

“ALL THINGS ARE YOURS”
1COR.3:21,22
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I. INTRODUCTION

1. In spite of great blessings; in spite of coming behind in no spiritual gifts; in spite of the grace of God which was given them by Jesus Christ, the Christians making up the church at Corinth, who were sanctified in Christ, called to be saints, were plagued by the party spirit, contentions, strife, envying, carnality, and a lack of brotherly love, causing division in the body of Christ, 1Cor.1:11; 3:1-3.
2. They were guilty of thinking of men above that which was written, claiming to be “of” this man or “of” that man, or “of” some other man, being “puffed up for one against another,” 1Cor.1:12; 4:6.
3. They were not “speaking the same things;” they were not “perfectly joined together in the same mind and the same judgment,” as they should have been, 1Cor.1:10.
4. They were not:
 - a. “Walking worthy of the vocation wherewith they were called,” Eph.4:1.
 - b. “With all lowliness and meekness, with longsuffering, forbearing one another in love,” Eph.4:2.
 - c. “Endeavoring to keep the unity of the Spirit in the bond of peace,” Eph.4:3.
 - d. Maintaining, nor seeking to maintain, the unity for which Christ prayed in Jno.17:20,21.
5. They were reprimanded for their:
 - a. Party spirit.
 - b. Divisive ways.
 - c. Carnality.
 - d. Foolish pride in seeking the wisdom of the world rather than the wisdom of God in the gospel.
 - e. Claiming to be “of” men, which, in fact, means “belonging to” men, and thus glorying in men, rather than in the Lord.
6. In Ch.3:16,17, Paul reminded them:
 - a. “That ye (the church at Corinth) are the temple of God”
 - b. “that the Spirit of God dwelleth in you”
 - c. “If any man defile the temple of God, him shall God destroy”
 - d. “for the temple of God is holy, which temple ye are.”
7. In Ch.3:18-23, verses which include our text, Paul zeroes in on the root cause of their problems: that of foolish pride, self-deception and worldly wisdom,

resulting in division within the church, and reveals two all important things to them:

- a. The foolishness of glorying in men: “For all things are yours”
 - b. How to solve the problems in the church at Corinth:
 - (1) Watch and avoid self-deception, v.18a.
 - (2) Renounce worldly wisdom, vv.18b-20.
 - (3) Renounce glorying in men and tells **why**, vv.21-23.
8. His inference is this: In view of the fact that “all things are yours,” why would you claim to be “of” men, or to “belong to” men, when these men who are God’s servants, plus all other things, are yours?
9. It is that “**why**” which is the burden of our present study: “All things are yours”

II. DISCUSSION

A. 1COR.3:21a: “THEREFORE LET NO MAN GLORY IN MEN.”

1. Renounce glorying in any man – apostle, preacher, Pope, or any other!
2. To glory in men, in effect, means to trust men more than, or rather than, the Lord. It means to believe, teach, trust, follow the doctrines of men as the answer and source of spiritual life and blessing, in the work and worship of the church.
 - a. No man should be so glorified!
3. Paul’s calling upon them to renounce glorying in men draws us to the conclusion of what he has been saying in the whole of chapter 3, and condemning in the entirety of chapter 1 through 3.
4. Because any man God has ever used in his scheme of human redemption, whether inspired preachers and/or apostles, such as Paul, Peter and Apollos, or present-day uninspired preachers, who faithfully preach the word, are only God’s servants.
 - a. And because human reason is unequal to divine revelation, let no man glory in men.
 - b. “He that glorieth, let him glory in the Lord,” 1cor.1:31 (Jer.9:24); cf. 1Pet.4:11.
5. To glory in men, in this context, probably means to boast in one’s claimed relation to a man, i.e., to be “of”. Cf. 1Cor.1:12; 3:4.
6. However, we are, in fact, glorying in men anytime we teach and practice for doctrine the commandments of men. Cf. Mt.15:9; Col.2:20-23.
7. One reason we should not glory in men is stated in the next part of v.21.

B. 1COR.3:21b: “FOR ALL THINGS ARE YOURS”

1. This assigns a very good reason why we should not glory in men.
2. Surely, from this clause they can see the utter foolishness of glorying in men.
3. This clause assigns a reason why, and introduces the thought, which is completed in the next verse (v.22), that all things in God’s plan of human

redemption belong to and work for the benefit of the church, or for those who by faith accept and faithfully follow God's plan of salvation.

4. Note: Not "some things," but "all things are yours"!

5. Thus in v.22 he reveals what the "all things" include.

C. 1COR.3:22: THE SPECIFICS OF THE "ALL THINGS" WHICH "ARE YOURS"

1. "Whether Paul, or Apollos, or Cephas," they are yours," v.22a.

a. It was utter folly to say as they were saying, "I am of Paul;" "I am of Apollos;" "I belong to Paul," or "I belong to Apollos."

b. It was utter folly to make such a claim because, in reality, it was the other way around, as v.22a says.

(1) For them to be "of" or "belong to" Paul two things had to have been true, neither of which was, 1Cor.1:13.

(a) Paul had to have been crucified for them.

(b) They had to have been baptized in the name of Paul.

c. Paul could truthfully and scripturally say they are yours because apostles, preachers, prophets, elders, teachers, each of whom God had set in the church, are his servants and belong to the church, not the church to them, 1Cor.12:28; 3:4-7; 4:1.

(1) All of these, as God's servants, are yours, with all their talents, gifts and labors.

(2) The most eminent among them is but "a steward of the mysteries of God," appointed of the Lord to dispense them in calling you out of the world and guiding you in the service of his Son from earth to heaven, from here to the hereafter.

(3) They are Christ's servants. And they are yours for his sake, 2Cor.4:5; Eph.4:11,12.

(4) All such are appointed of God to serve the church, not to be served by the church. Cf. Mt.20:20-28.

(5) According to Heb.1:14, even angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation."

d. They are yours because such preachers are sent forth to save you, delivering you from darkness to light, and from the power of Satan unto God," Ac.26:15-18; 1Cor.3:4-7; 2Th.2:13,14.

e. They are yours because they have been set in the church for the "perfecting of the saints," to bring them to full maturity, and to help prevent their being carried away by false teachers and false doctrines, i.e., to help keep you saved, 1Cor.12:28; Eph.4:11-14; Ac.20:28-32; Heb.13:17.

- f. They are yours, not in the sense that the church owns the preachers and completely controls them, but in the sense that they are there to serve the church as servants of God. Cf. 1Cor.11:1; Gal.1:10; 4:16; 1Tim.1:3; 2Tim.4:1-5; Tit.2:15.
2. “Or the world”
- a. The whole world and all that it contains is yours: the sun, the moon, the stars, the rain, the earth, the forests, the very air we breathe, and the produce of universal nature is for our good, 2cor.6:10; 1Tim.4:4,5; Jas.1:17.
 - b. The world is yours, or belongs to the church because:
 - (1) It exists and subsists for the usefulness of the individual saints and for the church or the saints collectively.
 - (2) Think of the multitude of ways the world serves us as God’s people.
 - (3) But, in reality, the world only serves us properly when we properly use the things of the world.
 - (4) And only the true Christian can or does properly use all the things of the world – including its material wealth.
 - (a) The non-Christian, the one who denies God or rebels against God generally lets the world use him or he is possessed by the world.
 - (b) Generally, the rich man’s possessions possess him!
 - (c) 1Jno.5:4,5; 2:15-17.
 - c. Mt.5:5: “...for they shall inherit the earth”
 - (1) Mt.6:33.
 - (2) Psa.37:9,11,22,29,39 – “the highest blessings”; “the sum of all blessings”; “possess peculiar blessings”
3. “Or life, or death”
- a. “Life,” with all it has to offer that is good belongs to the believer. Jas.1:17.
 - b. Death has no sway or hold over the believer. Rather, the believer holds death in his grip through Jesus Christ. Death has been conquered by Christ, Jno.3:16; 5:24; 11:25,26; 1Th.4:13-18; 2Pet.1:10,11; Rom.8:37.
 - c. Therefore, both life and death belong to the believer, i.e., they serve his needs here and hereafter.
 - d. If the believer lives, his life is given to the service of the Lord first and foremost, Mt.6:33; 16:24-26; Lk.10:27.
 - (1) Life, therefore, belongs to the believer because it is used by him to exalt and to glorify God, 1Cor.10:31; Mt.5:16.

- (2) Life is ours because of all the blessings of God it affords us in God's service.
- e. "Death" is also said to be among the number of the believer's possessions
 - (1) Terrible as it is to the unbeliever. It ceases to be so for the believer
 - (2) Death is the door to paradise to the believer, Lk.16:22-25.
 - (3) Though the worldly shun death as the plague and have no hope beyond the grave; to the believer death is not a dread nor a cause of fear.
 - (4) The believer has no real fear in death (he can only fear the unknown aspects of it) for he knows that it brings union with God. Cf. Eccl.12:7; Phil.1:20-24; 2Cor.5:1,2; Heb.2:14,15; 1Th.4:13-18; Psa.116:15; Psa.23.
 - (5) From the moment one becomes a Christian death's sting is drawn (1Cor.15:55-58), and each one can say with truth and confidence, "For me to live is Christ," and may with the fullest assurance add, "And to die is gain," Phil.1:21. Cf. Rom.8:16-18.
 - (6) However it may come, it is to the true believer a termination of all life's sorrows and the consummation of all his joys.
 - (7) Death is ours because it brings release from the frailties and sufferings of this physical body, cessation of any and all persecutions we may have had to endure here, and seals our destiny with God and the redeemed of all ages in heaven!
- f. Both life and death are yours because the believer is prepared for both; for both here and hereafter; for all present and future judgment.

4. "Or things present, or things to come"

- a. The contrast in these words is between what now exists and what later will come while here on the earth.
- b. All things, whether referring to world conditions or to personal circumstances, are yours and are to be and can be used in the believer's service to the Lord in his glorying in him.
- c. They exist for the believer's use to God's glory, and hence belong to him, Time will not change this fact. Cf. 1Cor.10:31; Eph.3:21; Rom.8:16-18; Tit.3:7; 1Pet.1:3-5.
- d. Even if this refers to the here and the hereafter, it still holds true.

D. 1COR.3:22b,23a: "ALL ARE YOURS; AND YE ARE CHRIST'S"

1. "All are yours," v.2b.

- a. That we may be reassured of the truth of the preceding claims, the affirmation is renewed and or repeated: "All are yours."

b. Here he reverts to what he stated at the end of v.21, thus emphasizing that all he has mentioned between must be understood as elucidating the expression “all things are yours.”

(1) Everything mentioned belonged to and served the Corinthian church in their service to God, not because of who or what they were as Corinthians, but because of who and what they were in Christ, or because of their relationship to Christ, which is expressed in the following statement.

2. “And ye are Christ’s”

a. “All things are yours” because “ye are Christ’s,” because you belong to him by right of purchase; because he has redeemed you by his precious blood, Ac.20:28; Rom.14:8; 1Cor.6:19,20; Gal.3:26-29 (Rom.6:3-6); Eph.1:7; Col.1:14; 1Pet.1:18-20; Mt.28:18-20.

b. All that you are; all that you have, are his!

c. When Paul listed the names of those of whom the factions at Corinth claimed to be “of”, who, he said, belonged to the Corinthians, he did not include Christ in that list. **Why?**

(1) Christ did not and could not belong to the church as did Paul, Peter and Apollos.

(2) Rather, the church belonged Christ by right of purchase.

d. Precisely because the church belonged to Christ do these and the other things specified exist for and belong to the church..

(1) Were they not Christ’s, “all things” would not be theirs. Gal.3:29; Rom.8:16,17; Heb.1:1,2.

(2) Without belonging to Christ they would have no more than what the world of unbelievers had: A this world existence with its pressures, tensions, wondering, apprehension, uncertainty, fleshly weaknesses or limitations and problems, with no hope of a better life beyond the grave – only certain death and future punishment of both soul and body in hell, 1Th.4:13; Mt.10:28; 2Th.1:6-10.

(3) Believers owe their present abundant life and their future glory to Christ, not to any man, Jno.10:10; 1Pet.1:3-5; Rom.8:16-18; 2Th.2:13,14.

3. Finally, all of this is related to the fundament fact that:

E. 1COR.3:23b: “CHRIST IS GOD’S”

1. He is God’s Son. He is God’s humble servant.

2. As God’s Son and humble servant, he , by choice, is wholly subordinate to God in rank, power, authority, and function, in order to bring to completion God’s scheme of human redemption, 1Cor.11:3; 15:27,28; Jno.14:28; 5:19,30; Mt.26:39; Phil.2:5-11.

3. This does not mean Jesus Christ is not divine or deity; for he is, and always will be. The following is a rule of thumb explanation of what it does mean to say that “Christ is God’s”.
 - a. As to their **NATURE** they had and have **EQUALITY** (Jno.5:18, et al) – they are **GOD, DEITY** –always have been, always will be!
 - b. But as to **FUNCTION, ROLE, POSITION and AUTHORITY** in God’s scheme of human redemption they do not have **EQUALITY** (Phil. 2:5-11; Jno.14:28; 5:19,30, et al), for one has voluntarily placed himself in subjection to the other in a role of subordination in becoming a man to fulfill a foreordained mission to complete God’s eternal purpose (Eph. 3:9-11) in redeeming men from the guilt of sin.
 - (1) Thus in the one he does.
 - (2) In the other he doesn’t.
 - (3) But no contradiction, because speaking of two different things!
 - c. This “rule of thumb” helps explain or show the harmony which exists between the passages dealing with Jesus’ deity and his humanity, showing why there is no contradiction between any of them any more than there is between passages dealing with law and grace or faith and obedience as some people think.
 - d. I do not believe or teach, and no one known to me believes or teaches, that Jesus is a mere man or just a man. We believe, teach and boldly affirm that he is both God and man. We believe, teach and boldly affirm both his Deity and his humanity. I do not know how he can be both. I do not try to explain how he can be both. I know the Bible teaches the fact of both. I believe both and teach both.
 - e. Neither do I denigrate his humanity by anything I believe or teach. Rather, I elevate it. It believe and teach that he was a perfect man who never committed a sin and that he always was and always will be Deity!

III. CONCLUSION

1. Division among professed believers and professed followers of Jesus Christ exists because of and when men listen to and exalt men and the doctrines of men above Christ and the doctrine of Christ.
2. By such action professed believers become “of” men, rather than “of” Jesus Christ.
3. Today, as of old at Corinth, some still exalt preachers and the doctrines of men above Christ and the doctrine of Christ, and are “of” men rather than “of” Christ
4. To avoid such division and maintain the unity of the Spirit in the bond of peace, the unity for which Jesus prayed, we must:
 - a. Heed Paul’s instructions at 1Cor.1:10.
 - b. Be mindful of his rebuke at 1Cor.1:11-13; 3:3-6; 4:6.

- c. Follow Paul's example, 1Cor.11:1;2Cor.4:1,2,5; Phil.4:9.
- d. Do as Paul admonished in Eph.4:1-3 – ever mindful of what he affirmed in Eph.4:4-6.
- e. Follow Paul's instructions in 1Cor.3:18-23:
 - (1) Watch and avoid self-deception, v.18a.
 - (2) Renounce worldly wisdom, vv.18b-20.
 - (3) Renounce glorying in men, with the reason being stated, vv.21-23.
- f. Remember **what** is ours and **why**!