

1 Corinthians 3

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Tape #8138
Pastor Chuck Smith

Turn now in our Bibles, to 1 Corinthians chapter three, as we continue this study through the Word. Now at the end of chapter two, Paul was talking about the natural man, that is the unregenerate man, the man of the world, a man who is not born again, a man who has the nature of Adam, the sinful nature and is governed by that sinful nature. And he tells concerning the natural man, that he doesn't receive the things of the Spirit of God. They are actually foolishness unto him. He can't know them. He doesn't have any Spiritual comprehension. However, the Spiritual man, now the Spiritual man is the man who has been born again of the Spirit. His spirit has come alive. Paul said and you has He made alive who were dead in your trespasses and sins. God, in His grace has brought you into this Spiritual life. You have been born again by the Spirit of God into a Spiritual life. Contrasted with the natural man that doesn't understand the things of the Spirit, they are foolishness unto him. The Spiritual man understands all things although he himself, is not understood by the natural man. So having introduced the natural man contrasted with the man who has been born again, the spiritual man, he now talks about the carnal man.

And I, brethren, could not speak to you as to spiritual people (That is unto the spiritual man, a man who is governed by the Spirit, walking after the Spirit. I couldn't talk unto you as unto a spiritual man.) *but as to carnal, as to babes in Christ.* The difficulty that Paul had. He wanted to write to them about spiritual things, but they weren't able to receive it. He had to write to them the simple, baby, kind of things. As we go through the epistle of 1 Corinthians, we find that basically, it is a corrective epistle. Paul is correcting all of the faults that existed there in the church in Corinth. So one after another, he is dealing with the problems that were there in the church, because they were still babes. They should have grown. They should have developed. There should have been spiritual maturity by now. He's writing four years after he had ministered to them. And yet they were still in a spiritual state of infancy. So Paul said, I couldn't write to you as unto the spiritual man, but as unto carnal even as unto babes in Christ. The carnal Christian, the man who has received Jesus Christ, who has believed in the Lord for salvation, but he is still controlled by his flesh.

If you will read Romans chapter seven, you will read a classic description as Paul talks about the battle he was having with his flesh nature. He relates how that he found this perverse law within him, that whenever he wanted to do good, evil was present. And the inability to do the good that he desired to do, also the inability to not do the things he didn't want to do. And then he comes from chapter seven where he cries out, Oh wretched man that I am, who shall deliver me from the body of death to the glorious praise and thanksgiving unto God for the life and the spirit? He was coming out of carnality and into a spiritual walk, a spirit controlled life. So Paul talks in Galatians five about this war that is going on within us, as the flesh is battling against the spirit and the spirit against the flesh, these contrary forces within the believer.

Now there are some who never conquer over the flesh. They still have manifestations and characteristics of the fleshly life. They haven't matured. They haven't grown. They haven't developed in their spiritual walk. So Paul calls them babes. But he declares them "in Christ". Now there are those who say there is no such thing as a carnal Christian, that's a misnomer. And yet Paul calls them babes in Christ.

He said, ²*I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able;* You haven't grown. You haven't developed. You are still in an infant state of spiritual development. Never growing beyond the first principle.

In the Book of Hebrews, chapter six, the author said let us lay aside the first principle of the doctrines of Christ, the repentance from dead works, the laying on of hands. And let us go on, he said, into maturity. Let's grow. Let's develop.

Now it must be admitted that many times the spiritual infancy of the believers lays at the fault of the pastor. And I have to admit that for the early years of my ministry, I helped keep people in spiritual infancy.

I was not teaching them the whole counsel of God. I had topical sermons. They were my favorite topics. But it wasn't really designed to bring consistent, spiritual growth.

I found myself, often times, exhorting the sheep in a very condemning way. To be honest, I was beating the sheep. I was trying to exhort them unto good works and unto faithfulness and all of this, but I wasn't actually teaching them so they could grow up. Their spiritual infancy was my fault. As I would be castigating them for their failure to be a witness for Christ and to do the things that the Lord would have them to do as born again believers, I would be laying it on them. As the lash was coming down on their backs, their heads would go down. I was laying guilt trips on them like you can't believe. And the poor things, for what I was saying was basically true. And they knew it, so they would take the lashings, their heads would go down as I would lay on the lashes. In their hearts I'm sure they were saying, God, I'm a failure. I know I'm a failure. I'm sorry I'm such a failure! But this preacher doesn't give us the kind of food that will make us grow! You can only grow spiritually through the Word of God and through the whole counsel of God.

Paul the apostle, when he met with the elders of Ephesus on his way to Jerusalem, as Paul talked to the elders, he said I am innocent of the blood of all men for I have not ceased to declare unto you the whole counsel of God. And it's rare when you can find a church that teaches the whole counsel of God. So that is why we have chosen to go through the whole Bible, because when I take you through the whole Bible from Genesis to Revelation, I can then say I have declared to you the whole counsel of God! I haven't skipped anything. We even read some of the genealogies. I've declared to you the whole counsel of God because we've gone from Genesis to Revelation. That is what developed spiritual growth. Now the tragedy with the church in Corinth was that Paul could not give them meat, that which develops strength. He was still, he said, having to give them milk because they haven't been able to take meat.

Even now, he said, you are not able ³*for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?* So the marks of carnality, jealousy, strife, and divisions, we see so often in the church, these canker worms, eating and destroying a church. These, jealousies, envying, striving, and the divisions, that come from them. And as long as the things exist, are you not carnal because they are marks of carnality?

⁴*For when one says, "I am of Paul," and another, "I am of Apollos," are you not carnal?* This perhaps, was the beginning of denominationalism as they began to divide into their little party groups. We are of Paul. Well, we are of Apollos and they began to divide. It really doesn't take much to bring division within the body of Christ, unfortunately. The body of Christ has been fragmented through the ages. Each denomination is a manifestation of the fragmentation of the body of Christ. It is tragic but that in most cases, those who are bound in a denomination, feel that theirs is the only true denomination.

Years ago, when I was involved in a denomination, the supervisor was talking to us about a church that he wanted us to take or that we were going to take. Because it wasn't very far from a church that I had previously pastored, he said, we don't want you trying to draw people from that church over to your church, now. I assured him that I had no intention of endeavoring to do so. I said most of the people that went to that church when we were pastoring have since left that church, so I have no intention of trying to draw anybody out of that church over to where I'm going to be. Even the couple that we were so close to, our ex Sunday school superintendent, I said, they go to the Nazarene church now. We're not even going to try to get them. Oh, well, if they are Nazarenes, you know, then that's different. Then they are fair game. But the body of Christ doesn't grow by transferring people from one denomination to another. It grows when we go out into the world and we preach Christ and we bring in the law to find the redeeming grace of God through Jesus Christ. That's where the church and the body of Christ grows! There are some people that only try to feed off the church. They try to feed off of another ministry. Paul was determined that he was going to preach only where the gospel wasn't known. He didn't want to build on another man's foundation. But it happened in Corinth. There were those who were saying, we're of Paul, well we're of Apollos. But Paul said, that is a mark of carnality. This business of sectioning yourself off into little exclusive kind of groups.

Paul asks the question, ⁵*Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one?* All they are, are servants, by whom you believed. It's the Lord who has done

the work.

⁶I planted, Apollos watered, but God gave the increase.

Now Paul goes on to say, *⁷So then neither he who plants is anything, nor he who waters, but God who gives the increase.* *⁸Now he who plants and he who waters are one,* Paul is saying there is no division between Apollos and I. We are one. I planted and Apollos watered, but God is the One that gave the increase. He that plants is nothing. He that waters is nothing. It's God! That is where we want to center our devotion and our commitment, not to a man, not to a ministry, but to God. Paul said we were only the instruments. I planted. Apollos watered.

It is true that after Paul left Corinth, he went to Ephesus. Apollos went from Ephesus to Corinth. Now Paul had established the church in Corinth. Paul planted the church there. Apollos followed Paul. He watered that Paul which had planted. There, developed a church. There was growth in the church in Corinth. The interesting thing is that Apollos planted in Ephesus. When Paul came to Ephesus, he found certain disciples. For Apollos was a man who was mighty in the Scriptures, powerful. He knew the Scriptures well. He was able to prove from the Scriptures, that Jesus was the Messiah. Paul came to Ephesus and there in Ephesus, Paul watered what Apollos had planted. It's interesting how that in some places, God may have us planting, and in another place God may have us water that which is planted.

Many times you plant the seed in a person's heart. You witness to them about Jesus Christ. You live the life of Christ before them. And the seed is planted. Maybe you move on or they move on and they come across someone else who again shares with them. And they accept the Lord! Now you planted the seed. Someone else sort of reaps from what you planted, but in God's accounting, the one who plants, the one who waters, the one who reaps, all will share in the reward. He who plants is nothing. He who waters is nothing. We need to focus on God. He is everything! Paul is again affirming the oneness that he had with Apollos. We are one.

and each one will receive his own reward according to his own labor. *⁹For we* (He is talking about Apollos and himself.) *are God's fellow workers;* We're just servants. We are laboring together. Paul had no desire to establish a denomination. We are just laboring together. He had no desire to have any kind of a division or those following after him or those following after Apollos. Follow after God! Don't look to man. Look to God.

For, he said, *you are God's field,* That is, you are God's orchard or literally, the tilled field, the cultivated field. The field belongs to God. Paul said, I came and I planted in it. Apollos came along and he watered in it. But it was God who gave the increase because it's His field.

you are God's building. So he uses these two analogies to describe the church. It's God's garden. That an interesting analogy. You remember where God first communed with man. It was in a garden. He had given the garden to Adam. He said, cultivate it. Develop it. Dress it. And God would come and commune with Adam.

It's interesting that he would make an analogy to a garden because the Bible speaks about our bearing fruit. Jesus said, I am the vine. You are the branches. Every branch in Me that brings forth fruit, it's cultivated that it might bring forth more fruit. Now, He said, you are clean through the Word. So the idea of the garden, the fruit of the Spirit. God's purpose for a garden is to enjoy fruit. Why do you plant a garden? Because you want to enjoy the fruit of the garden. And so God's garden, you are God's garden. He desires to come and enjoy the fruit of His garden. And the fruit of the Spirit is love and joy and peace and longsuffering. This is so important!

Jesus wrote to the church of Ephesus at the close of the century. Jesus said to the church at Ephesus, you've got your works, your discernment, but you have left your first love. Remember from which you have fallen. Repent. Do your first works over or else I'm leaving. If He doesn't find love in His garden, He doesn't want to stick around, if He doesn't find the fruit, that He desires, which is love, which manifests itself in joy, which results in peace, which develops longsuffering and patience and gentleness and goodness and meekness. That's what the Lord looks for, when He comes to the garden.

Now the second analogy is you are God's building. The church of Jesus Christ is the building of God.

¹⁰*According to the grace of God which was given to me, as a wise master builder* (The Greek word is the basis for our word, architect, the one who designs and in the Greek, the one who builds.) We are a wise master builder.) *I have laid the foundation, and another builds on it.* You are the building of God. I came along. I laid the foundation. It's similar to, "I planted." Apollos watered. I laid the foundation. Apollos came along. He built on the foundation that I laid.

But let each one take heed how he builds on it.

Now, for the foundation of the building, the church of Jesus Christ, there is only one foundation. ¹¹*For no other foundation can anyone lay than that which is laid, which is Jesus Christ.* He is the foundation for the church!

The Catholics have made a serious error when they say that the church is built on Peter. That Peter is the foundation of the church. They get that from the sixteenth chapter of Matthew (Matthew 16:13-18), where when Jesus said to His disciples, whom do men say that I am. They told Him the various theories that were going around. He said, who do you say that I am? Peter answered and said, you are the Messiah, the Son of the living God. Jesus said unto him blessed are you, Simon bar Jonah, for flesh and blood has not revealed this to you, but My Father, which is in heaven. I say unto you that you are Peter and upon this rock I will build My church and the gates of hell shall not prevail against it. So they say, Jesus said to Peter, upon this rock I will build My church. The gates of hell shall not prevail against it. And thus Peter is the rock upon which the church has been built. There are two Greek words employed here in the text. Jesus said, you are *petros*. *Petros* means a little pebble. And upon this *petra*, solid, massive, el capitan, I will build My church. And the gates of hell shall not prevail against it. It wasn't Peter, but it was the confession of Peter concerning Jesus, that You are the Messiah, the Son of the living God. That is the foundation upon which the church is built, that Jesus Christ is the Messiah, the Son of the living God! That's the foundation for the church.

As Paul declares here, no other foundation can any man lay than that which is laid, which is Jesus Christ! Paul says I'm a wise master builder. I have laid the foundation. The foundation for the church is Jesus Christ! There is no other foundation. But be careful how you build on that foundation. And it is interesting and amazing what has been built what has been built through the years on that foundation.

¹²*Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw,* Valuable building materials—gold, silver, precious stones. These are permanent building materials, contrasted with the wood, hay, and straw.

Remember the three little pigs and the big bad wolf? And the one made his house out of straw. And the other out of sticks, but the wise little pig built his house out of bricks. And the big bad wolf came. He said let me in, let me in. Not by the hair of my chinny, chinny, chin. I'll not let you in. I'll huff and I'll puff and I'll blow your house in. And he huffed and he puffed and blew in the house of straw and the house of sticks, but he couldn't blow in the house of bricks.

The type of building material that has been built on the foundation and it should be noted that there have been all kinds of structures, built upon the foundation that are of poor materials, built upon emotionalism, built upon fad-ism. So through the church, we see works that have not lasted. Though they were built on the solid foundation, there were crummy building materials. Too much sand, not enough cement. And in the crisis, the work collapsed because they, many of them, were built upon a man's personality. They were buildings that were erected for a monument to some man. It didn't last.

The kind of materials that you build with, he said ¹³*each one's work will become clear; for the Day will declare it,* (That is the day of the Lord.) *because it will be revealed by fire; and the fire will test each one's work, of what sort it is.* ¹⁴*If anyone's work which he has built on it endures, he will receive a reward.* ¹⁵*If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.* One day our works are to be judged as to what sort they are. They will be judged, among other things, by what motivated us to do it. Did I do it for the praise and applause of man? Or did I do it for the glory of God? What was my motive? What was the bottom line?

Jesus, in the Sermon on the Mount (Matthew 6:1-4), said, take heed to yourselves. Watch it, that you do

not your righteousness before men, to be seen of men. Be careful that this isn't the motive behind what you are doing, to receive the accolades, to receive the praise, to receive the glory of man. Be careful that you don't do that. Because He said, if that is your motive, then you have your reward.

Then He talked about what we gave and the motive behind how we gave it. How we prayed and then how we sort of dealt with our flesh, fasted. Be careful, He said that you don't do these things to be seen of men. That men might look at you and say, oh, isn't he righteousness? Oh, isn't he holy? Jesus said, let your light so shine before men that when they see your good works, they will glorify your Father, which is in heaven. Don't do anything for vain glory.

I've mentioned before how that when we went to pastor a church there on the table in front of the pulpit, was a beautiful bouquet of flowers. One of the board members had invited us to lunch that day. He said, pastor you made a mistake this morning in the service. I said, oh? He said yes, you didn't acknowledge that beautiful bouquet of flowers. If you want those flowers to be there Sunday after Sunday, you better acknowledge them. I said, well, you voted for me as your pastor and you really don't know what you got, because I'm not in the habit of praising people. I want them to receive the praise of God. I don't want to rob them from the blessings that God gives to those who do things for the Lord. He said, well, don't say I didn't warn you. The next Sunday the beautiful bouquet of flowers was there again. I still did not acknowledge them. That was the last bouquet I saw.

The Bible tells us that when we give to God, it should never be out of pressure. It should never be that we feel constrained. That God loves a cheerful giver. If you can't give to God, cheerfully, then you are better off not to give. God does not want anything that you give to Him that you feel constrained or compelled or you feel pressured or you feel like, yuck, I've got to give this. God doesn't want it! You might as well keep it, you are not going to get rewarded for it anyhow. People build and people do things many times with false motivation. That is stubble or straw. When those works are tried in the fire, they will be consumed. They have not done any works for God that have lasting value as far as reward is concerned. They have already many times received their reward because you can do things in such a way as to draw attention to yourself and to draw praise and adulation and honors and all. You do things where that's what you are looking for. That's what you'll get. That is all that you will get because those works will be consumed by the fire of God's judgment. The things that endure this day of judgment when our works will be tried by fire. Those which endure the fire, you will be rewarded for those. The works that have been done through the motivation of being constrained by God's love.

As Paul said, for the love of Christ constrains me. And that constraining love of Jesus Christ in my heart that causes me to go the extra mile, to push a little further, to do a little more for my love for Him, my great love for Him. I don't count it as a sacrifice. I don't see it as a sacrifice. I don't see it as a hardship, but a joy, a blessing, a thrill and honor that God has allowed me to serve Him in such a capacity!

Those works, enduring the fire, Paul said, we will be rewarded for. But if a man's works are burned, he will suffer loss. A loss of what? The loss of the reward.

Now salvation is a gift of God. It has to be received as a gift. There is nothing you can do to earn your salvation. But the rewards are a result of your works for God that are done in righteousness with proper motivation. And those works that you do for Jesus Christ. You will receive a reward for those. Salvation is not a reward, it is a gift of God. But because I've received this gift of salvation, I'm so amazed that God would love me and that God would redeem my soul from hell and that God would give me a place in glory with Him, that there is nothing too great that I'm not willing to attempt for Him because I love Him.

We sing that chorus, I will serve you because I love you! That's the key! That's the motivation. Those are the works that God will honor and you will be rewarded for. Now the person who has done works under different banners or for different purposes, for glory unto themselves and all, those works will be burned, but they will be saved as though by fire. They will come through. God doesn't wipe them out. He just wipes out their works, which were done with improper motivation.

Now Paul says, ¹⁶*Do you not know that you are the temple of God* (Now he talks about the building of God, and this building is the temple of God.)

and that the Spirit of God dwells in you? Every child of God, every born again believer, has the Spirit of

God dwelling in them. You are the temple of God. The Holy Spirit is dwelling in you. Paul is saying, don't you know this?

Now in chapter six, Paul says much the same thing. In verse fifteen (1Corinthians 6:15-20), he said, "Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not!" Don't you realize that your body is a part of the body of Jesus? A hand, a foot, an ear, an eye, you all make up the body of Christ. Now shall I take a part of Christ and join it with harlot? He cries out, God forbid! "Or do you not know that he who is joined to a harlot is one body with her?" For through the act of intercourse, the two are made one. "But he who is joined to the Lord, is one Spirit with Him. Flee sexual immorality. Every sin that a man that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit? (Now he has told us the body is temple of God. It is the temple of the Holy Spirit, which is in you.) who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's." Your body is the temple of God. The Spirit of God is dwelling in you.

¹⁷*If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.* You are the temple of God. But if you defile the temple, the body. A difficult passage because what constitutes defiling the temple of God?

It is this passage of Scripture that causes many to teach that suicide is an unpardonable sin. It is defiling the temple of God. I personally do not agree with that belief or with that interpretation. All manner of sin, Jesus said, shall be forgiven. The only sin which cannot be forgiven is that of the rejection of Jesus Christ. I believe that many times when a person by circumstances or whatever, is driven to the point of actually taking their own life that they are really not responsible for that action. That it is an irrational act. A person at that point many times is not really responsible for their actions. Now, let me hasten to say that I believe that suicide is one of the cruelest things a person could ever do because it always leaves such total torture and pain for the family that is left. It's interesting how that death always seems to bring guilt feelings. Maybe I could have avoided their death if I had just one this. If this had happened, maybe they wouldn't have died.

When my father and brother were coming in my brother's plane from Victorville on a stormy night. When they didn't show up at the appointed time at the Orange County airport, we went home. We received a phone call. They said we got on the wrong vector, we ended up in San Diego. We are refueling. We are flying back to Orange County. They never made it to Orange County, but they crashed at San Onofre. For months I was tormented by the thought, why didn't I say, just get a motel. Spend the night. It's stormy. Don't try to fly in the storm. You don't need to come home. Why, didn't I, oh why didn't I? I know I could have saved them maybe, you know, you are tormented by this.

But even worse is when a person commits suicide. The torment, the torture, in the minds that are left behind is almost unbearable. And thus it is an extremely cruel thing to take your own life because it makes everybody so guilty tormented. Some people say that if you defile your body, which is the temple of God, that God will destroy you. And that suicide is defiling the temple of God.

This is the Scripture that many people use to condemn smoking cigarettes. It's defiling the temple of God. But let's be consistent, that chocolate bar isn't that healthy either. You say, oh on, you've gone to meddling now, man. Cokes are really aren't that good for you. We do many things that are not really healthy, so to be consistent you'd have to go all the way along. I believe the defiling is something that Paul is bringing up and amplifying in the same context in chapter six, fornication, sexual impurity, these are the things that defile the body of Christ. Because the temple of God is holy. He's not really talking about the physical aspects, but as he is the moral aspects. The temple of God is holy. Which temple you are. So we keep our bodies pure. We keep our bodies holy. We do not use them in unholy practices.

¹⁸*Let no one deceive himself. If anyone among you seems to be wise in this age, let him become a fool that he may become wise.* Paul talked about how that the world by wisdom knew not God. The Psalmist said, the fool has said in his heart, there is no God. Paul said, professing themselves to be wise they became fools, because they worshipped and served the creature rather than the Creator, who is blessed forever. So don't

let anybody deceive you. If a person seems to be wise in the world and there are many people who are wise in this world, worldly wisdom, but they need to become in a sense, a fool, that they might be truly wise. I'm amazed, always amazed, at what foolish things wise men can do, once they reject the truth of God.

Now the preaching of the cross is to them that perish, foolishness. But unto us who are saved, it is the power of God to salvation. If you seem to be wise in this world, you have your Ph.D. and the rest, you need to become as a child in order to enter the kingdom of heaven. To just a simple faith and trust in Jesus, which to the wisdom of the world is foolish but you discover it is the true wisdom. It is the wisdom of God. It is the plan of God whereby man can be saved from the destruction that is caused by his sin.

¹⁹*For the wisdom of this world is foolishness with God. For it is written, "He catches the wise in their own craftiness";* Now that passage of Scripture is found in Job, chapter five. It is Eliphaz's response to Job as he declares to Job, he takes the wise in his own craftiness. It is interesting to me how that the Old Testament Scriptures formed the foundation for the New Testament teaching. And that these men in the New Testament, Paul, Peter, John, the others, were so completely knowledgeable of the Old Testament Scriptures. There are those who say well, we are a New Testament church of Christ. We don't really need the Old Testament. If you don't know the Old Testament, you don't have a foundation for the New Testament. You find over and over the quotations in the New Testament, from the Scriptures. These men had a good grasp of the Scriptures. Here is even from Job, Paul is quoting the statement of Eliphaz. He had a good working knowledge of the book of Job, and Deuteronomy and all of the other books, the Psalms, these books from which he quoted.

Again, an interesting thing, there are what they call the books of the Apocrypha, books that were written between the time of Malachi wrote and Matthew or Mark, whoever's gospel was the earlier. There is a period of about four hundred years. And there were books that were written during that four hundred years period that some of them are history, some of them are fanciful stories. They are called the Apocrypha. They are included in the Catholic Bible. But they are not in our Protestant Bible. Why are they not included in our Protestant Bible if they are accepted by the Catholics as inspired? Well it is interesting that throughout the New Testament there are constant references to the Scriptures, which would be the Old Testament. And there are quotations after quotations from the Old Testament, but these books from the Apocrypha are not quoted in the New Testament. Now surely if they were accepted by Jesus and the disciples, as being inspired, they would have been quoted from, as are the other books in the Old Testament. So one of the reasons why they are not accepted as the holy canon of Scripture is the fact that they are not quoted from by the New Testament writers. There is in Halley's Bible Pocket Handbook, a section called "Between the Testaments." It's a little commentary on the Bible, filled with nuggets and truth. When he gets to Malachi, he has a section that he calls between the Testaments. And in this section he gives the books of the Apocrypha. He gives a little synopsis of the books are about. And he gives you the reasons why it was not accepted as inspired Scripture as is the rest of the Old Testament that we accept. So if you like further information on that, get Halley's Bible Pocket Handbook, or FF Bruce covers that same area too. A lot of people are interested in why the Catholics have more books in the Bible than we do, more than our sixty-six. So you get a good understanding of that.

The wisdom of this world is foolishness with God, for it is written, He catches the wise in their own craftiness. ²⁰*and again, "The LORD knows the thoughts of the wise, that they are futile."* The reasoning, God knows. They are vain.

²¹*Therefore let no one boast in men.* Now we were talking about this earlier. People do things in order to bring glory, to bring adulation. Paul said, God forbid that I should glory, save in the cross of Jesus Christ. Don't glory in men.

For he said, *For all things are yours:* Don't glory and say, I'm of Paul, I'm of Apollos or whatever. Don't glory in men, don't exalt men. So all things are yours, one plants, one waters.

All things are yours: ²²*whether Paul or Apollos or Cephas, or the world (men of the world) or life or death, or things present or things to come--all are yours.* The Old Testament Scriptures, the teaching of Paul, Paul's, Peter's, are not to glory in man. Glory in the One who inspired men to write the Scriptures.

All things are yours ²³ *And you are Christ's, and Christ is God's.*
So, watch out for this carnality, this divisiveness, following after man. But let's follow after Jesus Christ!