesus is for us in 1 Corinthians 1:30.¹⁴ First, Paul insists that we only benefit from Christ Jesus because of the grace of God, which Paul makes clear through the little phrase “of/from him” (ESV: “because of him”) at the beginning of this verse. By this, Paul identifies God as the origin, or the efficient cause (i.e., the one who initiates), of the blessings we have through God’s Son, Jesus Christ.¹⁵ Then, Paul carries his idea forward by describing the many blessings we gain through our union with Christ. The entirety of v. 30, then, bears witness to the rich breadth of what God provides for us *in Christ*—that is, through our connection with Christ by faith.¹⁶

Wisdom from God

First, Paul states that Christ Jesus has become “wisdom to you from God”—that is, not wisdom in the abstract, but wisdom God has provided for and revealed to us in Christ.¹⁷ The great Puritan theologian John Owen helpfully notes that when the Scriptures speak of Christ as the Wisdom of God (e.g., 1 Cor. 1:24), they mean that Christ is the object and the one who has accomplished God’s eternal decrees which were laid up *in him* before the foundation of the world.¹⁸ Owen later goes on to explain this idea more fully:

The incarnation of Christ, and his mediation thereon, were not the procuring cause of these eternal counsels of God, but the effects of them, as the Scripture constantly declares. But (2.) The design of their accomplishment was laid in the person of the Son alone. As he was the essential wisdom of God, all things were at first created by him. But upon a prospect of the ruin of all by sin, God would in and by him—as he was fore-ordained to be incarnate—restore all things. The whole counsel of God to this end centered in him alone. Hence their foundation is rightly said to be laid in him, and is declared so to be by the apostle (Eph. 1:4).¹⁹

Thus, in Christ crucified we behold the infinite glory of the wisdom of God. In Christ, God manifests, puts forward, and displays the riches of his sovereign wisdom. In this wisdom, God sovereignly ordained the entry of sin into his creation before the work of creation had even begun, since God also predestined that the Son should become incarnate in order to make known God’s glory by the cross. This eternal wisdom puts to shame and brings to nothing all the wisdom that human beings could ever create for themselves. In this context, Paul puts Christ as our “wisdom from God” as the main benefit we gain through our union with Christ, with the other three terms (righteousness, sanctification, and redemption) as supporting terms to explain the fullness of that wisdom.²⁰ In part, God’s wisdom captivates us by faith. Beyond that, though, Paul also makes clear a bit later in this letter that we even stand to gain this wisdom through our union with Christ by the Holy Spirit: “But we have the mind of Christ” (1 Cor. 2:16).²¹

Righteousness and Sanctification

Second and third, Paul ties together the next two words, *righteousness and sanctification*, by more than only the word “and” (*kai*), but something more which we might translate as “and also” (*te kai*): “these [righteousness and sanctification] are intimately united...as different aspects of the same thing.”²² The word *righteousness* refers to the fact that Christ has made *us* righteous by dying for our sins and imputing to his his own righteousness, while *sanctification* has to do with our holiness (cf. 1 Cor. 1:2).²³ The word *righteousness*, then, has to do with our being acquitted in the divine courtroom before the Righteous Judge of all the Earth. Similarly, the word *sanctification* here has to do with the total transformation of the believer as holy.²⁴ Thus, Paul does not here refer to sanctification in the sense of gradual growth in holiness that marks the Christian life, but to the “positional or definitive sanctification (cf. 1 Cor. 1:2)...that belongs to all believers by virtue of the union with Christ. Paul first speaks of the legal sphere—believers stand in the right before God. Then he shifts to the cultic sphere—believers are clean and holy before God.”²⁵

Still, the strong connection that Paul puts between the two terms insists that we cannot separate

the one from the other. As John Calvin explains, “we cannot be justified freely through faith alone without at the same time living holily. For these fruits of grace are connected together, as it were, by an indissoluble tie, so that he who attempts to sever them does in a manner tear Christ in pieces.”²⁶ By Christ’s blood, we are made righteous *and* cleansed for holiness. That is, the whole Christ crucified not only makes us righteous to declare us “not guilty” before God’s judgment seat, but also makes us holy to set us apart to his own purposes in the way we conduct our lives. Let us not separate what God has joined together for us in Christ.

Redemption

Fourth, the idea of redemption refers to the purchasing of someone for their liberation—whether the manumission of slaves or, in Old Testament terms, the redemption of Israel out of their bondage in Egypt.²⁷ By his death on the cross, Christ has redeemed us from our bondage to sin, death, and the devil. Not only does Christ Jesus display God’s wisdom, not only has he justified and sanctified us, but he has purchased our freedom. We gain all of these blessings through our union with him (“in Christ Jesus”) by faith. We can procure and create none of this for ourselves; it comes only as a gift of God’s magnificent mercy demonstrated for us in the crucifixion of Jesus Christ. Recognizing that Christ accomplishes these blessings for us at the cross helps us to understand why Paul has insisted so forcefully that the cross is the wisdom of God and power of God (1 Cor. 1:24). Indeed, no human wisdom or strength could justify, sanctify, and redeem us before God.

Boasting in the Lord

Therefore, Paul urges us to boast in the Lord (1 Cor. 1:31). When we rightly recognize all that God has done for us in Christ, how could we do otherwise? Or, how could we boast in the strength of our flesh before the Lord (1 Cor. 1:29)? This message of the cross should drive us to worship, praise, and glorify God for all that he has done for us in Christ Jesus. In this light, we see that worldly privilege, standing, wealth, and power is a liability, since they tempt us to trust in our worldly standing rather than in Christ. On the other hand, those who came from low social and economic backgrounds have less baggage to keep them from boasting exclusively in the Lord. Regardless of how much we have in this world, to come to Christ we must renounce every worldly advantage in order that we might glorify Christ, who clothes us in his own radiance rather than depending in any way on our own.²⁸

Our Preaching by the Power of the Holy Spirit (1 Cor. 2:1–5)

As we mentioned above, Paul has now addressed the cross as the *means* of God’s salvation (1 Cor. 1:18–25), and the lowly *people* in the church at Corinth as the recipients of that salvation. Now, Paul identifies himself as the lowly, weak *preacher* whom God has sent to declare the saving message of Christ crucified to the Corinthians.²⁹ It is not only that the cross is foolishness of the world, and that the Corinthian Christians were called out of lowly states, but even Paul’s own method of coming to them bore no resemblance to the favored approaches of the world. By stating that he “came” to them, Paul is reminding them of the capacity in which he came: that is, as an apostle (cf. 1 Cor. 1:1). Once again, though, Paul takes two postures toward the Corinthians: first as an apostle in authority over them, and second as a “brother” as a fellow recipient of God’s grace on the same level with them (cf. 1 Cor. 1:1, 10).

Paul's Lowly Apostleship: As a Brother

Here, though, even Paul's apostolic authority is turned upside down from the common expectations for a teacher. Paul reminds them that he did *not* come to them preaching the testimony of God (i.e., the testimony of God about Christ crucified) with superiority of word or wisdom (ESV: "lofty speech or wisdom"). By these two terms (*word* and *wisdom*), he probably means both the *style* of his preaching and the *content* of his preaching, respectively: "It was neither as a rhetorician nor as a philosopher that he appeared among them."³⁰ This is a surprising statement, since it not only requires Paul to humble any pride on his side, but it also requires the Corinthians to humble their own pride: "Many Christians in Corinth wished that Paul would show such qualities. It would boost the status of the church if their leaders could compete with other professionals on the platform."³¹ Paul was not the celebrity pastor they wanted; rather, he was the apostle commissioned by the crucified Lord Jesus Christ whom they needed.

Paul's Lowly Message: Christ and Him Crucified

Rather than coming to Corinth with flash and style, Paul set his mind toward one goal only: to know nothing among the Corinthians except Jesus Christ and him crucified (1 Cor. 2:2). The phrase "Jesus Christ and him crucified" is awkward in Greek as well as English, but by *Jesus Christ*, Paul refers to the person of Christ, and by *crucified*, to Christ's work; together, the person and work of Christ "constitute the sum of the gospel."³² As David Garland puts it, Paul "deliberately chose to set aside any methods that would showcase his knowledge and wisdom....He did not come to them as a know-it-all....On the contrary, he was content to be identified as a know-nothing who preached foolishness: Jesus Christ crucified."³³ This does not mean that he somehow forced himself to forget all other information whatsoever, but that "he had the gospel, with its crucified Messiah, as his singular focus and passion while he was among them."³⁴ While he may have made use of anything that supported this goal alone, he ruthlessly cut out anything that may have prompted the Corinthians to put their faith in Paul's speech or wisdom rather than in Christ and him crucified.

Paul's Lowly Speaking: Preaching

Thus, Paul spoke to the Corinthians not as a smooth, polished, rhetorically powerful orator. Rather, he was with them "in weakness and in fear and much trembling, and my speech and my message were not in plausible words of wisdom..." (1 Cor. 2:3–4a). This probably does not refer to bodily weakness, but weakness as a "state of mind": "It was not in the consciousness of strength, self-confident and self-relying, that he appeared among them, but as oppressed with a sense of his weakness and insufficiency. He had a work to do which he felt to be entirely above his powers."³⁵ Nothing about Paul's message or Paul's manner called attention to himself, but all of it pointed *beyond* Paul to the person and work of Jesus Christ whom Paul proclaimed.

Paul's Powerful Proof: The Power of the Holy Spirit

If Paul spoke with weakness, fear, and trembling, then why did the Corinthians believe him at all? Certainly, not because his speech or his message had any humanly apparent words of wisdom. Rather, the Corinthians only believed because of the *demonstration* (i.e., *proof*) that the Holy Spirit provided by the Spirit's own power.³⁶ Unlike other orators, Paul did not clinch his argument by his

magnificent rhetorical persuasion; rather, he depended on the Holy Spirit to prove the truthfulness and wisdom of the word of the cross.³⁷ Humanly speaking, there was nothing for the Corinthians to believe from Paul and Paul's message; but what the flesh could not perceive, the Holy Spirit proved decisively by the Spirit's own, internal witness. This is simply another way of describing what Paul has already identified as the difference between those who believe the message of the cross, and those who don't: the Holy Spirit's *effectual* call causes foolish, sinful human beings to recognize the cross of Christ as the power of God and the wisdom of God (1 Cor. 1:24). Or, as Paul will put it later, Paul imparted his message of the cross not by the power of his own rhetorical flourish, by the teaching of the Holy Spirit, who interprets spiritual truths to those whom the Spirit causes to be spiritual people by faith (1 Cor. 2:13).

Paul insists that his manner of speaking was critical for their salvation. For, if Paul would have come in the posture of a confident, self-assured speaker who made use of his significant rhetorical gifts, the Corinthians may have come to a *false* faith. That is, they may have been tempted to trust in Paul—at least, they would have trusted in Paul until a better orator came along: “Preaching that depended for its effectiveness on the logical and rhetorical power of the preacher could engender only a faith that rested upon the same supports, and such a faith would be at the mercy of any superior show of logic and oratory, and thus completely insecure.”³⁸ The grammar of the verb “might not rest” is a present subjunctive, meaning something like, “...that your faith might *not continue in a state of resting* in the wisdom of men, but in the power of God.” That is, the way in which Paul won them had long-lasting effects on their faith and discipleship, which is why he has to speak in such a way as to force all of their faith onto the power of God.

In 1 Corinthians 2:5, then, Paul restates a summary of his conclusions at the ends of the previous two sections. The intention that the Corinthians' faith might *not* rest in the wisdom of men corresponds to the purpose statement from 1 Corinthians 1:29: “so that no human being might boast in the presence of God.” Then, the second half of 1 Corinthians 2:5 (“...but in the power of God”) corresponds with 1 Corinthians 1:31: “so that, as it is written, ‘Let the one who boasts, boast in the Lord.’” In other words, this whole section demonstrates how the *method* of Paul's preaching preserves all glory for the person and work of his *message*: Christ and him crucified.

Of course, Paul has already stated why it would be disastrous for the Corinthians to trust in him: “Was Paul crucified for you? Or were you baptized in the name of Paul?” (1 Cor. 1:13). The power of God for salvation is the cross of *Christ*, not Paul. Therefore, Paul's method of speaking had to offer nothing for idol-creating human hearts to latch onto outside of Jesus Christ and him crucified. But while there is no power in Paul as a speaker, Paul's weak preaching bears witness to an extraordinary truth: “Paradoxically, God's power is manifested in the weakness of his Son (1:24–25).”³⁹ Only by staying out of the spotlight could Paul allow the cross of Jesus Christ to shine in all its power, wisdom, and glory.

Discussion Questions

1) In what areas are you tempted to believe that God would save you because of your personal merit before him? Your intelligence? Your willpower to do certain good things, but to avoid doing certain other bad things? Your social power and ability to influence others? Your family history? Your material resources? Your talents? Why does God refuse to save on the basis of these merits?

2) Why must we “consider our calling” (1 Cor. 1:26)? That is, why must we remember that God has saved us in spite of ourselves, not because of ourselves? What is the effect of God’s choosing to save the foolish, wise, lowly, and despised of the world (1 Cor. 1:27–28)? What is God’s purpose in doing so (1 Cor. 1:29)? How might your suffering in the world help you to boast only in Christ?

3) What is your plan and practice for boasting increasingly more in the Lord Jesus Christ (1 Cor. 1:31)? How do you grow in your understanding of, and appreciation for, Christ as our wisdom from God, righteousness and also sanctification, and redemption? Why is prayerful, biblical worship so important for this process? What might you proactively do to continue growing in these areas?

4) What responsibility do you have to proclaim Christ and him crucified to those in your circle of influence (1 Cor. 2:1–2)? What comfort can you draw about the Apostle Paul’s own personal weaknesses and fears in his ministry (1 Cor. 2:3–4a)? What might change about your evangelism if you practically believed that the Holy Spirit alone could clinch the argument (1 Cor. 2:4b–5)?

Notes

1. Fee, *The First Epistle to the Corinthians*, 93–94.
2. Hodge, *A Commentary on 1 & 2 Corinthians*, 24.
3. Calvin, *Commentaries on the Epistles of Paul the Apostle to the Corinthians*, vol. 1, 89–90. Available online: <<http://www.ccel.org/ccel/calvin/calcom39.viii.vi.html>>
4. Garland, *1 Corinthians*, 73.
5. Hodge, *A Commentary on 1 & 2 Corinthians*, 24.
6. Barnett, *1 Corinthians: Holiness and Hope of a Rescued People*, 37.
7. Calvin, *Commentaries on the Epistles of Paul the Apostle to the Corinthians*, vol. 1, 89–90. Available online: <<http://www.ccel.org/ccel/calvin/calcom39.viii.vi.html>>
8. Garland, *1 Corinthians*, 74.
9. Schreiner, *1 Corinthians: An Introduction and Commentary*, 72.
10. Hodge, *A Commentary on 1 & 2 Corinthians*, 26.
11. Fee, *The First Epistle to the Corinthians*, 87.
12. Garland, *1 Corinthians*, 77.
13. Fee, *The First Epistle to the Corinthians*, 88.
14. Calvin, *Commentaries on the Epistles of Paul the Apostle to the Corinthians*, vol. 1, 92–93. Available online: <<http://www.ccel.org/ccel/calvin/calcom39.viii.vi.html>>
15. Hodge, *A Commentary on 1 & 2 Corinthians*, 26.
16. “To be *in Christ Jesus* is to be united to him, 1. Representatively, as we were in Adam, Rom. 5, 12–21. 1 Cor. 15, 22. 2 Vitally, as a branch is in the vine, or a member in the body, John 15, 1–7. 3. Consciously and voluntarily by faith, Rom. 8, 1, *et passim*. Of this union with Christ, the apostle teaches us here, first its origin, and secondly, its effects.” (Hodge, *A Commentary on 1 & 2 Corinthians*, 26.)
17. Calvin, *Commentaries on the Epistles of Paul the Apostle to the Corinthians*, vol. 1, 93. Available online: <<http://www.ccel.org/ccel/calvin/calcom39.viii.vi.html>>
18. John Owen, *The Person of Christ: Declaring a Glorious Mystery—God and Man* (Ross-shire, UK: Christian Heritage, 2015), 103.

19. Ibid., 109.
20. Schreiner, *1 Corinthians: An Introduction and Commentary*, 74.
21. “Union with him, therefore, makes the believer truly wise. It secures the knowledge of God, whose glory is revealed in the face of Christ, and whom to know is eternal life. All true religious knowledge is derived from Christ, and it is only those who submit to his teaching who are wise unto salvation.”
22. Hodge, *A Commentary on 1 & 2 Corinthians*, 27.
23. Calvin, *Commentaries on the Epistles of Paul the Apostle to the Corinthians*, vol. 1, 93. Available online: <<http://www.ccel.org/ccel/calvin/calcom39.viii.vi.html>>
24. Barnett, *1 Corinthians: Holiness and Hope of a Rescued People*, 39–40.
25. Schreiner, *1 Corinthians: An Introduction and Commentary*, 75.
26. Calvin, *Commentaries on the Epistles of Paul the Apostle to the Corinthians*, vol. 1, 93. Available online: <<http://www.ccel.org/ccel/calvin/calcom39.viii.vi.html>>
27. Schreiner, *1 Corinthians: An Introduction and Commentary*, 75.
28. Calvin, *Commentaries on the Epistles of Paul the Apostle to the Corinthians*, vol. 1, 94–95. Available online: <<http://www.ccel.org/ccel/calvin/calcom39.viii.vi.html>>
29. Fee, *The First Epistle to the Corinthians*, 93–94.
30. Hodge, *A Commentary on 1 & 2 Corinthians*, 29.
31. Thiselton, *First Corinthians: A Shorter Exegetical & Pastoral Commentary*, 51–52.
32. Hodge, *A Commentary on 1 & 2 Corinthians*, 30.
33. Garland, *1 Corinthians*, 84.
34. Fee, *The First Epistle to the Corinthians*, 97.
35. Hodge, *A Commentary on 1 & 2 Corinthians*, 31.
36. Morris, *1 Corinthians: An Introduction and Commentary*, 57.
37. Garland, *1 Corinthians*, 87.
38. Barrett, *The First Epistle to the Corinthians*, 66.
39. Schreiner, *1 Corinthians: An Introduction and Commentary*, 78.