

“Misunderstood Men”

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I Corinthians chapter 3. Let's begin reading in verse 4: *For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.*

I've used this passage of Scripture many times by application. There are many applications that come from passages; in every passage of Scripture, there's an application. But Scripture is written directly for a particular purpose. And so, I'm dealing tonight on exposition, what it says and what the relationship is. I repeat again, this application that every believer can be an application. But that's not what He's talking about tonight. Let me call my message "Misunderstood Men." Paul began this epistle with a declaration of purpose in chapter one and verse ten. *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.* Now, that was the purpose of the epistle. And then in verse number 11, the next verse, he gives the reason for recognition of divisions rather, verse 11: *For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.* Well, there is a message concerning the church he established in Corinth that was having problems. He wrote that they might speak the same thing of one mind and one accord because of the division within the church. Now, the Apostles give the reason for the departure from purpose, the division, and then the solution. The first cause of division was caused by an improper understanding of the nature and character of the message, God's true wisdom, the Gospel. Because the Greeks gloried in their wisdom, they had gotten off in psychology and philosophy; and they were trusting to do what only the Gospel can do. And by the way, you go to school and you study psychology. That's not your weapon; that allows you to understand how people think; that's not your weapon. The Bible is your weapon. You read the philosophies, the various thoughts of men; that's not your weapon. This is your weapon. And so they had forgotten their weapon, and they were going to take the tools of education to try to get done what only the Word of God can get done. And this is the only thing that gets it done, The Book. And so that's the first cause. The second cause was misunderstanding and misconception of the ministry. In verse five, Paul begins to ask a question about the ministry. Now, let me repeat again. This is exposition. This is dealing with a problem down at Corinth. They had a wrong understanding of the message; therefore, they were divided. They had a wrong understanding of the ministry; therefore, some said, "I am of Paul, I am of Apollos." And so they were divided again. Now, Paul begins tonight with an awakening question, "Who is Paul and who is Apollos?" And verse 5: *Who then is Paul, and who is Apollos . . .* And in verse five, we discover now in this chapter, that we are not to be objects of boasting. Preachers are not to be the objects of members, an object of boasting about them. "I am of Paul. I am of Apollos." And so Paul deals with this repeated statement. 1 Corinthians 1:29: *That no flesh should glory in his presence.* Verse 31: *That, according as it is written, He that glorieth, let him glory in the Lord.* 1

Corinthians 3:21: *Therefore let no man glory in men. For all things are yours;* They are not to be objects of pride and objects of boasting. "Who then is Paul? Who then is Apollos?" They were given to pride at Corinth and boasting in many instances. Paul is pouring contempt on it, and they were puffed up. Look across the page at verse 18. We have a snake called the puff-adder. He puffs up bigger than he really is. And puffed up...look at verse eighteen of the fourth chapter: *Now some are puffed up.* He uses that several times in the first epistle. They were proud, and he came to deal with their pride. He dealt with it about their leaders. He dealt with it in the first chapter about their wisdom. Where is the wisdom of God? Turn to the fourth chapter verse six and verse seven; he deals with that concerning their allegiance as to their leaders or their friends. Let me read it. *And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?* He deals with their pride of their wisdom, pride about their leaders, pride about their friends. Look across the page, verse eighteen; he deals with their pride about their courage to stand up to his authority. Look at it now in verse 18: *Now some are puffed up, as though I would not come to you. ("Why, he won't come to see me!") But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God is not in word, but in power. What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?* They were puffed up again. Look at 1 Corinthians 5:1-2: *It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up,* They were puffed up, and supposedly they were really spiritual. With fornication in their midst, they were strutting around and puffed up when they should have been mourning the matter of sin. The eighth chapter and verse 1: *Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.* Man, you get knowledge in your head and you'll swagger and you'll strut. But hey, knowledge puffs up. It does not exalt. It can be that which edifies, but they were strutting with their knowledge and their knowledge about various things. Turn to 2 Corinthians 5:12; they were strutting, they were boasting; they were proud of appearance. Verse 12: *For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.* Man, they were puffed up on the inside; outside they weren't concerned about what was on the inside. So he begins with this question, "Who is Paul?", an awakening question. There is a simple answer. Now, turn back to the third chapter, and let's just go very slowly. And remember, he's answering their question about their division over leaders. 1 Corinthians 3:5: *Who then is Paul, and who is Apollos, but ministers (or servants) by whom ye believed, even as the Lord gave to every man?* The word "servant" there is the word that is deacon. He said we are servants. We are not kings; we are servants. We are not gods; we are servants. We are not big shots; we are servants. And he rings a bell on their pride. We are servants and not lords, and not gods. We are not the originator of the message. Paul begins in Romans the first chapter. And you read his introductions to the various epistles. They had a definite purpose, to Rome that gloried in his power. *Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,* There he begins with *Paul, a servant of Jesus Christ.* 1 Corinthians the first chapter, look what he calls him now: *Paul, called to be an apostle.* And so he calls himself an apostle. It depends on the function of the particular purpose of the epistle. But here he is a servant by whom you believe. He draws attention away from men to their function. What was their function? They are servants. They are servants. They are servants. Now, not only are they servants, but they are farmers. Look at verse 6: *I have planted, Apollos watered; but God gave the increase.* So, we go out to the farm. Who are they? They are farmers. I came along and I planted, and behind me came Apollos and he watered and he irrigated that which I had already placed in the ground. And they were working together, but he said, "God gave the increase." They had no power to make the seed grow; only God can do that. And so he's dealing again with who they were. They were servants; they were farmers. You must understand that we are laborers together with God. The one that generally waters gets the increase, not the person who plants. And sometimes you'll find that a person or missionary or pastor or Sunday School teacher has given out the Word of God and given it out and given it out and given it out and given it out and seen very little result.

Then somebody comes along and just like that reaps the harvest, and "My, my, my what a guy!" No, no, no, the hardest work was the planting. The hardest work is getting the seed in the soil. The hardest work is getting the soil prepared to receive the seed. That's hard work. And it's associated with tears. *He that goeth forth and weepeth, bearing precious seed, (that's the weeping part) shall doubtless come again with rejoicing, bringing his sheaves with him.* Anybody can rejoice in sheave bringing, but the matter of rejoicing in planting a crop, "This was what I planted. I was a forerunner. I went ahead; I planted. I did the missionary work. I did the ground-breaking work. But Apollos came along and watered; but, wait a minute. I didn't make it live. Apollos didn't make it live. God gave the increase." And wherever there's an increase, God did it. God did it. Why? He's dealing with this matter of glorying, that no man should boast or glory in appearance. If we're not careful, we'll pray, "Oh, dear God," and get low before God. "Bless me; use me; bless me; use me." And then when God uses you, if you're not careful, the flesh will come along and say, "Hey, man alive," and reach out and take the glory and the credit. And hey, we've sinned. We've touched that which only God could do. To Him be the glory in the planting. To Him be the glory in the harvesting.

All right, let's go a little further with these. Verse 6, they were farmers: *So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.* Number 3, they were friends; they were one. They were in harmony. They were not antagonists. They were not in opposition. They were friends. They are one in the matter of the harvest. And hey, there are different methods, same message. And hey, there are different types of delivery, same message. There are different personalities, same message. There are different styles, same message. Warren Wiersby stands up; you hear him on the radio and on television. He stands up and very quietly does that. That's Warren Wiersby! Billy Sunday ran across a platform with a chair fighting the devil. I mean, just taking a chair and just hitting him, whopping him, and kicking him, and everything else. That's Billy Sunday. That's Billy Sunday. Don't try to act like somebody else. You be who you are supposed to be. You be yourself. Don't mock somebody else's personality. Don't mock somebody else's style. Don't do that. I had a friend of mine; he used to be a member of this church. He's a preacher. He borrowed some of my sermon outlines, and he preached them the first time and they ran him off. Well, he went to another church, and he borrowed some again. They ran him off again, and I called him by name and said, "That's strong business, son; those are my sermons." And I was just kidding him about it. It wasn't funny though. I mean, literally, he no longer was pastor. Now, you be yourself. You be yourself. Tom Malone stands and puts his hand behind his back, you know; and he stands and he'll really get wound up. I saw him one time get so wound up, he slung his cuff links off. But, he's a tremendous preacher. Lester Roloff, the style of Lester Roloff. There's nobody like Lester Roloff. You must not try to be Lester Roloff. Dr. Lee Roberson came along and went off to Tennessee Temple School. Dr. Lee Roberson always wore blue suits; that's his emblem of something between him and God. I mean, that's what he wears. That's his death to self, continuing death to self in reminder to him. But, he used to have a pocket watch, and he put it up here. And he had a chain, and he put it up here. And a bunch of preacher boys, they all got a watch and a chain, and they put it in here. Hey, that didn't give them his power. Don't mock somebody else. You be you. You be you. Apollos was a great orator. Paul was a great student; he was a great preacher. But he appeared at Corinth and stood before them in humility and so forth. These folks were personal friends. They were in harmony; they were not antagonists. I'm not at war with other preachers who are preaching the Gospel. Amen for every preacher that's preaching the Gospel of truth. I don't care what his title is, amen, if he's preaching the Gospel. I've driven along the highway and turned the dial and somebody was preaching away. I said, "I don't know who you are, but amen, brother, get with it amen, amen, amen." We're not antagonists to somebody else that's preaching the Gospel. And listen to me, you don't have to agree with everything that everybody says. We don't major on the minors. And there are folks that have stood here in the pulpit, and they're great preachers. They say things that I don't agree with. I don't think it's a proper interpretation of Scripture. I'm not going to stand up here and tell you, "Hey, this guy said this, and I don't believe that, and I don't believe this," not on your dear life! And I will not say a thing in the world unless there's something that's way off base. And then I'll say something; if it's way off base, then I'll say something here; you'll hear me before he sits down. And so listen, we are the servants of God. The preachers of God are not enemies; they are friends. And verse 8b:

and every man shall receive his own reward according to his own labour. Here's personal responsibility. I planted, Apollos watered, but each one of us will reap according to our own works, our personal responsibility, and so that's personal.

Number four, they were God's fellow workers, down in verse 9: *For we*, now he's not talking about a church; he's talking about a subject. He's talking about Apollos and him. *For we are labourers together with God: ye are God's husbandry, ye are God's building.* Now, he's telling them, "You have a misconception of the ministry. Apollos and I are what? We're laborers together with God." They were God's fellow-workers. Now there, fellow-workers first of all was on God's husbandry, verse 8. Verse 9, *For we are labourers together with God: ye are God's husbandry*; the word "husbandry" means "a cultivation of the soil." You are God's soil. You're God's farm. And we're farmers. And we are laborers together to produce a harvest. God expects a harvest from His people. And he sends His ministers there. What? Listen, to cultivate the soil, to plant, to water, to fertilize, to dig deep, in order to produce a harvest. That's what he's saying; now, you are God's husbandry. You are God's soil that must be cultivated. And the seed, when you put it into the ground, the seed has in it the capacity of reproducing. Now, Paul had moved from a father trying to get his children to grow up or a mother giving milk to their baby in the third chapter. *I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.* And there he's dealing with them, trying to get you to grow up in the maturity. Now he's talking about trying to get you to produce a harvest. You are the soil that we toil in. And so, we are God's husbandry. Then he goes a little further in that verse, *ye are God's husbandry, ye are God's building.* They were God's co-laborers, on God's building; they were in construction work. Building what? That's construction; that's something that's going up. Over here there's something that's growing in the soil. Over here the milk in the bottle, that's something that's maturing. And now, they were builders; they were construction workers. Now, look at verse 10: *According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.* Now, the wise masterbuilder is a word that speaks of the chief architect. If you'll hold your hand at 1 Corinthians and turn over to the third chapter of the book of Ephesians. And Paul, by the way, is the apostle to the Gentiles. The Bible says so. He's the apostle to the Gentiles. He gives church truth and church doctrine in the epistles. That doesn't mean that you don't find doctrine in all the other. But primarily, his ministry was the church, the labor, the care of all the other churches. Now, this mystery of the church, it wasn't a mystery that Gentiles would be saved, but here was a mystery and Paul talked about it in the 3rd chapter of Ephesians and verse 1: *For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.* The mystery that Jew and Gentile were to be brought together in one body by the Gospel was something that was heretofore hid from mankind. The Bible talks about the salvation of the Gentiles, but it never talks about them being united in this body called the church. Look at Galatians 2:7: *But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, (That's the Gentiles.) as the gospel of the circumcision was unto Peter;* Peter is the apostle to the Jew. Rome says, "No, Peter is the apostle to the church." No, no, no, no, no. It's doubtful that Peter ever was in Rome. Peter was over in Babylon. Read it over in the book of 1 Peter. And they try to make Peter to be the church. No, no, no, he's not. He's the apostle to the Jews. And if Rome wants to elevate him, go to Jerusalem. That's Bible. Now, so, Paul said I am the apostle to the Gentiles. Now back to 1 Corinthians the 3rd chapter, he said: *According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.* He laid the foundation that lasts. He wanted to go and preach the Gospel. Let's look at some other passages. Let's look at Romans the fifteenth chapter. Paul wanted to preach the Gospel in areas where it had never been preached. He wanted

to lay the foundation. He didn't want to build on another man's work. He wanted to get out and work in new territory and preach the Gospel. Paul is the apostle to the church, but he's a missionary. He's the one, the epistles, that got the Gospel out into the Gentiles. Look at Romans 15:20: *Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation.* Turn to the book of 2 Corinthians the tenth chapter. There is a difference when you build a church. I established a church once. I built one church, started from the ground up. We didn't have a song book. I mean, I started it in a pine thicket. And there's a vast difference in building and starting a church than coming along and building on someone's foundation. It's a vast difference; there is a vast attitude. And Paul says in 2 Corinthians 10:15: *Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. But he that glorieth, let him glory in the Lord.* And so Paul was talking about he'd laid the foundation. The foundation is the most important part of a building. It determines the size of that building. It determines the shape of that building. It determines the strength of the superstructure, the foundation. Now, I go back to the foundation of Calvary Baptist Church. I could find and I've forgotten it, Brother Bowe. I built on Brother Harold Bowe's eight years of labor here. He laid a foundation. He taught this work some things that solved many, many, many problems that you don't have because of the fact that he laid the foundation. And tonight I'm preaching on several of the men's foundation that preceded me. And Paul writing to the church at Corinth said, "I laid the foundation. I laid it." Listen. *But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.* Now, keep in mind, he's talking concerning the misconception of preachers. Okay. Now, let's go back to 1 Corinthians the third chapter. That foundation in the third chapter, Apollos another buildeth thereon. It builds a superstructure. The words *I have laid the foundation* are in the errorous tense emphasizing an event that transpired; it is over. He said *Apollos builds*. That's present tense, a continuous building thereon, the superstructure. He built them up by prayer meetings, by preaching and by teaching, and meetings. He's building them up. But watch now. Here's personal responsibility. *But let every man take heed how he buildeth thereupon.* Now, let every man take heed. Preachers, this is a passage addressed to preachers. I address this to preachers. I address it and make the application to the Christian at the Judgment Seat of Christ. I'm dealing with a problem they had at Corinth. And here is an analysis of the problem and an explanation of the ministry so they'll not misunderstand, and they'll stop their boasting and stop dividing the saints by boasting on their leaders.

All right, now let's look quickly at number three, A future examination, verses 12-17: *Let every man take heed.* Here's a classification. In this passage, here's a discussion about builders and works, not believers and life. When he talks about gold, silver, and precious stones. Now, watch now; he's left the farm; now he's in construction work. In construction work, what do you use? You talk about the materials that you use. And so he talks about building. What is that man who is building on the foundation? What material is he using as a construction worker? He's not talking about people. He's not talking about their life. He's talking about builders and their works. He's talking about service, not salvation. Now, in these verses of Scripture, there are three classes of builders in the ministry, builders, preachers, workers. First of all, there's a wise man, verse 12: *Now, if any man build upon this foundation.* You can't build on any other foundation that lasts, that's for eternity. If it is for God, it has to be laid on Jesus Christ. And if built on this foundation, you can't build a church on promotion. You can't build a church on rock music. You can have excitement and crowds, but you'll not build anything that will last for eternity. *Now if any man build upon this foundation* look, *gold, silver, precious stones.* That's expensive business, you don't get those easily. You have to work and dig and dig and work to get that sort of materials to put into your building. Gold, silver, precious stones, (*if any man build upon this foundation*), expensive, that which is enduring, and gold, silver, precious stones refer to that which is enduring. You can put gold, silver, precious stones in the fire, and the fire will only purify them. It doesn't burn them up. And they last the fire, and they live, and they live, and they go on and shine, and on and on and on and on and on. Preacher, what are you using in your construction for building God's church? What materials? *gold, silver, precious stones, wood, hay, stubble;* But, man alive, I can march Abe Pevey's

truck out here, and I can get a whole lot of wood, and I can get a whole lot of hay. And I can get a whole lot of grass, wood, hay and stubble. And I'm telling you, I can make a mountain. I mean, it doesn't take me long to put enough of that out here to overshadow those buildings out there. Oh, he says, "Man, look at the size of that!" Yes sir, but look what a match would do to it in just a little bit. Now, this is an examination of a preacher's ministry. And you understand people can't get a hold of it. Do you understand the preacher's responsibility over the people of God is an awesome responsibility? Help him with his responsibility. Gold, silver, precious stones, how much did it cost you? I'm not talking about dollars. How much did it cost you in prayer? How much did it cost you in work? How much did it cost you in labor? How much did it cost in study? How much did it cost you to pour out and pour out and pour out and pour out of your life? I repeat; I could sit in my office and make a few phone calls, and I'll guarantee you the parking lots wouldn't hold the cars. The building wouldn't hold the people, but it will be wood, hay, and stubble, wood, hay, and stubble. And I've seen crowds, and I wouldn't swap Calvary Baptist Church for any of that. Quality. This is talking about preachers. The wise man, he used costly materials, hard to work to make them. The unwise, look at verse 15: *If any man's work shall be burned*, that's the man that used wood, hay, and stubble. *If any man's work shall be burned, he shall suffer loss*: You can put up a wooden building; it doesn't cost a whole lot of money, but it's temporary. A fire will burn it down overnight. You can put thatched roof on it, and you can use the stubble, the temporary things that pass away; and it's cheap and surface work. All of the gold, silver, and precious stones is deep work. You don't get those on the surface. You have to go down deep, deep, deep into the heart of the earth to get those. But, the wood, hay, and stubble are on the surface, and you can gather them so easily on the surface. He is the unwise. He built a church that wouldn't stand the Judgment Seat of Christ. He built for time and not for eternity. And there's a vast difference. What am I trying to build? Am I trying to build something to last as long as I'm here and when I leave, if whenever I leave, man alive, it doesn't last? I haven't tried to build it on promotion; I'm trying to build it on preaching, the Book, the Book, the Book, the Book, the Book. He's the unwise. It talks about a third person down in verse 17, the foolish. And he's probably the unsaved man. *If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are*. He's foolish, no building at all, no cost to get. He defiles, he corrupts, he depraves the temple of God, the people of God, the church of God. There are three ministers, types of laborers, here. What? The wise man, the foolish man, and the careless man, and so forth. Now, there are three results that follow. Look at verse 14: *If any man's work abide which he hath built thereupon*, (The foundation is Christ.) *he shall receive a reward*. Anything that is built for eternity gets eternity's blessings. You build it for time, you build it for show, you build it for fame. Did you build it for what? For luxury? What did you build it for? What's the motive? And the motive has a whole lot to do about the quality of the thing. *If any man's work abide which he hath built thereupon, he shall receive a reward*. Now, it does not explain the nature of the reward. He is simply talking about the matter of construction about buildings. All right, there's another. In verse 15: *If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire*. He's like a man inside of a building and it burns, it catches on fire and he runs outside and he watches a whole business go up in smoke and he's saved so as by fire. He's not lost, but hey, his whole life's ministry goes up in smoke. Why? Because he built on a foundation. But, what he built on that foundation is not worthy of the son of God. I could use this illustration. Suppose we laid a foundation here that cost us one million dollars of cement and steel. Boy, that would be some foundation. Man alive, you couldn't shake that foundation. And suppose I built chicken coops on it. You say, "You're foolish." Yes, sir, it's just as foolish to build what God laid that cost not millions of dollars, but it cost the universe His Son, and build a chicken coop ministry of carelessness in everything else, not applying to the Word of God is far more foolish than a chicken coop on a million dollar foundation. Now, Christians, this is an application to you; but I'm not talking about applications. I'm talking tonight about exposition and what Paul's doing down at Corinth to settle the question concerning, "I am of Paul, I am of Apollos." So only this one is burned. Now, look at the third one. *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?* He's talking about the church at Corinth. *If any man defile the temple of God, him shall God destroy*. The word "destroy" and the word "defile" come from the same Greek word. They come from the same Greek word. Now, any man defiled, corrupted, the local church, and you are the local church, and this is a sacred

work. What does that say? *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy.* This is a holy people. These are sanctified, set apart. This is holy business, and in the temple, the temple is noted for its holiness and its worship of God. God wants a temple that is filled with praise and worship of Jehovah God, not worship of the preacher but Jesus. Now, you tamper with God's people and you use them as pawns and you use them as manipulators to get something and do all that thing. You've corrupted the house of God. You've corrupted the people of God. And you read about that how they corrupted the children of Israel, Balaam did. And here's the evidently the lost minister, the lost preacher. Verse 13, the future accounting. That accounting is set in the future. *Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.* Brother Harold Bowe is here tonight, and I'm indebted to him and his ministry; but one day Harold Bowe will answer for his ministry here, laying on the foundation that somebody preceded him. And the one that preceded him is going to have to stand and give an account for his building. That's personal responsibility. We have set in motions and directions if we've stayed at a place a long time. Our leadership and what we've done will face the Judgment Seat of Christ. I hope you understand that. I hope you understand that's the Judgment Seat of Christ concerning all of you. I'm pastor of all of you. That's not boasting business; boy, that's awesome business. Somebody talked to Spurgeon and said he just had a little church. And Spurgeon said, "That's all you'll wish you had when you stand to give an account at the Judgment Seat of Christ with your little one." This matter of building a church is an awesome thing; it's a wonderful privilege. We're laborers together with God. And all those who've worked on the building, we're laborers together. Paul and Apollos were laborers together. And Harold Bowe and J. B. Buffington and others who've labored in the work, we are laborers together with God on the building of this church. We're not talking about buildings; we're talking about people. That's what the church is made out of, people, a future day. Who wants to face examination? You are going to face examinations also. But that's not the subject of this tonight. This is preacher examination. *Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.* The day is the Judgment Seat of Christ; we must all appear before the Judgment Seat of Christ. (2 Cor-inthians 5:10) There is no difference among God's sheep, but there is a difference among God's servants. Here's individual responsibility, and the basis of judgment is quality not quantity, quality, what sort it is. In the next chapter, Paul answers a question to them that were judging him and said: *Moreover it is required in stewards, that a man be found faithful.* What does God ask in a preacher? Faithfulness. What else? Faithfulness. What else? Faithfulness. Stewards are to be found faithful, faithful. That's a summarization Paul gives of the ministry, and so the future accounting. And so Paul comes again to deal with them. "Who is Paul? Who is Apollos?" They are ministers; they are servants. You got saved, as they served the Word to you. They are farmers; one plants and another waters. God gives the increase. As they are one, they are not antagonistic toward each other. They are in harmony. They have the same message. Who are they? Well, listen; they are builders; they are construction workers working on the building. Well, what are they doing? They are using different materials; some of them use materials for a time. Some use materials for eternity. Some are temporal. Some are eternal. Some are costly. Some are showy. Some are bulky. But, oh there's equality. But there's a day of accounting out there. Church in Corinth, Apollos and Paul and Peter will one day give an account for their stewardship, their ministry here at Corinth. Stop you're boasting of them. Stop you're abusing them to divide the saints because they're not divided themselves. You don't use them as an object of division. Only God is to be glorified. You're a temple. That's a place of worship. That's a place of holiness. But there is a man coming; he will come to Jerusalem and go in the temple and say, "I'm God." No preacher has ever been in this pulpit of Calvary Baptist Church and said, "Hey, worship me. I'm God." I don't know them if they are. No, that belongs to God. That was a holy place. And only the High Priest could go in there once a year. And Jesus Christ is a High Priest. He tore the veil in twain, and He went in there. Nobody else belongs in there. That's the Lord Jesus Christ. He's to be worshipped. Now, what's he trying to do? He's trying to get them in harmony and get their eyes off of individuals and look at their purposes and look at their function and look at their responsibility and their accountability. And remember, it is God's building. It is God's crop. It is God's soil. It is God's increase. It is God's temple. It is God's. *Let no man*

glory in men. . .

But he that glorieth, let him glory in the Lord.