**Sermon Text – 1 Corinthians 3:10-15**

**03/19/2023**

**God, Guns, & Guts**

**Introduction ~**

There is a danger we face as Christians in a culture that was once primarily thought of as being “Christian.” That danger is the blending, the syncretizing, of American culture with Christianity. This is the blending of two dissimilar things;

Schopenhauer’s Law of Entropy states that if you put a spoonful of wine in a barrel of sewage you get sewage. If you put a spoonful of sewage in a barrel of wine, you get sewage.[[1]](#footnote-1)

The truth is, when we mix things together we do not always get what we intended. Such is the case with Christianity, we cannot blend it with anything else and still have Christianity. Christianity makes exclusive claims, claims such as John 14:6 ~

6Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.[[2]](#footnote-2)

Claims that Christianity is compatible with any other religion, that it is simply one way among many, these claims reveal that the speaker doesn’t have all the facts. Any attempt to blend Christianity, that is a relationship with God, with any other religion, or with any culture, will result in no longer having what could be termed “Christian.”

This has practical implications for those who would be Jesus’ disciples.

**Context ~**

To explore this today, the passage we’ll be examining is 1 Corinthians 3:10-15 ~

10According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. 11For no other foundation can anyone lay than that which is laid, which is Jesus Christ. 12Now if anyone builds on this foundation *with* gold, silver, precious stones, wood, hay, straw, 13each one’s work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one’s work, of what sort it is. 14If anyone’s work which he has built on *it* endures, he will receive a reward. 15If anyone’s work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.[[3]](#footnote-3)

Here we find Paul using an architectural analogy to describe the growth of the Church.[[4]](#footnote-4) He presented himself as an expert builder, not because he was worthy, but because he had received grace from God as one commissioned to lay the foundation.[[5]](#footnote-5)

In the historic context of the letter, this warning stood as a rebuke to the Corinthian leadership who were seeking to build doctrinal error and partisanship into the foundation previously laid by Paul, and then later by Apollos.[[6]](#footnote-6) The result was dissension in the church.[[7]](#footnote-7)

**Only One ~**

When we claim to follow Chuck Swindoll, or Jack Hibbs, or Andy Stanley, or Jacob Arminius, of John Calvin, we’re making a mistake and introducing partisanship into the Church. There is only one foundation that we, as disciples of Jesus Christ, are able to work with; 1 Corinthians 3:11 ~

11For no other foundation can anyone lay than that which is laid, which is Jesus Christ.[[8]](#footnote-8)

Why is that? Well, because we have a problem; Romans 5:12 ~

12Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned[[9]](#footnote-9) …

That sin will be judged by a righteous God; 1 Peter 4:5 ~

5They will give an account to Him who is ready to judge the living and the dead.[[10]](#footnote-10)

That account we’re being required to give will not go well, and the result will be worse than the worst nightmare we’ve ever had; Revelation 20:15 ~

15And anyone not found written in the Book of Life was cast into the lake of fire.[[11]](#footnote-11)

That sounds harsh, but it is not what God desires for us; in fact He loves us and has done everything possible, short of violating our free wills, so that we can be saved. But that only happens if we’ll accept what He’s done; John 3:16 ~

16For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.[[12]](#footnote-12)

Therefore, the single greatest need each of us has is to address our broken relationship with God. God provided for the restoration of that relationship, it’s called salvation, through faith in Jesus Christ; Acts 4:11-12 ~

11This is the *‘stone which was rejected by you builders, which has become the chief cornerstone.’* 12Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.”[[13]](#footnote-13)

This is why it’s so terribly important that the foundation of our faith be kept pure. Salvation is only available through Jesus. Spiritual growth is only possible as we abide, live, in Jesus. This seems too good to be true, and it’s entirely too easy to begin replace the church’s true foundation with something else,[[14]](#footnote-14) or to add to it, whether intentionally or accidently.

This effectively interferes with what the Gospel message can do for us, which is not to simply tell us about rescue from our past sin.[[15]](#footnote-15) That’s only the first step, it also rescues us from future judgment, but that’s not all that God has made available.[[16]](#footnote-16) Through Jesus Christ He also makes joy and peace and wholeness *in the present* possible.[[17]](#footnote-17) John 17:13 ~

13But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.[[18]](#footnote-18)

**Another Gospel ~**

The eternally tragic truth is that any “other” gospel is not merely “another” Gospel, it is “a *different*” gospel and therefore no Gospel at all;[[19]](#footnote-19) Galatians 1:9 ~

9As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.[[20]](#footnote-20)

The English word “Gospel” is really only a derivative of an Anglo-Saxon word denoting “good news.”[[21]](#footnote-21) The Greek word is (εὐ αγγ έλ ιον) [ĕū ăng ĕl ĭŏn] indicating that the message itself is a message of good news.[[22]](#footnote-22) Tampering with this message is so dangerous that Paul invokes a curse on those who would do this.

The danger is that anything else will and must always fall short of the Christian message of salvation by faith. For Jesus’ disciple, it’s God’s free grace that motivates us, that changes our priorities, and that keeps us from becoming judgmental and performance driven.[[23]](#footnote-23)

Each of us need to be careful as we build on the foundation of Jesus Christ;[[24]](#footnote-24) 1 Corinthians 3:11 ~

11For no other foundation can anyone lay than that which is laid, which is Jesus Christ.[[25]](#footnote-25)

This is the starting point for each of us. As the leaders in Corinth worked, they had apparently failed to carefully build on the gospel of the crucified Christ, instead injecting human wisdom and pretense.[[26]](#footnote-26) The foundation we work upon was established through the preaching of Christ crucified.[[27]](#footnote-27) The claim Paul makes speaks against any attempt to partisanship or the introduction of any other considerations.[[28]](#footnote-28)

The foundation has already been set, and it is exactly as God intended.[[29]](#footnote-29) 1 Corinthians 3:11 ~

11For no other foundation can anyone lay than that which is laid, which is Jesus Christ.[[30]](#footnote-30)

Any attempt to change that foundation results in changing the nature of the building. It will no longer what it was intended to be, the Church would cease to be the Body of Christ. It would no longer be “the Church,” a collection of people comprised of those who have been born again, converted, and called to share the Gospel and make disciples.[[31]](#footnote-31)

Simply put, change the foundation, and it is no longer Christian.

**The Building ~**

So there is the danger of changing the foundation and ending up with a cult rather than Christianity, and it doesn’t take a lot of thought to come up with some prominent examples. Even avoiding that error, we need to remember that what we build on this foundation will be examined and tested; 1 Corinthians 3:12-13 ~

12Now if anyone builds on this foundation *with* gold, silver, precious stones, wood, hay, straw, 13each one’s work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one’s work, of what sort it is.[[32]](#footnote-32)

In the context of the city of Corinth, Paul may well have had in mind the gorgeous architecture and rich metals and beautiful stonework used in the Corinthian temples. As a Jew he may have pictured the beautiful temple that Herod built in Jerusalem.[[33]](#footnote-33) Certainly, his readers would be thinking about this as a visual of what Paul’s writing about.

A college student was taking his first examination in a philosophy class. On the paper was a single line that simply said, “Is this a question? Discuss.”

After some thought, the student wrote, “If that is a questions, then this is an answer.” The student received an “A” on the exam.[[34]](#footnote-34)

The danger of inserting human thinking into Christianity is that we often end up with nonsense. However, even with the nature of the foundation being settled, we need to be cognizant of how the superstructure might be constructed.[[35]](#footnote-35)

**The Day ~**

I think the first thing we need to settle is, what’s “the Day” being referred to here? Although the commentators had all kinds of interesting ideas, the answer seems to be fairly obvious to me. It’s the same day Paul refers to in 2 Corinthians 5:9-10 ~

9Therefore we make it our aim, whether present or absent, to be well pleasing to Him. 10For we must all appear before the judgment seat of Christ, that each one may receive the things *done* in the body, according to what he has done, whether good or bad.[[36]](#footnote-36)

The value, the durability or perishableness, of what we’ve done will not remain concealed.[[37]](#footnote-37) The valuable and enduring building materials are here described as “gold, silver, precious stones.” [[38]](#footnote-38) So, what are these building materials? These are the *teachings*, the doctrines, that will stand up to the fiery test of judgment.[[39]](#footnote-39)

So in our passage, “the fire,” points to that by which our work will be tested.[[40]](#footnote-40) This process of testing will only permit that which is genuine and of Divine origin to endure.”[[41]](#footnote-41) This testing is not, in and of itself, the fire of wrath.[[42]](#footnote-42) Note that it tests the gold and silver as well as the inferior construction materials.[[43]](#footnote-43) This is the fire of the refiner, not of the avenger.[[44]](#footnote-44)

This is the final period of searching and sifting that we will all face at the appearance of our Lord.[[45]](#footnote-45) Should we fear this time? Well, no, not if you’re honestly seeking to love and serve the Lord. 1 John 4:17-19 ~

17Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world. 18There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love. 19We love Him because He first loved us.[[46]](#footnote-46)

**Building Materials ~**

It seems that Paul intends for these building materials be recognized as doctrinal.[[47]](#footnote-47) In this, Paul called the leaders of the Corinthian divisions to account.[[48]](#footnote-48) But we need to remember that true doctrine is more than simply ideas. True doctrine directs and empowers action. True doctrine makes a difference in how we live, and that’s why it’s so very important.

But not all doctrine is of equal value. Doctrine, when joined with faith in Christ, may or may not suit the foundation.[[49]](#footnote-49) We so easily draw in extraneous beliefs, even beliefs that are incompatible with the Christian faith, without even realizing it. All that is simply the vain and perishable inventions of mankind will be found to have no value and will simply be consumed before the judgment of the Lord.[[50]](#footnote-50) Those beliefs will produce substandard, consumable, temporary works.

Here is a stern warning and an emphasis on the great responsibility we have as we seek to build the Church.[[51]](#footnote-51) The building materials referred to as “wood, hay, stubble,” are those doctrines, beliefs, or teachings which do not stand up to the testing.[[52]](#footnote-52) What are they? Beliefs that we’ve adopted that are outside of what the Scriptures teach. They are beliefs and attitudes from our culture that we’ve incorporated into our Christian beliefs. They are anything that we seek to add to the pure doctrine of Scripture.

Paul’s use of these ideas is reminiscent of the writings of the Rabbis in the Midrash, referring to the words of false teachers being compared to hay.[[53]](#footnote-53) Midrash is the attempt to uncover the deeper meanings that are assumed to be present in the text.[[54]](#footnote-54) Such is the case with the language Paul uses in 1 Corinthians 3:12 ~

12Now if anyone builds on this foundation *with* gold, silver, precious stones, wood, hay, straw,[[55]](#footnote-55) …

These elements, wood, hay, and straw, signify such teachings that mingled the produce of human wisdom, art, philosophy and Jewish traditions, with the truth of God.[[56]](#footnote-56) This is not necessarily outright heresy, but it included (includes) teachings that are mixed together with other belief systems, teaching that tickles the ears and are interesting, but ultimately are of no eternal value.[[57]](#footnote-57) These teachings will fail to produce a religion that honors the Lord and produces right behavior; James 1:27 ~

27Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, *and* to keep oneself unspotted from the world.[[58]](#footnote-58)

However, in mercy God provides a prelude to judgment under the continuous judgment of the Holy Spirit at work in our midst.[[59]](#footnote-59) Through Him the elders, teachers, leaders, and members are collectively able to check the value of the church’s doctrine and its resulting works. Note that this discernment isn’t only applicable to the teachers and leaders, this applies to all who claim to follow Christ.[[60]](#footnote-60)

**Enduring ~**

What we build must correspond to the foundation we build upon.[[61]](#footnote-61) 1 Corinthians 3:14 ~

14If anyone’s work which he has built on *it* endures, he will receive a reward.[[62]](#footnote-62)

Here we can understand that in the eyes of Christ, as a faithful workman, our work must be found to be honoring to the Master.[[63]](#footnote-63) The ongoing danger is that our service, ever so subtly, becomes about what we do instead of being all about Jesus and what He’s already done.[[64]](#footnote-64)

We act as though salvation through faith in Jesus get’s us “in,” and then our own efforts are required to keep us “in,” to earn God’s favor.[[65]](#footnote-65) This is another addition to the Gospel. It leads to legalism, it is the produce of making the Gospel about what we must do instead of about what Jesus has done.[[66]](#footnote-66)

That danger is subtle since good things, things such as the Spiritual Disciplines, can easily devolve into a system of works intended to earn God’s pleasure rather than exercises expressing our devotion to God in grateful surrender to what He’s already done for us. There’s a corresponding warning to this; 1 Corinthians 3:15 ~

15If anyone’s work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.[[67]](#footnote-67)

It’s presupposed, here, that the foundation has remained unaltered, that is faith in Jesus Christ, but the structure created was found to be faulty.[[68]](#footnote-68) Our salvation will not be in doubt, but our reward may be.[[69]](#footnote-69) Think about that.

With this, the “produce” of doctrinal instruction are persons added to the Church, the reality of whose conversion will be tested at the last day.[[70]](#footnote-70) 1 Peter 2:4-5 ~

4Coming to Him *as to* a living stone, rejected indeed by men, but chosen by God *and* precious, 5you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.[[71]](#footnote-71)

In some sense, this reward will actually be those individuals whom we’ve been sent to witness to, to lead to Jesus, and then to disciple; 1 Thessalonians 2:19-20 ~

19For what *is* our hope, or joy, or crown of rejoicing? *Is it* not even you in the presence of our Lord Jesus Christ at His coming? 20For you are our glory and joy.[[72]](#footnote-72)

**A Careful World View ~**

As disciples of Jesus Christ we must be very careful about what’s incorporated into our belief system, that is, our world view, as well as what will be rejected.[[73]](#footnote-73) We easily end up with incompatible and even contradictory views that find their roots in belief systems in direct opposition to the Christian faith.[[74]](#footnote-74)

It is this that we must seek to prevent. We must strive with all our ability to lead each other to be focused exclusively on Christ as our only Master.[[75]](#footnote-75) It’s important for us to remember that Paul, the greatest missionary, Apostle, and evangelist to ever live, never allowed what he taught to move from the centrality of Jesus Christ. The same thing was true as he addressed problems within the church;[[76]](#footnote-76) 1 Corinthians 3:11 ~

11For no other foundation can anyone lay than that which is laid, which is Jesus Christ.[[77]](#footnote-77)

Paul deliberately sets his eyes on the Lord Jesus, and he directs us to do the same.[[78]](#footnote-78) The writer of the letter to the Hebrews tells us to do the same thing in Hebrews 12:1-2 ~

***12*** Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares *us,* and let us run with endurance the race that is set before us, 2looking unto Jesus, the author and finisher of *our* faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.[[79]](#footnote-79)

But what are we prone to do in a global world community? We incorporate elements of eastern mysticism into our worship and devotions. We incorporate elements and attitudes taken from our western, and specifically North American, culture. Some of these beliefs and attitudes produce a parody of Christian belief when we seek to blend them together.

The image of the strong individualist has little to do with Christianity. A passion to protect our “rights” needs to be carefully checked against what Scripture has to say about our rights. A dangerous example of this is the creation of a cultural framework that incorporates myths, traditions, symbols, narratives, and value systems, that seek to fuse Christianity with American civil life.[[80]](#footnote-80)

The result is the merging of Christian and North American identities, and in the process we easily distort the Christian faith until it can no longer be called Christian.[[81]](#footnote-81) As Jesus’ disciples, our calling is to be Christian first, that is, followers of Jesus, which is then followed by a national identity that is kept subservient to our identity in Jesus Christ.[[82]](#footnote-82) If we fail to do this we will fail to build up the Church.[[83]](#footnote-83)

When this happens the result is more ethnic and political than it is religious.[[84]](#footnote-84) Such things will be consumed and pass from sight, as though burned in the consuming flames.[[85]](#footnote-85) The truths of God, on the other hand, will endure and grow brighter under the Lord’s testing examination.[[86]](#footnote-86)

**Incorrect Perception ~**

The danger that we face and the error that we easily fall into is, as a minority in our culture, to begin to perceive ourselves as under siege.[[87]](#footnote-87) In reality, no Christian is a victims, and we are not under siege. The truth is we are (or should be) the aggressors; Romans 8:31-37 ~

31What then shall we say to these things? If God *is* for us, who *can be* against us? 32He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? 33Who shall bring a charge against God’s elect? *It is* God who justifies. 34Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. 35Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36As it is written:

*“For Your sake we are killed all day long;*

*We are accounted as sheep for the slaughter.”*

37Yet in all these things we are more than conquerors through Him who loved us.[[88]](#footnote-88)

It is true that the Scriptures speak to the dangers of spiritual attack. It is true that persecution is real. It is true that our culture has moved away from many of its underpinning beliefs and standards of conduct. The Scriptures speak to a culture that has turned its back on God.

But… to allow these things to produce fear is not a Christian response, it is a paranoid response.[[89]](#footnote-89) This quickly impairs our ability to accurately evaluate national and world events.[[90]](#footnote-90) It blinds us to opportunities to advance the Gospel. We can easily end up hating the very people we’re being called upon to reach out to.[[91]](#footnote-91) We easily become so distracted that we fail to introduce people to the One who has the answers they so desperately need to hear.

**Application ~**

As disciples of Jesus Christ, all Christians are intended to be involved in the construction of God’s Church.[[92]](#footnote-92) That’s the entire point of discipleship, God’s call to each of us; Matthew 28:19 ~

19Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,[[93]](#footnote-93) …

Our involvement in this is a part of what we’ll be examined for on the Day of Judgement.[[94]](#footnote-94) It should be enough that we can be assured that our beliefs, which invariably direct our actions, will be examined in the most searching manner.[[95]](#footnote-95) There will be no deception, and there will be no mistakes.

This testing awaits every member of the Church.[[96]](#footnote-96) How do we prepare for this? We remain focused on the word of God, and we resolve to allow nothing to preempt what it teaches.[[97]](#footnote-97) We recognize the lie that the grace of God expressed through Jesus Christ is not enough for us.[[98]](#footnote-98) And we allow the truths of Scripture to guide each decision and each action that we take.

But… it will always come back to Jesus. As the Spirit works in our lives we come to recognize that Jesus is enough, that we do not need anything added, and that in fact we are liberated from the stress, pressure, and fear that adding to the Christian message creates.[[99]](#footnote-99) The hard work that we’re called to is to *be grasped daily by the fact that God’s love for us in unconditional*, and simply living in vital connection to our Lord is enough.[[100]](#footnote-100) John 15:4 ~

4Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.[[101]](#footnote-101)

This isn’t about learning facts, it means growing in our love for Him, and growing in our dependence on Him, and then living in an ever increasing awareness of His presence.[[102]](#footnote-102) That will invariably bring you back to the Spiritual Disciplines.

1. Michael Hodgin, *1001 More Humorous Illustrations for Public Speaking*, (ZondervanPublishingHouse, Grand Rapids, MI.: 1998), 266. [↑](#footnote-ref-1)
2. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Jn14.6&off=0&ctx=n+we+know+the+way%3f%E2%80%9D%0a~6%C2%A0Jesus+said+to+him%2c) (Nashville: Thomas Nelson, 1982), Jn 14:6. [↑](#footnote-ref-2)
3. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.1Co3.10&off=0&ctx=e+k%EF%BB%BFGod%E2%80%99s+building.+~10%C2%A0l%EF%BB%BFAccording+to+th) (Nashville: Thomas Nelson, 1982), 1 Co 3:10–15. [↑](#footnote-ref-3)
4. Richard L. Pratt Jr, [*I & II Corinthians*](https://ref.ly/logosres/hntc67co?ref=Bible.1Co3.10&off=6&ctx=was+building.%0a3%3a10.+~Paul+developed+more+), vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 49. [↑](#footnote-ref-4)
5. Richard L. Pratt Jr, [*I & II Corinthians*](https://ref.ly/logosres/hntc67co?ref=Bible.1Co3.10&off=6&ctx=was+building.%0a3%3a10.+~Paul+developed+more+), vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 49. [↑](#footnote-ref-5)
6. Richard L. Pratt Jr, [*I & II Corinthians*](https://ref.ly/logosres/hntc67co?ref=Bible.1Co3.10&off=950&ctx=reful+how+he+built.+~This+warning+also+re), vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 49. [↑](#footnote-ref-6)
7. Richard L. Pratt Jr, [*I & II Corinthians*](https://ref.ly/logosres/hntc67co?ref=Bible.1Co3.10&off=950&ctx=reful+how+he+built.+~This+warning+also+re), vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 49. [↑](#footnote-ref-7)
8. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.1Co3.11&off=0&ctx=ow+he+builds+on+it.+~11%C2%A0For+no+other+foun) (Nashville: Thomas Nelson, 1982), 1 Co 3:11. [↑](#footnote-ref-8)
9. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Ro5.12&off=30&ctx=dam%2c+Life+in+Christ%0a~12%C2%A0Therefore%2c+just+a) (Nashville: Thomas Nelson, 1982), Ro 5:12. [↑](#footnote-ref-9)
10. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.1Pe4.5&off=0&ctx=eaking+evil+of+you.+~5%C2%A0They+will+give+an+) (Nashville: Thomas Nelson, 1982), 1 Pe 4:5. [↑](#footnote-ref-10)
11. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Re20.15&off=0&ctx=the+second+4%EF%BB%BFdeath.+~15%C2%A0And+%E2%80%A2anyone+not+f) (Nashville: Thomas Nelson, 1982), Re 20:15. [↑](#footnote-ref-11)
12. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Jn3.16&off=0&ctx=%EF%BB%BFhave+eternal+life.+~16%C2%A0p%EF%BB%BFFor+God+so+love) (Nashville: Thomas Nelson, 1982), Jn 3:16. [↑](#footnote-ref-12)
13. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Ac4.11&off=0&ctx=e+before+you+whole.+~11%C2%A0This+is+the+g%EF%BB%BF%E2%80%98st) (Nashville: Thomas Nelson, 1982), Ac 4:11–12. [↑](#footnote-ref-13)
14. Richard L. Pratt Jr, [*I & II Corinthians*](https://ref.ly/logosres/hntc67co?ref=Bible.1Co3.11&off=352&ctx=han+%E2%80%A6+Jesus+Christ.%0a~Paul+implied+what+he), vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 49. [↑](#footnote-ref-14)
15. Tullian Tchividjian, *Jesus + Nothing = Everything*, (Crossway, Wheaton, IL.: 2011), 23. [↑](#footnote-ref-15)
16. Tullian Tchividjian, *Jesus + Nothing = Everything*, (Crossway, Wheaton, IL.: 2011), 23. [↑](#footnote-ref-16)
17. Tullian Tchividjian, *Jesus + Nothing = Everything*, (Crossway, Wheaton, IL.: 2011), 23. [↑](#footnote-ref-17)
18. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Jn17.13&off=0&ctx=might+be+fulfilled.+~13%C2%A0But+now+I+come+to) (Nashville: Thomas Nelson, 1982), Jn 17:13. [↑](#footnote-ref-18)
19. H. D. M. Spence-Jones, ed., [*1 Corinthians*](https://ref.ly/logosres/tpc44?ref=Bible.1Co3.11&off=42&ctx=ion+can+no+man+lay.+~Any+%E2%80%9Cother%E2%80%9D+gospel+i), The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 94. [↑](#footnote-ref-19)
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