

1 Corinthians Chapter 3

1. And I, brethren, could not speak to you as to spiritual *people* but as to carnal, as to babes in Christ.

A. And I,

1. The illustrious apostle

B. **brethren**- Gr. **adelphos**- *one who shares the same womb*

1. Correction is taken much more readily if you show people you love them. The use of "brethren" is a term of endearment.

2. Paul uses this term 28 times in this letter. This letter is the most corrective letter in the Word of God. Paul uses the word "brethren" twice as much in this letter than any other letter he wrote.

C. **could not speak to you as to spiritual people but as to carnal,**

1. **speak**- Gr. **laleo**

2. **spiritual**- Gr. **pneumatikos**- *pertaining to the spirit*

a. Spiritual believers live from their reborn spirit and live like the new creations that they are.

3. **carnal**- Gr. **sarkikos**- *pertaining to the flesh*

D. **as to babes in Christ**

1. **babes**- Gr. **nepios**- lit. *not speaking, infant not able to speak yet*

a. It is ironic that Paul called them babes that can't speak yet and they prided themselves in the vocal gifts. Until you can walk in love you can't speak God's language.

2. **in Christ**

a. Notice that this carnal bunch are still in Christ. Our performance does not determine our standing and position in Christ.

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;

A. I fed you with milk and not with solid food,

1. **fed**- Gr. **potizo**- *to give to drink, to furnish drink*

2. **milk**- Gr. **gala**

a. The milk of the Word is the beginning principles of the doctrine of Christ. [Hebrews 6:1-2](#)

b. New born babies need milk to grow. [1 Pet. 2:2](#) Foundations

classes at church need to be on the principles found in [Hebrews 6:1-2](#). These are for new born Christians.

3. **solid food**- Gr. **broma**- meat, food

a. The meat of the Word is the word [or message] of righteousness by faith. [Heb. 5:13](#)

B. for until now you were not able to receive it,

1. **able**- Gr. **dunamai**

a. A new born baby in Christ is not able to receive and walk in the message of righteousness by faith as a living principle in their daily life.

b. Baby Christians attempt to live the Christian life by their own effort instead walking in the Spirit by faith. They try to be righteous by their performance instead of walking in the reality they are already righteous by faith. Young Christians often struggle with guilt and condemnation because they are living under a legalistic mindset.

C. and even now you are still not able

1. **now**- Gr. **nun**

a. Similar to the Hebrew saints, the Corinthians should have advanced by now to maturity, but they were still babes. [Heb. 5:12](#)

2. **able**- Gr. **dunamai**

a. Jesus gives based upon our ability to receive. He did not say some things to the disciples because they were not ready to receive them. [Joh. 16:12](#)

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?

A. for you are still carnal

1. **still**- Gr. **eti**- *yet, still*

a. The Corinthians should have grown past baby stage in their development yet they were still carnal. This is the case for many Christians. They thought they were more mature than they were because they operated in the gifts of the Spirit. Unfortunately, they had little fruit of the Spirit to speak of.

2. **carnal**- Gr. **sarkikos**- *pertaining to the flesh*

a. Baby Christians are carnal. They live by their five senses.

They have not yet learned yet to walk by faith.

B. For where there are envy,

1. **envy**- Gr. **zelos**- *jealousy*

a. Religion produces competition. You will envy those who you think are advancing ahead of you and you boast against those who appear to be behind you.

C. strife- Gr. **eris**- *quarrel, wrangling*

1. The root of strife is pride. It is also at the root of religion.

D. and divisions among you

1. **divisions**- Gr. **dichostasia**- *a standing apart; a division, dissension*

a. Peter stood apart from the Gentiles at Antioch under the pressure of the leaders from Jerusalem who were under legalism.

b. Legalism will always produce divisions. Back in the day of Jesus there was a division between Jews and Gentiles, men and women, and Pharisees and the Sadducees.

c. In Christ Jesus the middle wall of partition is removed and there is neither male nor female, Jew or Greek, slave or free.

[Eph. 2:14](#), [Gal. 3:28](#)

E. are you not carnal and behaving like mere men

1. **carnal**- Gr. **sarkikos**

2. **behaving**- Gr. **peripateo**- *to walk around*

3. **mere men**- Gr. **kata anthropos**- *according to men*

a. A born again person is not a mere man. They are a super-man! They are a new creation man. We are able to walk in the supernatural. They are not limited to their five senses. They have a secret sixth sense- they walk by faith!

4. For when one says, "I am of Paul," and another, "I *am* of Apollos," are you not carnal?

A. For when one says,

B. I am of Paul,

1. Paul was the founder of this church. Some of the Greeks in the church at Corinth preferred Apollos who was a Greek over Paul who was a Jew. Welcome to the ministry. You need to learn that you will never be everyone's cup of tea.

C. and another I am of Apollos

1. Apollos- *means destroyer or destruction*

- a. What a bad name to give your kid. God redeemed Apollos and made him a blessing and one who built up others.
- b. In chapter one, Paul mentions four factions at Corinth- Paul, Cephas, Apollos, and Christ. Here only Paul and Apollos are mentioned. This shows the largest segments of division at Corinth were between Paul- a Jew and Apollos- who was a gentile. The church had both Jews and Gentiles in it. We see that the saints at Corinth divided along fleshly lines that they belonged to before they got saved. Some in the church were gentiles and some Jews before they were saved. These saints were still carnal- still living in the distinctions of their flesh- race and national standing. In Christ these are erased. In our spirit we all are of one new holy nation called the church.
- c. In this chapter and the next chapter, Paul will continue to speak of himself and Apollos. Paul was not jealous of Apollos. Paul actually wanted Apollos to come to minister again at the church at Corinth but Apollos was not willing at that time.

D. are you not carnal

1. carnal- Gr. **sarkikos**

- a. Paul uses the term "carnal" four times in four verses to describe the Corinthians! He was not out to make friends and influence people! It must of been a real shot to their pride. They prided themselves in their maturity and being used of God in the gifts of the Spirit. Our maturity is not seen in our gifts but in our fruit.

5. Who then is Paul, and who *is* Apollos, but ministers through whom you believed, as the Lord gave to each one?

A. Who then is Paul,

1. It is not who we are that is important. It is who Jesus is.

B. and who is Apollos,

C. but ministers through whom you believed,

1. ministers- Gr. **diakonos-** *to serve as a deacon*

- a. No matter how high you rise in ministry you never leave being a deacon- a servant. The higher you go in church leadership is a greater capacity to serve others. Paul saw

himself as a servant. [1 Cor. 4:1](#)

b. The Senior Pastor of a church is the Senior deacon!

c. Jesus is a servant over His church.

2. believed- Gr. **pisteuo**

a. Believing is a requirement to salvation.

D. as the Lord gave to each one

1. gave- Gr. **didomi**

a. This phrase is incomplete. You must insert in the missing idea. Here I believe it would be "the Lord gave to each one their own particular ministry and task of ministry".

b. We each have our own particular calling and task of ministry to perform. Paul was a foundational apostle. [1 Cor. 3:10](#)
Apollos built on foundations already laid.

2. each one

a. Every Christian has a ministry.

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

A. I planted,

1. planted- Gr. **phuteo-** *to set out in the earth, that is, implant.*

a. This is the same as laying a foundation. Paul was a foundational minister as an apostle. [1 Cor. 3:10](#)

B. Apollos watered,

1. watered- Gr. **potizo-** *to furnish drink, irrigate*

a. Apollos was a teacher and he built upon the foundation already laid by others. This is the same as watering what was already planted. To be a good teacher you need to be mighty in the Scriptures! [Act 18:24](#)

b. Many are not satisfied with a watering ministry. They want to be a foundational ministry. But there is a promise for those who water! [Pro 11:25](#)

C. but God gave the increase

1. increase- Gr. **auxano-** *to be increased, enlarged*

a. This is important to know as a minister. God is the one who makes things grow. Many ministers spend untold hours and energy on trying to make their ministries or churches to grow. This is a waste of time and will not last if the growth is from

man-made schemes.

b. Both the OT and NT both teach that God causes growth. We do our part by planting and watering, but only God causes growth. [Psa. 127:1](#), [Acts 2:47](#), [Matt. 16:18](#)

7. So then neither he who plants is anything, nor he who waters, but God who gives the increase.

A. So then neither he who plants is anything,

1. plants

a. This was Paul

2. anything

a. Before we can enter into the "in Him" truths, we need to grasp the "in ourselves" truths first! In ourselves we are nothing, have nothing, and can do nothing apart from Christ.

b. We need not take ourselves so serious. Apart from God we are nothing. [Gal. 6:3](#) Paul knew that in himself he was nothing. [2 Cor. 12:11](#) In Christ, Paul was the chiefest apostle, but in himself he was truly nothing.

B. nor he who waters,

1. waters

a. This was Apollos

C. but God who gives the increase.

1. gives the increase

a. Only God can do this.

8. Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor.

A. Now he who plants and he who waters are one,

1. who plants- Paul

2. who waters- Apollos

3. are one

a. They were one in that they both were sent by God to do His work. They were one in working for the advancement of believers. They were both on the same team working together

for the same end.

B. and each one will receive his own reward according to his own labor

1. each one

a. Each Christian has a specific work to do assigned to them by God. Each one has been given grace to minister and fulfill that work. [1 Peter 4:10](#) They each will receive a reward for doing it. If they don't do it they will lose the reward.

2. receive- Gr. lambano

a. Everyone will receive a reward based upon their work at the judgment seat of Christ. [2 Cor. 5:10](#),

3. reward- Gr. misthos- *dues paid for work, reward: used of the fruit naturally resulting from toils and endeavors*

a. Our labor in the Lord is never in vain. [1 Cor. 15:58](#) There is a reward for it.

4. labor- Gr. kopos

a. No labor-no reward!

b. We are not rewarded upon how many people we touched or how well we were known. We are rewarded for being faithful to what God called us to do.

c. God will never forget the work we do for Him. [Heb. 6:10](#)

9. For we are God's fellow workers; you are God's field, *you are* God's building.

A. For we are God's fellow workers,

1. fellow workers- Gr. sunergos

a. The five-fold equipping offices work together to both bring forth fruit from the church and build it up.

b. The church is rooted and grounded in Christ. We are rooted speaks of the field. We are grounded as a building that is built.

[Eph. 3:17](#), [Col. 2:7](#)

B. you are God's field,

1. field- Gr. georgion- *a cultivated field, husbandry, tillage*

a. We are called to bear fruit, but we cannot without Christ.

[John 15:16](#), [John 15:5](#)

b. God's people are seen as a vineyard both in the OT and NT.

C. you are God's building

1. building- Gr. oikodome

- a. We are being built for a habitation of God Himself. [Eph. 2:22](#)
We are His temple. [1 Cor. 3:16](#)

10. According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it.

A. According to the grace of God which was given to me,

1. grace- Gr. charis- *unmerited favor, power, strength, ability*

- a. God gave Paul the ability to be a foundational apostle.

2. given- Gr. didomi

- a. Grace is always given. It is never earned or deserved.
- b. Paul was very aware of the grace of God already given him. He did not ask God to give him grace. He tapped into God's grace that had been given to him.

B. as a wise master builder I have laid the foundation,

1. wise- Gr. sophos

- a. We can have ability to function in ministry but we also need God's wisdom in how to do it.

2. master builder- Gr. architekton- *we get our word architect from this word, head or lead builder*

3. laid- Gr. tithemi- *to set in place*

4. foundation- Gr. themeilos

- a. The foundation is Jesus Christ. Paul laid the foundation of Jesus Christ by preaching his gospel to unbelievers and teaching Jesus Christ to the saints.

C. and another builds on it.

1. builds on- Gr. epoikodomeo- *to build up to edify*

- a. In the context here it would be Apollos. However, this applies to all who minister and teach Christ and His doctrine.
- b. Building upon Christ not only involves the teachings of the NT, but also how we put that teaching into practice in our lives.

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

1. **take heed-** Gr. **blepo-** *to see or look*
2. **builds-** Gr. **epoikodomeo**

11. For no other foundation can anyone lay than that which is laid, which is Jesus Christ.

A. For no other foundation can anyone lay than that which is laid,

1. no other foundation

- a. The foundation that is laid is our connection to God through Jesus Christ. Other people in the past have tried to lay other foundations as a basis for a relationship with God. They all are faulty. They are built upon fallen man instead of a sinless Savior who is God in the flesh.
- b. Only a Savior who is both God and unfallen man can bridge the gap between the two and be an unshakeable foundation for a relationship between God and man.

2. lay- Gr. **tithemi-** *to place*

3. laid- Gr. **keimai-** *to lay down*

B. which is Jesus Christ

1. Jesus Christ

- a. He is the God-man. He is 100% God and 100% unfallen man in one person.
- b. Jesus is called the chief corner-stone. [Isa 28:16](#); [Act 4:11-12](#); [Eph 2:20](#); [1Pe 2:6-8](#)

12. Now if anyone builds on this foundation *with* gold, silver, precious stones, wood, hay, straw,

A. Now if anyone builds on this foundation with gold,

1. builds- Gr. **epoikodomeo**

- a. Strictly speaking this passage is speaking of teachers and their work in the ministry in the context here. You can apply what is said in this section of scripture to each believer as well. Each believer is responsible for building upon the foundation of Christ in their life and what gets built upon it by others. They

will receive a reward for the good works produced from it. However, this passage is referring to teachers and the huge responsibility they have to teach and minister the pure Word of God to others. If they teach things other than the Word or the Word mixed with falsehood then that will be burnt up and they will not receive an reward for their work of ministry.

2. foundation- Gr. themelios

a. We saw in the previous verse this refers to Christ.

3. gold- Gr. chrusos

a. Gold, silver, and precious stones refer to the truths of the Word of God and works produced by the Word which are done in faith and by the Spirit.

b. Gold speaks of divinity. The proper teaching of God, His nature, and His will is seen as gold. [Ps. 19:9-10](#)

B. silver- Gr. arguros

1. Silver in the Word of God represents redemption. Teaching on redemption is silver.

C. precious stones,

1. precious- Gr. timios

2. stones- Gr. lithos

a. Believers are the precious stones. [1 Pet. 2:5](#) We are precious stones which are building God's temple for him to inhabit. The precious stones on the High Priest breastplate represented the people of God- the twelve tribes of Israel.

b. Teachings about the NT believer and how to live in Christ are precious stones.

c. A New Covenant minister needs to teach about the true nature of God, redemption in Christ, and about who and what belongs to us as a believer and what that means in our daily life. The entire Word of God is profitable for these three things. A minister teaching line by line through books of the Bible will lay down gold, silver, and precious stones on the foundation of Christ in people's lives. They will receive a reward for their work.

d. Things outside of these three are wood, hay, and stubble.

Worldly success principles, psychology, entertainment, political speeches, reader's digest stories, and other fillers that are used to attract people are wood, hay, and stubble and will be burnt up.

D. wood- Gr. **xulon**

1. Wood teachings sound really good and polished but they will be burnt. They are not founded on God's Word.
2. A big area of wood teachings in the church are the teaching and preaching of the Law to Christians. This is taken from the Word of God but incorrectly applied to believers.

E. hay- Gr. **chortos-** *grass*

1. The quality decreases as we go from wood, grass, to straw. All three will burn and be destroyed.
2. Grass teachings will seem to satisfy the present fleshly appetite or delight in the moment but have no lasting effect.

F. straw- Gr. **kalame**

1. This has very little substance and is light. Many churches minister what has very little substance and is light and frothy. It appeals to the flesh but does not build up spiritually.
2. False doctrines would be straw teachings. Universalism would fall into this category.

13. each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is.

A. each one's work will become clear;

1. each one's

a. This refers first to the teachers and ministers of the Word of God and then to each individual believer. The teachers work is the ministry to the saints and the believers work is the work produced from what they took into their heart from others and from their own study.

b. Every believer will be present and go through the judgment seat of Christ. [2 Cor. 5:10](#) This is a judgment for works not for the guilt of sin. Jesus took the guilt of our sin at the cross. That judgment was borne by Jesus on the cross for us. Praise God!

Those that believe upon and receive Jesus will never enter into this judgment. [John 5:24](#)

2. **work-** Gr. **ergon**

a. This is a judgement for works not sin.

3. **clear-** Gr. **phaneros-** *apparent, manifest, clear, known, well-known*

B. for the Day will declare it,

1. **the Day-** Gr. **ho hemera-** *a natural 24 hour day or certain time or day for trial, judgment, or tribunal*

a. The word “day” can mean a time of judgment or tribunal.

This day will be the judgment seat of Christ. This is also called the day of the Lord Jesus or the Day of Christ. [1Co 1:8](#)

2. **declare-** Gr. **deloo-** *to render manifest or evident; to make known, to tell, relate, declare*

C. because it will be revealed by fire;

1. **revealed-** Gr. **apokalupto-** *to unveil or take the lid off*

a. In this verse Paul uses the words **clear, declare, and revealed**. What is in the heart of man is hidden now. On that day all the motives of the heart will be brought to the light and judged. [1 Cor. 4:5](#)

2. **fire-** Gr. **pur**

a. Fire will refine gold, silver, and precious stones leaving it more pure and valuable than before. Fire destroys wood, hay, and straw.

D. and the fire will test each one's work,

1. **each one's**

a. There are no exceptions. All believers will appear at the judgment seat of Christ. All unbelievers will appear at the Great White Throne judgment at the end of the Millennium. [Rev. 20:10](#)

2. **work-** **ergon**

a. This is the second time in this verse the word work is used to emphasize that this judgment will be to judge the quality of our works not for the guilt of sin.

b. Paul uses the word work four times in this section talking

about the judgment seat of Christ. It is for emphasis.

E. of what sort it is

1. what sort

a. Once again this judgment is not for the guilt of sin. Jesus took that at the cross. This is to see what sort or quality are works were consisted of.

14. If anyone's work which he has built on *it* endures, he will receive a reward.

A. If anyone's work which he has built on it endures,

1. anyone

a. Paul uses the word work four times in this section of scripture for emphasis, but he also uses the words anyone and everyone four times for emphasis. No one get out of the judging of what they have done in this life. This judgment is universal in scope.

2. work- Gr. ergon

a. This is the third time the word work is used in this section. It emphasized the purpose of the judgement- it is for works not upon guilt for sin.

3. built- Gr. epoikodomeo

4. endures- Gr. meno- *remain, stay*

a. Only what is from God and done in God will remain after the fire of God falls upon it.

B. he will receive a reward

1. receive- Gr. lambano

2. reward- Gr. misthos

a. Whenever we find this word in scripture it is always singular. You will never find the plural- rewards. All the areas where we can be judged in will end up in one reward or loss of that reward.

b. How do you balance getting a reward from God and grace? Grace is unmerited favor. We don't deserve anything from God. Then why are we rewarded and what is it's basis? The basis for our reward from God is upon our receiving and

utilizing the grace he gave us. When we steward the grace of God and utilize it by faith we get rewarded for it. The three people in the parable of the talents were each given their talents by grace. They did not merit them or earn them. However, they each were rewarded based on how they used that grace given to them. [Matt. 25:21-13](#)

15. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

A. If anyone's work is burned,

1. anyone's

a. Again, judgment is universal in scope.

2. work- Gr. **ergon**

a. The fourth time this word is used in a few words. This is used for emphasis.

3. burned- Gr. **katakaio-** *to burn up, consume with fire*

B. he will suffer loss;

1. suffer loss- Gr. **zemioo-** *to suffer loss, forfeit, lose*

C. but he himself will be saved,

1. he himself

a. At this judgement it is not upon the person but upon his works. Our judgment fell on Jesus on the cross. We personally are saved by our faith in Jesus Christ, not our works. [Eph 2:8-9](#)

2. be saved- Gr. **sozo-** *to save, keep safe and sound, to rescue from danger or destruction, to save a suffering one (from perishing)*

D. yet so as through fire

1. through fire- Gr. **dia pur**

a. Catholics use this verse to support their doctrine of purgatory where people are refined by fire before entering into heaven. However, this is speaking of the fire upon one's works and not themselves. There is no such place as purgatory.

b. This is called being scarcely saved. [1 Pet. 4:18](#)

16. Do you not know that you are the temple of God and *that* the Spirit of God dwells in you?

A. know- Gr. **eido-** *to perceive or have full knowledge*

1. Those that live a sin-ridden life do not know that they are the temple of God.

2. Paul says eight times in his writings, "Do you know know..."

[1Co 5:6](#), [1Co 6:2-3](#), [1Co 6:9](#), [1Co 6:16](#), [1Co 6:19](#), [1Co 9:13](#), [1Co 9:24](#); [Rom 6:3](#) Eight speaks of new beginnings. We need to know about all the new things in the new covenant to make a new beginning in our life!

B. temple- Gr. **naos-** *the innermost part of the temple- the Holy of Holies*

1. Here in context the church as a whole is the temple of God. In [1 Cor. 6:19](#) we see a believer's body is the temple of God.

2. The spirit of man is the Holy of Holies where God dwells in us. The church as a whole is also the Holy of Holies where God dwells. In some mystery our spirit is connected to the spirits of all the redeemed.

C. Spirit of God

1. Each member of the church is connected to each other by the Holy Spirit.

D. dwells- Gr. **oikeo**

1. The Holy Spirit resides in us and will abide with us forever! [John 14:16](#)

2. This is a major difference between the Old Covenant and the New Covenant. In the old you tried to live for God, in the new you live from God. Big difference folks!

E. in you

1. It would change our mindset and lifestyle if we kept a conscious thought that God lives in us by His Spirit.

17. If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which *temple* you are.

A. If anyone defiles the temple of God,

1. **defiles-** Gr. **phtheiro-** *to spoil, ruin, to corrupt, morally deprave, destroy*

a. The KJV has "destroy" here. Some have taken this to mean that if a Christian commits suicide by destroying the temple of God [their body], God will destroy them in hell. No! This is not what this verse is talking about! This verse is not talking about individual Christians, but the church as a whole. You must take scripture in context. In the context here we have false teachers teaching lies in the church and bringing corruption and harm to it. If a false teacher corrupts the church with false teaching then God will destroy him ultimately if he is an unbeliever and his ministry if he is a believer.

2. **temple**- Gr. **naos**- *innermost part of the temple, Holy of holies*

B. God will destroy him

1. **destroy**- Gr. **phtheiro**

a. See note above

C. For the temple of God is holy,

1. **temple**- Gr. **naos**

2. **holy**- Gr. **hagios**

a. Over sixty times in the NT believers are called holy or saints. The word **hagios** is translated both ways.

D. which temple you are

1. **temple**- Gr. **naos**

a. The word "you" here is in the plural. It is true that each individual Christian is a temple of the Holy Spirit, but here it speaks of the collective church is the temple of God.

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.

A. Let no one deceive himself

1. **no one**

a. Proud people tend to exclude themselves from others and make themselves special exceptions.

2. **deceive**- Gr. **exapatao**- *to deceive thoroughly; to deceive, delude*

3. **himself**

a. This is the worst kind of deception!

b. If we think we are something when we are not, and when we are a hearer of the Word and not a doer, and when we say we do not sin, we deceive ourselves. [Gal 6:3](#), [Jas 1:22](#), [1Jn 1:8](#)

B. If anyone among you seems to be wise in this age,

1. anyone

a. Again, there are no special exceptions.

2. seems- Gr. **dokeo-** *to estimate, to seem*

3. wise- Gr. **sophos**

a. This speaks of natural earthly wisdom.

4. this age- Gr. **touto aion**

a. The church age. In this age we look through a glass darkly but in a later age we will see clearly and know clearly.

b. If someone thinks they fully know something in this age they really don't know as they ought to know. [1 Cor. 8:2](#)

C. let him become a fool that he might become wise

1. fool- Gr. **moros-** *dull; foolish, moronic*

a. God does not want us to be fools. In context here Paul is speaking of becoming foolish in the eyes of natural man by believing and trusting in Christ.

2. wise- Gr. **sophos**

a. A Christian who reads, believes, and acts on the Word of God by faith is wise in God's eyes. [2 Tim. 3:15](#)

19. For the wisdom of this world is foolishness with God. For it is written, "HE CATCHES THE WISE IN THEIR OWN CRAFTINESS";

A. For the wisdom of this world is foolishness with God.

1. wisdom- Gr. **sophia**

a. Paul is hitting the subject of wisdom over and over in this letter because the Christians at Corinth being Greeks heavily put importance upon wisdom. They got this from their culture and upbringing. We are not to be dominated by our culture and upbringing as a believer. We are to be dominated and controlled by the Word of God. The culture of heaven trumps

human culture. We now are citizens first of heaven before a natural nation or city.

2. **world-** Gr. **kosmos**

a. This speaks of the world of fallen humanity.

3. **foolishness-** Gr. **moria**

B. For it is written

1. **written-** Gr. **grapho**

a. [Job 5:13](#)

C. He catches the wise in their own craftiness

1. **catches-** Gr. **drassomai-** *to grasp with the hand, clutch; to lay hold of, seize, take, catch*

2. **wise-** Gr. **sophos**

a. According to the world's standards

3. **craftiness-** Gr. **panourgia-** *craft, cunning*

a. God uses the Judo technique on those that are against Him. They end up in their own devices and deception.

b. This is a picture of a hunter that sets a trap and then absent-mindedly stepping into it themselves and being caught themselves.

20. and again, "THE LORD KNOWS THE THOUGHTS OF THE WISE, THAT THEY ARE FUTILE."

A. and again,

B. The Lord knows the thoughts of the wise,

1. **knows-** Gr. **ginosko-** *to know by experience*

2. **thoughts-** Gr. **dialogismos-** *the thinking of a man deliberating with himself, dialogues*

a. The Lord knows our thoughts, but the devil does not. Don't speak your fears and give away your thoughts to the devil.

3. **wise-** Gr. **sophos**

a. According to the world

C. that they are futile

1. **futile-** Gr. **mataios-** *devoid of force, truth, success, result, useless, of no purpose*

a. The thoughts of unbelievers are devoid of truth, or in other words devoid of the Word. [John 17:17](#)

21. Therefore let no one boast in men. For all things are yours:

A. Therefore let no one boast in men.

1. boast- Gr. **kauchomai**

- a. This includes Paul himself, Peter, and Apollos.
- b. We should not boast in our favorite teacher or pastor. We need to boast in Jesus.

2. men- Gr. **anthropos**

B. For all things are yours

1. all things- the word "*things*" is not in the Greek.

- a. This says "for all are yours" in the Greek. This is referring to all teachers are yours.
- b. We should not claim certain teachers while some claim others. All teachers are placed in the body of Christ for all of us. This brings out that we should not just listen to teachers in our particular stream we swim in, but we can glean from teachers in all streams of the body of Christ.
- c. For instance during the Word of Faith movement there were certain teachers in that movement. Those who identified with that movement claimed those teachers as their teachers. Teachers in other streams or movements were not their teachers. No, all teachers in the body of Christ are for all of us.

22. whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come—all are yours.

A. whether Paul or Apollos or Cephas

- 1. All teachers are yours.

B. or the world or life or death,

1. world- Gr. **kosmos**

- a. We will inherit the earth

2. life- Gr. **zoe**

- a. This is the God kind of life.

3. death- Gr. **thanatos**

- a. For a Christian death has lost its sting. [1 Cor 15:56](#) No more is death is path to eternal torment but a portal to pleasures evermore! Death is gain to a Christian. [Phil 1:21](#)

C. **or things present or things to come**

1. We can experience the blessings of God in this life.
2. There awaits us some of our inheritance in the coming time after we pass to heaven.

D. **all are yours**

1. All things God has made is ours. We are not to claim anything the devil has brought forth like sickness and poverty.

23. **And you *are* Christ's, and Christ *is* God's.**

A. **Christ's**

1. This is like a Chinese egg. A believer holds all things. Christ holds all believers, and God holds Christ. [1 Cor. 11:3](#), [John 17:21](#)

B. **God's**

1. Christ will come back and set up His earthly reign during the Millennium. After that thousand years Christ will offer up all things to the Father so that He is all in all. [1 Cor. 15:24](#)
2. God the Father is the beginning and end of all things. From Him and to Him go all things. Amen!