

1Corinthians 18-02-04b

Let's pick up our study now in 1 Corinthians chapter 2, toward the end of the chapter. He who is spiritual judges all things, yet he himself is rightly judged by no one. For who has known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

So we've looked at this, just for ease of memory, this idea that we have a reasoning mind, we have the psuche, which in and of itself isn't judgeable. The content, what it processes, and the conclusions that it draws, determine whether it is going to succeed or fail. And of course that concerns us, we don't want to fail, we want to succeed, we're believers, we want to reflect the glory of God, we want to redeem the time, we want to lay hold of righteousness by faith, we want an inheritance, we want opportunities to serve God in the future and reflect His glory.

So this makes a difference. And we think, well, maybe there will be a great opportunity, there will be a decision point, there's going to be some mission that God will give me, there will be some great thing that I will do, some mountain I will climb, some stream I will cross, climb every mountain, forward every stream, you know, until, who knows. And what we fail to discern often is that it is now, it is what we are doing today, it is the small things, it is the small battles, it is the daily grind that ultimately wins the battle and determines whether we are spiritual or whether we are carnal, whether we are pneumatikos or sarkikos.

So, basically, you know, you say, well, doesn't it say the natural man doesn't receive the things of the spirit, so how does this work? Everybody is a natural man, with rare exceptions for congenital or medical reasons, accident or something. But talking about the realm of the usual, all of us can reason. We've all got the equipment to process input and draw conclusions, map out courses of action, and that's being natural.

Everybody is a natural man. We all start out that way and you and I right now, being believers, being filled with the Holy Spirit, looking at the Word of God, we are still natural people. We're in this world and until we are resurrected and we are in a whole new environment and a whole new kind of time and a whole new kind of place, we are all sarkikos.

So, when he says here the natural man doesn't understand the things of the spirit because they are spiritually discerned in verse 14, this is if you are natural only. If you haven't left the realm of the mass of humanity, you've got a broken why. You're sarkikos but you've only got the sarks to turn to and you are unaugmented, you are unenhanced, you are unaided.

The unaided natural man is never going to get there. This is the limitation of natural science. This is the limitation of materialistic philosophy.

You're never going to get there as you can be as reasonable as you want but you haven't got all the facts. You haven't got the entirety of reality. You've got a portion and we've all seen justice go astray.

There's probably no more famous example in the living memory of some of us than watching the former football great OJ Simpson go on trial for murder and the entire case boiling down to whether or not this bloody glove that was found on the scene fit his hand or not. And everybody said, in fact famously, the defense attorney said, if the glove don't fit, you must acquit or some such thing. If it doesn't fit, you must acquit.

And this stuck in the minds of the jury because as they brought this glove that had been sopping with blood, therefore moist, what does leather do when it gets wet? It shrinks. Plus, in order to, for some bizarre reason, not contaminate the evidence, they had Mr. Simpson put on a latex rubber glove. Have you ever tried to do things with rubber gloves on your hands? I mean there's a lot of friction there.

You've got a shrunken leather glove trying to put it over the hand of somebody with latex. Plus, how badly do you want to get it on? If wearing the glove would have acquitted him, I promise you, he'd have jammed his football player hand up in there and stretched that leather out and said, look, it fits great. Partial information, there were a lot of things that were excluded.

They exclude evidence in trials, and juries have to act on incomplete information. They're not allowed to see the criminal history in many cases. They're not allowed to see evidence that wasn't obtained in a pristine manner by law enforcement.

Maybe there's video surveillance that shows the guy stabbing the victim 19 times, but somebody took the tape out of the machine without a warrant, and so they can't play it and can't use it, and it's excluded. And the jury has to try to make a decision on partial evidence, and many times, quote-unquote justice, has, just like the statue, a big blindfold. It's supposed to be impartial in the sense of it doesn't matter if you're rich or poor, if you're influential or of mean status, but what it really means is a lot of times you're trying to weigh things in the balance and you can't even see what's on the scale.

So, we get this big idea, but Paul says here that we are speaking things in verse 13, not in words that man's wisdom teaches, but which the Holy Spirit teaches, comparing pneumatikos things to the pneumatikoi, comparing or showing. And I told you this comparing is sukrinontos, we're judging these things. We are those who are spiritual people, and we're looking at the spiritual facts.

Both things have to be true. You're still psychikos, but you've got the full picture now, and so you're looking at the spiritual factors, and you yourself are spiritual. It takes both.

Somebody can speak the spiritual words. Paul's been speaking for 2,000 years here in Corinthians, but much of what he says has been misunderstood. Think about the spiritual gifts and tongues and how many tongue-speaking churches there are.

Paul spoke the words, they didn't get the message. What was lacking? He spoke spiritual things, but it's not hitting. These people pride themselves on being spiritual, and they actually are the

opposite, because if they were spiritual, they would understand the nature of the temporary gifts.

They would see their spiritual purpose and their temporary nature, and that they have accomplished their goal. That which is complete has come, and that which is in part was done away in the first century. They don't see it.

Is the problem with Paul, or is the problem with the people? He's speaking the pneumatikos things, but they are not pneumatikos people, as much as they want to believe they are. Just like the Pharisees wanted to believe that they understood everything biblical, and the Lord of Glory stood right in front of them, and they were blind to Him. Because you say we see, your sin remains.

It takes humility, and it takes susceptibility to God's Spirit to complete that full-orbed process. Comparing spiritual things with spiritual. Or, as it says, communicating spiritual things to spiritual people.

I like that in the Net Bible. But I don't like their very next translation. Net Bible 2.13, 1 Corinthians 2, verse 13.

We speak about these things not with words taught to us by human wisdom, but with those words taught by the Spirit, explaining spiritual things to spiritual people. I love that translation in the Net Bible. But the very next verse, I think they just fall on their sword.

Because verse 14, they say, "...the unbeliever does not receive the things of the Spirit of God, for they are foolishness to him." The unbeliever. Unbelieve in Greek would be *apisteia*, faithless, no faith. Alpha privative, negative, belief.

No belief, no faith. That's not the word here at all. It's not unbeliever.

And I greatly fault the Net Bible, which I usually like the Net Bible, but I was shocked when they put this here. And they have a note, the unbeliever, then they've got note nine, and it says, Greek, natural person, i.e. an unspiritual person, one who merely functions bodily without being touched by the Spirit of God. Well, you don't have to be an unbeliever to not be touched by the Spirit of God.

I can be in a sinful state of mind, and I'm no longer listening to the Spirit. I'm no longer looking at things with spiritual eyes, and I'm a believer. Have been a believer, am a believer, will always be a believer.

It's not unbeliever. What does that do? If you're a Christian and you read this, well, I'm exempt. I don't have to read the rest of this.

First, the unbeliever, well, I'm not an unbeliever. It doesn't pertain to me. It absolutely pertains to us.

This is not unbeliever. This is the natural man. This is psychikos only.

If I go back to my default settings, have you ever had to do this? Something messes up. It could be your air conditioner. It could be your computer.

It could be any kind of a device that's got configuration settings. It can be your phone. I was out there brush hogging.

I told you about this last summer. I was out there brush hogging and got hot and sweaty, and my phone went off, and I didn't hear it. Because of the brush hog, and it wanted a code to unlock it.

This keeps you from dialing when you don't want to, hip pocket dialing. So you put a code on there, and it won't do anything until you punch in the code. Well, it wanted me to respond, and so it brought up the code screen.

Well, I'm bumping along on the tractor, and so it's seeing these presses from my body, and it says, no, that's not the right code. No, that's not the right code. Well, you enter the wrong code 10 times, and your Android phone, if it's like mine, goes to the defaults.

There was a little green munchkin or something on there, that symbol of an Android thing, the little guy with the antennas and the green dome head, came on, and it said erasing. And I said, no, stop. Well, it was going back to the factory defaults.

It's a security measure. Somebody's trying to hack your phone. We're erasing everything.

You better hope you have a backup. So by the time, about an hour later, when the phone finished and came back to a screen, it was just like out of the box. No contacts, no history, no messages, no nothing.

No apps, all of the little Google Map things, and you're nothing. Just like it came out of the box, only with a much more tired battery. And hot? Oh, my goodness.

Resetting must really tax it. It runs at 100% of its CPU for like an hour, and it was so hot, I couldn't even hold it. So default settings, not necessarily good.

Our mnemonic default settings lead us only to the Sark's side. And the default spiritual blindness that we have shuts us off from the things of the spirit. And the natural man cannot understand them.

This is why Paul comes with spiritual words and people who have God's spirit to lift that veil, to clear that smoky darkened glass, to let us see clearly. And that makes us spiritual. And in verse 15, he who is spiritual, he who is pneumatikos, judges all things.

Now, remember we said comparing spiritual things with spiritual in verse 13, and it was sun krino, with, judge with. Krino is to evaluate, to judge, to make a judgment. Sun means with.

Well, here, he who is spiritual judges all things. This is the same root, krino, but this is anakrino, A-N-A. And it means up.

You judge up, you sum up, you figure. We use all of these words of direction. And we say, I'll figure it out.

I'll bring out the meaning. There's a wonderful summary of the word up. But this is ana, which can mean again, to read.

The verb for read starts with ana. So, he who is spiritual anakrinos all things. Now, anakrino is a really great word in its own right, because it also means to investigate.

It means judicial interrogation. It's used this way in Luke 23. Pilate says, you brought this man to me as one who misleads the people.

Indeed, having examined him in your presence, having evaluated him, having anakrino'd him, I have found no fault in this man, concerning those things of which you accuse him. In Acts 4, verse 9, you remember when Peter and John healed the man on the temple steps? If we this day are anakrino'd, if we are judged for a good deed done to a helpless man, and by what means he has been made well, then let us tell you this is in the name of the Lord Jesus, the one you crucified. In Acts chapter 12, after Peter is freed from prison, remember the angel has to come and kick him awake, and the chains fall off and the gates open, and he goes to the house where they're all praying for him, and he goes and knocks on the door where many are gathered.

This is Acts chapter 12. Peter knocked at the door of the gate. A girl named Rhoda came to answer.

When she recognized Peter's voice, because of her gladness, she did not open the gate. She ran in and announced that Peter stood before the gate. They said to her, you are beside yourself.

Yet she kept insisting that it was so, and they said, it is his angel. Well, this is a misunderstanding of angelos in Greek, which means messenger. He has sent somebody with a message.

It's his messenger. He's saying, I've got a message from Peter, and you're saying it's Peter himself. They didn't think it was a Gabriel type standing out there.

A Gabriel type wouldn't need to stand outside and knock at the gate. Angels don't knock. They just appear.

They can show up in the holy place. They can show up in the inner rooms talking to Mary or Daniel. But Peter continued knocking.

When they opened the door and saw him, they were astonished, and he told them how the Lord had delivered him. Then in verse 18 of chapter 12 of Acts, as soon as it was day, there was

no small stir among the soldiers about what had become of Peter. And that's an understatement.

He got out of a locked prison cell. I mean, this beats anything Houdini ever did or will do. But when Herod had searched for him and not found him, he examined the guards.

He anachronized the guards and then had them all executed. He said, you guys fell asleep. You failed in some way.

How were they to stop an angelic deliverance? They were not cold. They didn't know anything. But they got executed by Herod.

Herod searched for Peter, didn't find him. So he evaluated, he made a decision about the guards and then had them all executed, had them commanded that they be put to death. So Paul says this later on with accusers in Acts 24, 8, talking about Paul commanding his accusers to come to you by examining him yourself, you may ascertain all these things of which we accuse him.

Acts 28, 18, Paul says, when they had examined me, they wanted to let me go because there was no cause for putting me to death. Remember, he had appealed to Caesar. Otherwise he could have been let, he was examined.

He was evaluated. The facts of the case were brought forward and put together and a judgment was made. This is our word.

This is what we have. He who is spiritual evaluates all things, yet he himself is evaluated by no one. Now this is really important.

It's not just judge. Judging is a bad translation here because judge not lest ye be judged. Judging means you are doing what Herod did.

You are figuring out a course of action like a sentence and then having it executed or having them executed. If you judge other people, you don't just evaluate and determine that they are in error or they have done wrong or they have cost you in some way. You punish them.

You make them pay. You talk behind their back. You penalize them in some way.

You freeze them out. You make them feel bad. You hurt them psychologically or even physically.

You inflict a penalty. That's what we think of when we say judge. You have been judged.

The judgment has come. Christ was judged for sin on the cross. He wasn't just found guilty.

He was executed. He paid with his life for our sins, right? That's not what it means here. He who is spiritual judges all things.

We don't determine what's going to happen, but we discern. We figure out what's really going on. Yet, he who is spiritual himself is figured out by no one.

What does that mean? It doesn't mean don't touch me. I'm spiritual. It means that when we are operating in this realm, when we are looking with our psychic reasoning mind, and we're looking at both the Sark's side of things and the Numa's side of things, and we are drawing conclusions and mapping out courses of action and doing what we do as unto the Lord, you can't expect that anybody else is really going to understand that.

They can look into it, but it is in that invisible and ineffable and in many cases, untrackable realm that is between us and the Lord. You can look on the outside and say, well, from everything I know, I know your situation and I know you, and you really ought to be doing this. The person who is spiritual may be doing that, and nobody can fully understand because they've got the spirit, they've taken the spiritual words and the spiritual truth, and before the Lord, they have figured out what they're going to do, and it's between them and the Lord.

And Paul says he who is spiritual can discern all things from his perspective and his point of view, his relationship with God, his understanding of the telos, the end and the goal. Other people may not get it. Another colloquial translation of this is he who is spiritual gets all things.

You get it. You figure it out. But he himself may not be gotten by others.

Other people may not get it. There were people that didn't get it when I decided to leave the Marine Corps and go to seminary. It doesn't make sense.

Why don't you wait? Why don't you do it a different way? It would make more sense to do it a different way. Well, I'm the only one that can really make that call. I decide to go a certain way to do a certain thing.

You decide to go a certain way or do a certain thing. And others may question your judgment. But if you are spiritual and you're doing what you're supposed to do and you've got this full Lord picture, it's between you and the Lord.

If you're married, it's between you two and the Lord because the two are one and you've got to cooperate to graduate. You've got to work that out together. He himself is judged.

Now, where this really comes into play is in our book. Just flip forward a page to chapter 4. If you want to understand what the meaning of this word really is. Let a man so consider us.

This is 1 Corinthians 4.1. Let a man so consider us. Let a man consider us. Consider here is use logic.

Let a man logically realize we are servants of Christ and stewards of the mysteries of God. And it is required in stewards that one be found faithful. But with me, it is a very small thing that I should be on a crenode by you or by a human court.

I do not even on a crenode myself. Judge is your translation here, but it's on a crenode. It's a very small thing to me, Paul says.

Remember, we're back to the I'm of Paul. I'm of Apollos. I'm of Cephas.

I'm of Christ. And he says, look, you don't have to get it. It's a small thing to me if you don't get why I do what I do or how I do it or that I'm weak in presence.

And that my words aren't impressive and my diction is not highfalutin like Apollos or whatever. It's a small thing to me if you all are making that kind of evaluation. I don't even look at myself and question, why has God made me thus? Why didn't he give me a full head of hair? Why didn't he give me a robust voice? Why didn't God build me differently? Why didn't God situate me differently? Why didn't God plant me in the human race with different genetics? With different circumstances, different people, different family, different job, different location, different heredity and environment.

I don't anacrino myself. I don't evaluate and try to figure out that stuff. I don't know of anything against myself, but I'm not justified by this.

The only valid judgment, he who anacrinis me is the Lord. The Lord gets me. He's the one who knows why he made me short, bald with a hooked nose and a squeaky voice, unimpressive in personal presence.

God knows why he did that. I don't burn clock cycles trying to figure that out. I don't have to know.

God knows. That's what he means when he says, I don't know of anything against myself, but my evaluation isn't what counts. It's God's and it certainly isn't yours, he says to the Corinthians.

Therefore, Paul says in verse five of that chapter, therefore crino nothing before the time. Judge nothing before the time until the Lord comes who will bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God.

One of the first things they told us when I started studying literature as an English major in college is never ever when you are reviewing or describing or evaluating a piece of literature, never opine on the author's intent. This is what the author intended. This is the author's motive.

One of the sort of cardinal rules of hermeneutics in English speaking literature is you can't know the mind of the author. The author may be posing. I used to think, well, that Paul Simon is such a hedonist, Kodachrome.

I look back on, I didn't learn anything in high school, but I take pictures with my camera and everything looks worse in black and white and I thought, he's a real rascal. Or you listen to Mark Knopfler and he's singing about heavy fuel and this hedonistic lifestyle. And when I can't do all of these pleasurable, self-indulgent things anymore, I'll write a suicide note on a \$100 bill

and drive off the cliff, so to speak.

And James Taylor has this really terrible sounding song and terrible words to a song about he's got a half flat six pack of lukewarm beer and come and sit down by my side, honey, we're gonna party. It's just stale cigarette smoke and it just sounds terrible. And it wasn't until I became a little bit older and wiser that I realized these guys are impersonating something that they actually dislike.

They are speaking in the first person. They are playing a role to get you to look at it the way they look at it, which isn't good. They are not that person.

They're actually commenting on that in some way. And you can't necessarily know the author's intent you can speculate. But the only person who really knows why they wrote what they wrote, I mean, you read Paul Simon's lyrics and you can spend the rest of your life trying to figure out, well, what does he mean by that in a lot of cases? I was bringing a rug home to you and it rained on it and the orange bled into the blue.

Well, he is saying something there and I have a pretty good idea of what it is, but I would have to ask him, is this what you meant? And until he says so, you don't really know. What is Paul saying here? You can't waste your time worrying about what other people think. It is a small thing if they evaluate and come to an erroneous conclusion.

The only conclusion that counts is the accurate conclusion that God draws. We don't even always evaluate ourselves. You can think that you're doing well and you're really not.

The Pharisees prided themselves on their righteousness and they were all horrific. The Sophists and these ones who said, well, I am of Christ. You all are denominational with Peter and Paul and Apollos, but I'm back to the basics.

The I am of Christ guys were the Bible church guys. We're not denominational, we're independent. We're free will this or whatever.

But you have to be careful even about evaluating yourself. We have to look to God's evaluation. That will be communicated to us by the Spirit.

So you've got to be spiritual. Spiritual things are communicated to spiritual people. Then you'll know the truth of it.

That's the idea in Anacreno. So what is the summary here? What's the conclusion? Back to what Paul says now in chapter 2, verse 13. These things we also speak, not in words which man's wisdom teaches, but which the Holy Spirit teaches, comparing or spiritual things explained to spiritual people.

Spiritual things becoming clear to those who are looking in the direction of the Spirit, who are trying to find that upper portion. The natural man doesn't receive the things of the Spirit of

God. They are foolishness to him.

Foolishness is your old friend, moria. This is where we get moron. And that's a good pronunciation.

In Greek, because there are two O's in moron, but the first O is an omega, and the second one is an omicron. So in Greek, it literally is moron. And that's the way they say it in Oklahoma.

You're just a moron. And that's good Greek. They are foolishness.

They are moronic to him. Nor can he know them. This is norizo, where we get gnosis.

Because they are spiritually discerned. He who is spiritual can anacrino all things, but he is anacrinoed by no one. And Paul is anticipating what he's going to say in chapter four.

It's a small thing that you all are anacrinoing me and finding that I come up short, to use a pun. Apollos tall, Paul short. Who has known the mind of the Lord that he may instruct him? We have the mind of Christ.

We have the mind of Christ. What is that? Well, you find out in chapter three. I, brethren, could not speak to you as to spiritual, but as to carnal.

Now you have your two sides of the Y here on the right. I could not speak to you as pneumatikos, but as sarchikos, as to babes in Christ. Babes.

Notice they're in Christ, and yet they are still sarchikos. Sarchikos. So unbeliever doesn't work in the preceding chapter.

It's not a matter of salvation status. It is a matter of maturity. Do you see the telos, the end that we looked at last week? You are babes.

Babies are complete 100% materialists. They're tactile. They're hungry.

They have intake. They have output. They are completely in the physical realm.

It's gonna be a while before they build any kind of apparatus to think in abstract terms. Remember I talked about how memory works, and can you remember something that's hidden under a cup? Can you remember where you put something? Can you visualize? Can you delay gratification? I put the one piece of candy there telling you if you wait five minutes, you can have two. You know, levels of more advanced thought, getting into the pneuma side of things.

Paul says, I have to talk to you like babies. I fed you in the past. This was when he was there with the church, founding it, building it up.

I fed you with milk and not with solid food. For until now, you were not able. And even now, you are still not able.

This is dunamis. You do not have the power to do it. For you are still sarkikoi.

Now, how does he know they're sarkikoi? How does he know they're looking at the materialistic, fleshly, visible side of things? Where envy, strife, and divisions are among you? Eyes on people and being unhappy with people? What is envy and strife and division? What's the root of it? I weigh you in the balance and I find you wanting. You think the wrong thing. You do the wrong thing.

I dislike either your person, your behavior, your words, your thoughts, your choices. Envy, strife, and divisions in and among believers, between believers. If you are not united, if you are not on the same team, it's possible to disagree or to observe that there is a difference or a shortfall, or I would have done that differently.

I think biblically, this would have been a better course. Nothing wrong with discernment. But if you judge, if you penalize, if you get on the opposite side and begin to throw things at this person and you divide over it, and this is in the realm of the believers, this is inside the bond of fellowship and the bond of the Spirit here, where there is envy, this is zealous, this is zeal.

And, you know, the zeal of the Lord of hosts will perform it, zealous. This means you are too committed to your viewpoint being right. You are over committed to your rightness and somebody else gets penalized.

So, envy doesn't really catch it. This is not being able to let it go. Drop it, leave it, relax, take a breath.

They used to say, take a pill, you know, chill, relax. Don't be so zealous that you end up running over your fellow believer. You may be right, but don't let your zeal get the better of you.

Remember, the Jews had a zeal for God, Israel had a zeal for God, but not according to knowledge. And you can be right in a way that harms a fellow believer. If you are over committed to your course and there is strife, there is division.

This is dichostasia. Dicho is like dichotomy, two sides, and stasis means it stands. There's a standing, two-sided approach to this.

You're not both on the same side. You're opposed. There's two sides and you don't see the other side, you don't sympathize with the other side, you don't try to get on the other side, you don't both choose a third place that is unified as a side.

You know, they say there's two sides to everything. Well, many times there are three sides and maybe both people need to get off of their side and go to the neutral side, go to the place where they can be unified. It's a dichotomy that stands.

Divisions among you, if that exists, if you're overzealous, if you are divisive and you don't reconcile, you are sarkikos. You're not seeing the spiritual side. If you get the spiritual in there,

that won't persist.

It may flare up, but it will subside. It will go away. If it's a stasis, you are carnal and behaving like men, behaving like psychikos.

That's the natural man. Nothing intrinsically wrong with being natural if you've got the spirit to complement, augment, and sanctify. When one says, I'm of Paul, and another, I'm of Apollos, you are carnal.

Who then is Paul and who is Apollos, but ministers, diakonoi, deacons, through whom you believed. And this is believed upon. This is epipistuo.

Through whom you believed the content. You didn't believe the messenger. That's why it's not just pistuo.

And it is through whom. This is dia. They are a means to believing upon the message of the cross.

Through whom you believed. If you stop short and start looking at the telephone and wondering why the words are coming out of the handset, instead of realizing that there's somebody on the other end, you say, well, I don't like this news that my account is overdrawn. There's something wrong with my telephone.

Do you have a telephone that tells you you've got money in the bank? I want your telephone. It's silly. But that's what happens to us when we get into the sarkikos mode.

We're ministers through whom you believed as the Lord gave to each one. I planted, Apollos watered, God gave the increase. God is what you believe upon.

God is the objective. God is the telos. It's God's goals.

God's evaluation that counts. So then, he who plants isn't anything. He who waters isn't anything.

God, you know, I can go out here on a bare patch of ground and I can stick things in the ground and I can water it till the cows come home. But if it's not a seed that God created, if it doesn't have the life that God has imbued acorns and grains of wheat and oats and other things with, if God's not in it, the things I bury, if I bury glass marbles or rocks or pieces of stick, or Patty's explained to me that some plants that snap off, you can stick them in water or in dirt and they will re-root. The branch will grow roots out that broken end.

You think, well, how does that happen? It was way up in the top of a plant and it's branch material, but somehow being stuck in the water or stuck in the dirt, it changes and it says, well, now I need to be roots and it starts sticking out roots. I think that's an amazing thing. Of course, until we understood DNA, we didn't know how can that possibly, how does it know? And I still wonder, you know, something activates a change in it.

But God programs that in by either direct or indirect means so that these things can happen. You can plant in water all you want, but if God doesn't give the increase, if it doesn't have the life of God, it is nothing. It means nothing.

It does nothing. He who plants is nothing. He who waters is nothing.

It's God who gives the increase. He who plants and he who waters are one. Why? Well, in the first place, Apollos and Paul have no disagreement.

They're not at odds. They're not heads of competing parties. One's not a Republican and the other a Democrat.

One's not a bad guy and one a good guy. They are both implements in God's hands. If you need to be like Nehemiah and have a trowel in one hand and a sword in the other, or if you need to have a stick to poke a hole in the ground and then a watering can to put on top of the seed, they're both implements in the hands of the planter who has a purpose.

They're one. Each one will receive his own reward according to his own labor. Now, who's going to determine the reward that Apollos gets? Who's going to determine the reward that Paul gets? Is it the people who are anacrino-ing? Is it Paul anacrino-ing himself? Well, I think I did a pretty good job.

I think I deserve a mansion with 17 rooms and three bathrooms. Oh, wait, we don't need any bathrooms in the resurrection. I want 20 rooms and I want a grand piano in one of them.

That's the reward I think I should have. Paul says, I don't anacrino myself. God does.

It's a small thing to me. If you try to decide what reward I deserve or what status I deserve or what attention I deserve, it's a very small thing to me. God's evaluation is the one that counts because he is the one who will be distributing that genuine evaluation and rewards that pertain to it.

Receive his reward notice according to his own labor. There's work involved here. It isn't according to God's sovereign shaping of him into a water pot or shaping of him into a planting stick.

He's got to work. We are God's fellow workers. You are God's field.

You are God's building. The name George, I used to have a friend in high school named George, comes from this word for field. In Greek it's Georgion.

And in Russian in some places you hear people called Georg. But it's George and it comes directly from this Greek word. And it has the idea of being a farmer or farming or having an agricultural field.

God's building. This is oikodomeo. This is the, it's used for economy in some cases.

You are God's household, not just house, that would be oikos. But oikodomeo is, oikodome here actually is a household. It's a system.

And he's talking about you plural here. You as a group. So, the second person plural here, you all collectively.

And he doesn't say this division, that division, these of this opinion, those of that opinion. You collectively are all God's single field. You are God's single household.

So why are you splitting yourselves up when in God's anakrino you're a unit and you're judged accordingly? According to the grace of God, which was given to me, as a wise master builder, I laid a foundation, another builds on it. So each one has a role. So what's our conclusion here? What do we come away with as we look at this? Our task daily is to remain awake and aware of that top right-hand portion, the pneuma side.

Anybody and everybody is psychikos. Anybody and everybody can see the psychikos. It is that new gift of the spirit that lets us understand the words of the spirit, spiritual things communicated to spiritual people, that dimension.

It's going from mono to stereo. It's going from black and white to color. It's going from knowing a partial piece of the puzzle to having all of the pieces and being able to arrange them and see how they fit.

It is the difference between looking at a two-dimensional map and saying, I see that it's this distance from Dallas to Tulsa to getting in the car and experiencing the drive and the landscape and the scenery and the full-orbed perception of what exists between those two cities. It is the full reality instead of just a physical representation of it that is in the material realm. This is, of course, what we're after.

Who doesn't want this? Who doesn't want to be anacrenod by God and found faithful to receive inheritance, to reflect God's glory, to be qualified to serve, to walk with Christ in white and have all of those wonderful benefits and rewards? Who doesn't want that? All of us in the abstract want that. Well, here is how to accomplish it. The means that Paul emphasizes here is you can't stay a baby.

You can't let yourself focus only on the short-term subjective things. You can't keep your eyes down in the flesh. You have got to cultivate the presence and the power of the Holy Spirit that lets these words we're looking at this morning sink in and establish that full-orbed, three-dimensional, full-color experiential reality for us.

We have to be spiritual people who are looking at the telos, at the goal, at the end, enabled and empowered by God's Spirit. And that has to be our top priority, is to be spiritual, not in the worldly sense of, well, I think I'm a spiritual person. God's Holy Spirit, God's spiritual words, God's spiritual wisdom.

Don't worry about what other people think about it. It should be a small thing to us, whether anybody else gets it. You mean you don't go to a church with a steeple and a cross and pews and a parking lot? You haven't been baptized? You don't tithe? You don't engage in ministries? You don't go on summer retreats? You're not reading the same books I read? You're not watching the same films I watch? You're not involved in the same works that I'm involved in? You don't have the same number of people that I'm associated with? What's the matter with you? It should be a very small thing.

What is the big thing? What does God look at when He looks at my heart? What does He see? What is His evaluation? The Spirit of God evaluates all things and that enables us to analyze all things. And we don't even worry so much about ourselves as pursuing God. Let God evaluate my desire, my commitment, my dedication, my investment of my time, my energy, my attention.

To spiritual things, spiritual words. Let the evaluation come from God. Paul says, if I knew about something that was against me, I'd do something about it.

I don't know of anything that's against me, but I don't draw a conclusion and establish what reward I think I ought to get based on that. I let God do that. That's what we'll get to in chapter four.

So every day, throughout the day, this is why I think the pattern in scripture is to pray three times a day, to pull up and stop. The pioneers going across the wilderness to get to their destination, heading west. Wagon trains going across.

You start in the morning with a plan. You figure out what you're going to do that day. How far can we get? Where's the next source of water? How can we care for our animals? We may need provisions.

We may need to trade. We need to get to safety, whatever it might be. Plan it out in the morning.

In the morning, prayerfully start out. Halfway through, stop. Take a break.

How am I doing? Am I still on course? Check my landmarks. Check my guiding reference points. In the evening, look it over.

How did I do? Evening and morning and at noon will I pray and cry aloud. And he shall hear my voice. Psalm 55, 17.

Evening and morning and at noon. This isn't just pie in the sky. It isn't, you know, we shouldn't get up and go off and do our rest of our Sunday things.

We need to think about this and have a plan and a priority and look at that goal, that telos end of God. He wants us to be mature. He wants us to be spiritual so that we can be used to plant or

to build or to found or to water.

Apollos and Paul were used by God because they were found faithful. They were stewards and it's required in a steward that we'd be faithful. You're a steward.

I'm a steward. Are we faithful to that stewardship? Well, the way to do that is to make a plan. I'm going to start out in the morning and establish a direction and a set of priorities that I want to accomplish with what God gives me with time, energy, and opportunity today.

I'm going to stop partway through and do any necessary course corrections and then at the end of the day, I'm going to come back before the throne of grace, confess what didn't go right, ask God's help and strength and blessing on what did go right so that I can get up tomorrow morning and do the same thing, only better. Evening and morning and at noon, I will strive to be a spiritual person. Prayer is not psychikos and it's not sarchikos.

It is entirely pneumatikos. That's why the Holy Spirit conveys our prayers and God's thoughts back and forth. Remember that in Romans? Groanings that cannot be uttered.

We do not know how to pray as we ought. God's Holy Spirit, it's a pneuma thing. And to get into the realm of the Spirit and be spiritual and fulfill all of this potential Paul's talking about here, cultivate the Spirit.

Well, how? That's how. Prayer, reflection on the Word of God, spiritual words, spiritual terms to spiritual people. I am of the Spirit.

I speak to God through the Spirit. I think about God's words in the Spirit and I go out enabled and empowered and guided by God's Spirit to do what I'm supposed to do, to fulfill my role and my stewardship. So there is a how-to here and it's very practical, very straightforward.

It's just a matter of will. It's a matter of commitment. It's a matter of desire.

How bad do you want it? If you want to pull that glove on, you'll get it to fit. If you want to make this happen and be spiritual and be mature, you'll do it. You won't just think about it.

You won't just wish for it. You'll do it. Let's close here in a word of prayer.

Father, thank you for these powerful words. Thank you for the presence and instruction from your Holy Spirit. We pray that these things will breathe and live in our souls and enable us to continue to mature and to grow, that we can see what others do not see, what the world does not see, and that we can fulfill your purpose and your potential in our lives day by day from now until the Lord Jesus returns to take us to himself and bring us before your throne.

We pray these things in Jesus' name. Amen.