

- and not the result is at stake in this quote.
3. INSPIRATION TAKEN 21-23.  
 Here is the transfer from argument to exhortation. In one sweeping statement, Paul forbids man as a ground of boasting. The contents of the "all things" which belong to the children of God is found in an unbroken chain which links them with their teachers and the Lord Himself. Here is a true inventory of the possessions of the children of God. All the words listed are anarthrous, but they are definite items for words of this nature do not require an article to be definite.
- About spiritual matters. This is suggested by the three proper names, Paul, Apollos, Cephas. These are all gifts to the church.
  - About terrestrial matters. Here is a broad term. It speaks of the existing order of material things. It is the totality of God's creation around us. Two formidable powers working in the world are mentioned: life and death. The former speaks of force, health, productiveness. The latter of weakness, sickness, and decay. But the children of God hold a condominium with the Lord in these matters (Rom. 14:9).
  - About temporal matters. Here things which stand and things which exist in intention only are listed.
  - About eternal matters. This is the last stroke to the annihilation of all human glory. All finite existence is the believers, but they are Another's even Christ's. All we own is a stewardship under Christ. Christ, in turn, is God's. That is, there is an eternal dependence stated.

Conclusion: When one contemplates the relationships within the Trinity, he avows honor, praise and glory forever and ever. This should disallow all glory for man and the abnegation of selfish thrones. This is the thrill of a Biblical salvation and life. Amen.

BOOK OF FIRST CORINTHIANS  
"Knowledge and Wisdom"  
 1 Corinthians 3:16-23

Introduction

- The information which one possesses is usually detailed as "Knowledge." What a man does with this knowledge is "wisdom." Both are needed always!
- To know that the Lord Jesus Christ is THE Foundation upon which all else is built is indeed life-changing (v. 11). Nothing can be the same when one knows this. He is wise who acts upon this knowledge and lives in its pure light!
- Those who build rightly on this Foundation are alerted to the whole subject of rewards as set forth in the Word (v. 14). But there are cases when men don't build on the Foundation and this is a horrible situation. In this case, there is an attempt to destroy the construction! This demands forceful treatment. The major arguments against it are these:-

- INFORMATION KNOWN vv. 16, 17.
  - About believers. Paul uses the asyndeton construction due to his intense emotion as he realizes that workmen may not only build badly, but actually destroy construction which has already been undertaken! But further, Paul notes that the believers are the "temple of God." The Greek term used here denotes the holy place and the most holy place and not the general sanctuary or temple at large! Christians are a building no less sacred than these special places! Don't those who seek to do it ill and harm realize this (verb for "know" is innate knowledge). But even more than this--God inhabits the believers! He dwells in them! To render this as "among" is not strong enough. Hence, believers are of the quality of the most holy place to God and therefore He deigns to dwell in them!

- About judgment. Here is a strong word indeed. It

may be one of the hard sayings of our Lord for many. The previous verse is the minor portion of the syllogism and this one carries the major one. The conditional clause is first class, hence assumed to be true. The essence of the verse is that as one treats the house of God, so shall he be treated! What a warning!

The verb "defile" means to "destroy." It is a forceful word meaning to "corrupt morally, deprave, injure in character, destroy." Corinth had moral problems, party schisms, and false teaching. All are covered by this verb. The injury suggested actually is desecration of the habitation of God Himself!

The proper name "God" is at the end of the conditional clause. It closes the warning with awful dignity (cf. 1 Thess. 4:6; Rom. 12:19).

The height of indignity imposed here is graduated by the fact that the believers are an "holy temple." The "which" is a qualitative pronoun referring to both of these words. They pulsate with the very inviolability of God Himself!

Question must be raised as to whom Paul was speaking when he wrote these words under the inspiration of the Spirit. Here were people who were intent on disorganizing the local Body of Christ, poisoning its spiritual and moral life, and compromising the truth of the Word of God. Some have felt these must be "natural men" (2:14) and those unsaved. This may be true. However, one favors the persuasion that their lack of identity points to the fact they may also have been among the carnal ones (3:1-4). Any church needs the general warning because of the power of the flesh (cf. Phil. 3:2).

## 2. INSTRUCTION GIVEN vv. 18-20.

a. About deception. Another asyndeton testifies to Paul's keen emotion and filled heart. The deception is linked with what follows. Partisans can so easily become hypnotized to believe

that their own frenzied devotion to the truth is right. The present tense with the negative supposes some at Corinth were guilty of doing this self-deceiving act.

b. About wisdom. A first class condition is again employed here. Succinctly the problem was one of affection to the philosophy of this world! Paul had repudiated this earlier (chap. 1) and now he affirms that this is at the bottom of the problems at Corinth.

The fact that self-deceit is at the vortex of the problem is marked by the verb "seemeth." This really means "seemeth to himself." This is a danger natural to those advanced in the intellectual habitats of which there were a few in Corinth (1:26). There is a wisdom of the world and a wisdom of God. The latter is bound up in the Person and Work of Christ. They are worlds apart. One cannot be in both spheres. Those wise before the Lord are the world's fools, and vice versa. To be wise among the saints, one must accept the foolishness of the Cross and with this become a fool in the eyes of the wise world! Paul was crazy in the eyes of the world, but oh how wise among us (cf. 4:10; 2 Cor. 5:13; Acts 26:24). We are called to be fools and a Criminal for our Master!

To justify the necessity for dying to the wisdom of the world, Paul quotes two passages from the O.T. Some object to the "proof text" sort of argument, but is used constantly in the Bible by the Holy Spirit. If it is good enough for Him, it should be for me! The first quote is from Job 5:13 (Job is only in the NT here and Rom. 11:35). Paul changes the O.T. verb and uses one which means to "close the fist upon" hence to "grab with the hand." The wisdom of this world is utterly powerless to reach the ends at which it aims, hence it is vain from the standpoint of utility. The second quotation is from Psa. 94:11. The word "thoughts" is "reasonings" and points to the utter emptiness of human wisdom. The essence