

1 Cor

3:21

"For all things are yours."

Whether P. or of, or Cephas - or the world, or life, or death, or things to come

"all things are yours"

This certainly seems like an ~~exaggerated~~ ^{exaggerated statement} ~~statement~~ | ^{Paul}

statement, as assuredly it is -

if ^{it} ~~to~~ be ^{as} true - how rich is every Christian - for, if

each one who has given his faith to the great

Saviour, it is here said - "all things are yours".

- what is ^{quite} ~~more~~ remarkable -

And, the believer is so told of his prodigious

wealth as, ^{simply as} if he were told that twice 2 make four,

or any other ^{truth} ~~proposition~~ ^{fact} which no sane person can

dispute. | It is, indeed, a far larger truth than

most received truths are - and a far warmer

as well as a far weightier - every way a far more

wonderful: yet just as much a matter-of-course

truth as, ^{is presented by} the daily rising and setting of the sun,

which needs not to be proved, but only to be

asserted. | Accordingly the apostle employs

it as an already established ^{certainly} ~~fact~~ ^{fact}: so that

when he says "all things are yours," he thinks

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"For all things are yours"

Wilm³ June 8, 1884.

R. Amund

it not worth his while to do more than say it.
 Only be a servant of the Lord X^t., and it follows
 that "all things are yours" - follows as ^{surely} ~~certainly~~
 as day follows night: - by an inevitable law
 So then, here is one of
 those ^{wide rocks of security} ~~certainties~~ upon which X^{rs}. can stand
 Here there is a
 a certainty to which Paul was enabled to appeal
 as a ~~conclusive~~ ^{clinching} argument ^{with which Paul} ~~against~~ to enforce
 what he had been ^{reasoning about} ~~touching~~ ^{touching} the folly of trusting
 for honor or for blessedness to mere men. | "Therefore
 let no man glory ^{in men} ~~in men~~" is his conclusion from
 what ^{had been previously} ~~was just~~ said. And this conclusion he
 still further supports by referring to ^{as} ~~the~~ fact
 which all ^{knew} ~~knew~~, but sometimes ^{might} forget: or, by a
 little reflection, ^{might} know and ought never
 to lose sight of: - "for, all things are yours." | You
 are ^{not} dependent upon ^{other mortals} ~~others~~ for the true riches

or the true glory to which you are entitled by the
 will of God. | Your fellow-sinners can confer upon you
 nothing you do not already have - i.e. nothing that
^{that} makes for your real or lasting welfare. | ~~And~~, if they
 ask ~~for me~~, why "all is yours". | I answer, ^{by the reminder} because "ye
 are Xt's. | Being ^{Xt's} ~~his~~, ye have an ^{unchallengeable} interest in ^{His} ~~that~~ infinite
 Father's estate - for Xt. is God's Xt., to whom every thing
 has been made over for the use & enjoyment of His
 people, to which ~~it~~ ^{ye} have a right, by a claim
 at once the highest and the truest, by the very
 same ~~claim~~ ^{in fact}, that Xt. himself has, who paid its
 full price equally in His own behalf and yours:
 the ~~inalienable~~ ^{that seals to you an} claim of inviolable inheritance:
 - at once the highest and ^{truest}
 a claim written not on perishable parchment
 but in imperishable promise, and sanctioned by
 divine law ^{authorized} as well as ^{by} divine law.

The pangs of despised love, the law's delay,
 • The insolence of office, and the spurns
 That patient merit from the unworthy takes -
 When he himself might his quietus make
 With a bare bodkin: Who would ^("bawdies") bundles bear
 To grunt & sweat under a weary life,
 But that the dread of something after death -
 The undiscovered country from whose bourn
 No traveller returns - puzzles the will,
 And makes us rather bear those ills we have
 Than fly to others that we know not of?
 Thus, conscience does make cowards of us all,
 And thus, the native hue of resolution
 Is sicklied o'er with the pale cast of thought,
 • And enterprises of great pitch and moment,
 With this regard their currents turn awry
 And lose the name of action."