No. 138.

On 1 Corinthians III. 9-16.
1 Cor. III. 9 - So we are laborers together with God. As a husbandman, you are God's building.

In this very interesting portion of Scripture, we may find some thing that needs illustration, 

much that will afford instruction. The situation of the church community at Corinth, to whom St. Paul wrote, was in some respects peculiar; it became the occasion of no small uneasiness and trouble to the Apostle. In the course of his travels, when he went forth as the herald of God to the Gentiles, he had preached the gospel at Corinth, one of the most gay, voluptuous, and learned cities of Greece. The power of God was with him; of the standard of the cross, was planted in the very citadel, where idolatry and luxurious vice had so long held their undisputed empire. A society of true worshippers were gathered desirously.
there a became an object of affectionate solicitude to the faithful parents of whom had not been its spirit and power. After he had left them to carry the heavenly heavenly truth to other places, twenty years commutations came to our church in among them. This, like most of the other communities of their time, consisted of a famous collection of Jews & Gentiles, & of course was exposed to all the disasters arising from the superstition of the Gentiles & the heathenism of the heathen. Besides these, there were propagators of heathenism among them; instances of immoral conduct of the most infamous kind are alluded to in the case of this gentleman. In addition to this, there were several coming to teachers besides Paul in the Antiochian community. There was the convert of respectable standing by name as president of a Jewish synagogue; there was a faithful companion of whom Paul speaks as a friend, faithful & companion; there was the learned & eloquent Apollonius, mighty in the scriptures. And in the mean time sects of parties had grown up among the Jews in this city. They took the names of their favourite leaders, thus ministered to the prejudices of party. One was called of Paul, another of & another of & another of both. Among the leading of these various sects were some who seemed to have endeavoured to keep the superstitions and traditions of the Gentiles. They accused him of wanting a powerful, eloquent manner of speaking and of being subject to the evidence of signs & miracles of the Apostles. Of course it was necessary for the interests of the gospel that his character should stand as free from reproach as possible. Such was the state of things in the Antiochian community at Corinth, when Paul wrote his letter to them. A great degree of disorder, irregularities, & immorality prevailed among them. The authority of the original founder of this church was in danger of being brought into contempt amidst the conflicting interests of sects, party, and sects, and the threats of the city. Each leader set up his own standard, each party had claims to be as much power of importance as the others. Not to speak of the state of the church, Paul had other cares to think of the Antiochian community in this city.
followers. From this view of agitation, averse, &c. &c.,
pretexts, St. Paul felt himself called upon to set before
his followers in his letters to them. He brings forward what,
might be supposed adapted to provoke their innovations, to
erect their omissions, despite those foolish changes.
Remembering that sound was the counsel of the first
community in which we shall be better understood, the
whole matter, this full adherence to the circumstances
of the times, especially those about it, who forms the
subject of our present examination. This passage is
highly figurative, as are among the many instances of
the following age; a bold style of St. Paul could use,
whence his feelings were sincere, in contrast to the
scriptural. This passage begins with a description of his own
office: As we are laborers together with God; the dauber
first puts, are erecting their edifices togethers in the cause
of divine truths, in the discharge of that high office
teaching the new religion, wher God has entrusted to their
hands. He foresees, we are God's husbandry, we are God's
buildings; this comparing the meaning to the field
planted as a building reared by God. According to the

space of God, which was given unto me, in times of old,
as a wise master builder, I have laid the foundation of
and the buildeth thereon; i.e. in the discharge of the
work; not given gravely conferred on me. I have taught
open these truths at first plain, which may be considered
as the foundation of our religion. There been to you a
builder, who lays the bases on which to erect a building
in this wise, other teachers among you have built
of various superstructures. But let every man take
heed how he buildeth thereon. For other foundations can
no man lay, than that is laid, as is the

said. Let me caution these teachers to consider well
what kind of superstructures they raise. Let every man
be careful to erect a good building, with good ma-
terials. There is but one foundation, that is laid.
The attempt would be vain to substitute any other.
Was 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; the fire shall try every
man's work, of what sort it is. This unspiritual desig
in these words is very plain and beautiful. As when a foundation is laid, buildings of different values of different materials may be raised upon it, so upon these primary instructions in the New Testament and the Testaments, doctrines of very great importance might be raised. The two valuable doctrines of the Spirit companions to gold, silver, precious stones; the false and rash ones to wood, hay, stubble. As there greater foundations are around, so will false or trifling doctrines stand before the scrutiny of impartial examination. So the progress of truth at time will bring on; while in the other houses, gold, silver, precious stones will stand till the last of fire, so will time of important doctrines pass unexamined through the most strict and searching examination, so even appear with brightness before the being examined. The house that is the day shall declare it, as the same as saying, time will tell what is right and what is wrong: “He shall be revealed by fire, if the fire tests every man’s work,” are expressively signifying that the greatest instructions and the teachings of that day might rest on the primary instructions of the Spirit and be tried in the same way. As structures of different materials would be tested by the application of fire.” And then goes on to argue

that if any man’s work abide and the day shall come, he shall receive a reward if any man’s work fail, he shall receive a reward. But the sense is shall be seen. He shall be seen in the fire. He shall be seen in the fire. He shall be seen in the fire. The sense is shall be seen in the fire. He shall be seen in the fire. He shall be seen in the fire. He shall be seen in the fire. He shall be seen in the fire.
...When Paul had been at Corinth & preached the fundamental parts of the doctrine, his followers came forward & confused up their systems of doctrines & disputes. Considering respects, they were separated from one another, as the sentiments of each were on different principles. Even then, which seems but a few years after the time of the religion, the sentiments of those who had seen him, when the authority of the Apostles was not only acknowledged, but was always at hand, might easily be appealed to, when the number of the two parties was comparatively small. If there was not so much as men for misunderstanding or perversion of the truth, the other might suppose the community of the followers of Jesus at all the purity of the first origin of the infant state of things, & then it seems that there were divisions, differences of opinion, the mind of man then, as well as now, strait in its bent. It is, as the Apostle expresses it, of gold, silver, divers kinds of stones, of some built of wood, of hay, stubble: this doctrine appeared to be the most important to one, & that to another, of all the thousand causes, with many others to produce diversities of opinion, operated there. Thus it is not unreasonable, that far, so it is to expect, that we should not find that unanimity, even when the first ages of the Church did not exhibit, that we when are so far removed from the time & scene of the establishment of the Bible, when our modes of thought & expression, our habits of feeling, are so different from those of their forefathers; when it is so difficult to understand the allusions of the Greek phraseology of the language of Scripture, when in fact our religion, so far as it concerned us, & as we are concerned, is an object of history to us, of reverence that too, that these things into which we cannot, because we cannot bring that there should be a diversity of opinions among men, even with regard to many points of faith, the Apostolic times were not free from controversy & difference of faith, & once we cannot expect us to be, nor perhaps it is barely conceivable that it should be. And yet there has always been a disposition among men, hard, to set up a standard of time to make the conscience of others conform to it. So as make all men think as the So & has too often taken place of the humblest serious enquiring, whether we ourselves think...
habitants of grief and thinking, different to persons, 325
has different advantages or means, when they can it be
that they should have different opinions. Let us all
none remember, that none have set forth the argument
in defence of our safety, we have done all that we can do.
I have every right to do; any further attempts to produce
uniformity appeal to be unjust, as they would be unwise.

12. Another point of instruction afforded by these burning
is the near what goes of the simplicity the true.

'Other times, than I am not that good, can man many things
is laid in justice and peace. The fundamental of that
ing doctrine of justice is the central in...Art fail not, and is
means to tell us what it is to be as one as men, as common
that makes a time... if we speak of this point as being
the foundation, the only one that can be laid. Other
may be built in this; as various situations may
may be raised in the same ways, but the belief that the is
Shari in the real, distinguishing article of the faith. This
is manifest not only from what the Paul says, but also
from the general power of the becoming governments
in justice. Wherein in the discharge of their office they
came to these who had never seen before of the religious

right. Uniformity of opinion has always been a desirable
use it with especial affection, but it should be
remembered, it must always be uniformity in this opinion.
An image is set up before all must bow, others
who have held the reins of power have too often been ready
to say in the words of the king of Babylon,
"I am the only one to be trusted!". People, nations, and languages,
that at what time it has the sound of the sweet, fading
shapely, all kinds of music, all semblances of the
golden image, are不知不觉 to the king and the gods.
-Joshua 18:15-16

"I will not believe that the same hand he casts
into the midst of a burning fiery furnace." The truth is un

formity of opinion on religious subjects, as well as on the
truths, is in this world at least an impossibility. Men
cannot square it from the human mind to the dimension
of any creed; it is too elastic to be long kept down.
I might as well attempt to bind down on the
thorns the young oak of the forest & pair it to rise.
Men have different degrees of lights of information...
...the preparation that was the Messiah from the
first time; principle, or they referred to the Delight of the
heaven. In the same way, as the people in one Almighty
the Supreme Power of the universe discerned the distinction,
between love, the adorable, and the... - so the belief that
Jesus was the Messiah appointed by God, firmly the distance
between verses; verses; in their prescribings to the foregoing
the matter began with manifestly the sameness...united the
certainty of the Deity, of the literally almost due to them.
alone... in their adresses to the laws they divided
along this point, that all the sense of Israel shall know
forever, that God had made that same being whose
day, have ever forthwith closed... The thing, and as
or are furnished; with a discernible for settling the ques-
tion, where are these? as far I mean as once before in concur-
fing it regards; the practical part, that for the present
is left out of consideration. Wherever, then, believes that
he is the Messiah, that he was the Messenger
of God, under the name of... by the authority of God, is a
true. As may and does concern all subjects; the attribul
hills to this leading point, no one has the right today
have the name of a... I can justify by himself in confiding
to tend but to know the offices of their fellowship. There is
a strong disposition among the various sects in it to make
their own peculiarities necessary to constitute a system; they
place that every man must believe, that what they also
he does not believe the Bible. The private teacher, he who
the world is... I would with a bookish and any of those
persons, especially, who... if he does not the good and
cannot pronounce the pass word of the sect, no one tells.
This life on the spirit, it makes it to connect
in being a large number of systems of doctrines. He
man invents, has of late been gaining ground, of has
them itself in an often misunderstood manner. There is
something very accelerating on this sort of alteration. So
no one, who has the spirit of Jesus, will ever think of claim-
inging the name of this exclusive, as denying... it to the
the Lord, and of the other Apostles have taught us, that the
is but one point of faith necessary to constitute a system;
the belief that it is the Xi... if we are for the doctrine that
man must believe the doctrines of original sin, of
trinity, of atonement, or, he cannot be a true, we go too
length and is not warranted by the word of God. I do
not say, whether there are other contested doctrines, but I am not that is a spirit, with which all present I cannot concerned. — all that I profess is that exclusive spirit, which says, a man cannot be a Christian without being those doctrines. — When we say that believing in the crucifixion is necessary, it is not intended that a man believes nothing else: doubtless he does, a great deal else: he believes without hesitation, and that you taught, as of divine authority, what is necessary or not, that he believes to be inconsistent with the Bible, then he adopts with full confidence, that they are correct. But the one point, with which men disagree, is the foundation of the whole; it is the characteristic belief, — the belief, — the essential, — the essence of that is the reception of the saviour: of the saviour. I may believe this, yet, be a very bad sinner, very inconsistent there; I may and by which he believes any other doctrine: this is an abuse, and cannot be prevented by human means, but this man does believe the essential, — the essence, — the saviour, and he is not consistent with him; so he says, which he believes any other doctrine: this is an abuse, and cannot be prevented by human means: but let us not judge too severely: we own wood, hay, and stubble, and inventions of man: and then add the structure we have reared by the means of
the individual, though he helps or does not regard to its effects. I do not detail by any means to say that the deism are equally wicked, or that it is of no importance as we advance. The truth is always better than error. In the entitiae curiae, is something related to the character of God and the salvation in which stands all creatures. The views in their times perhaps might the sinners, redemption, and whose thoughts about re-
ligion are quite of character, will doubt their derive more moral strength, assistance from his views, will be
be the one able to perform the high duties of an inven-
tial being. The sacred words in the path of spiritual
improvement, then be, whose views of God do human
nature is the great object of the universe and all
he semeth, disturbed by vain imaginings, engrossed
by most of a hopeless alarm of views. And yet this
little community, notwithstanding his erroneous ideas,
may have such a profound mind, as to render
them pardnable as acceptable. Hence we see the equal
kind of that dismaying spirit, and to sign the path
they who do not read, after a certain manner,
believing according to a certain area. It is sometimes
assumption, courage, to draw a line, if to decide
that either one side of the certain salvation or the
character condemnation. For in the first place, are we
perfectly sure, that our brethren, when we commend,
are in an essential? in the next place, if they are so,
how were not brethren, that an essence of the head does
not necessarily imply deficiency, of heart? For it is
more agreeable to rush into the judgment seat of the
Almighty, to pronounce that he who does not see
with his eyes, is dead with his ears. I believe as he believes
must necessarily speak. Observe here, that every other
thing the same right to pronounce as concerning men,
but have the same right to pronounce thus of him: if only were to ap-
pear have to pronounce thus of him: if only were to ac-
tive in this plan, the men would resemble the foolish
a scene of natural murder, a mortal retribution.

You may, as on some of the instructions where may
gather from this interesting passage of Scripture. But
now have only to remark upon that charity of a good age
on the things, in which we are mainly concerned. If upon
pleasure be to think it so to engineer concerning the clothing
by that we may not hereafter find that we have been
building safe the more deep, stable, if one can in imagination, instead of the foundation of the Gospel: Let me expect more in the word of the Favour, to be bright upon the foundation of the prophets' promises, in my own self being the chief corner stone; in whom all the building faith found. Moreover, the growth unto an holy temple in the Lord, in another age also was builded together for an habitation of God through the Spirit.

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God of holiness, give us, we entreat thee, the spirit of sincerity, the grace to be faithful to all our engagements concerning divine truth. May we acknowledge the need of life as a very quick, fresh, vital principle in us, the anchor of our faith. Remembering that other foundation can we no more lean than that is hand, where we may see to it, that we build not up in it, nor on it, but, having that the foundation stay is worth, may our needs be such, that we may have a reward. May we ever feel the value and importance of the subjects connected with our holy religion, with truth, and fidelity, the rights of conscience, that the great is high end of our religion may be accomplished in us, that we may be made life, persons, vessels, vessels by it, that are continually open an increase in the knowledge of our Lord Jesus Christ.
At home, Feb. 21st, 1829, forenoon.
At home, Sept. 17, 1837. Evening service.