

1Corinthians 18-02-25a

This is Sunday, the 25th of February, 2018. We continue our study in 1 Corinthians, we're picking up in chapter 4. We saw that, at least in my humble opinion, chapter 3 should really extend through the first five verses of chapter 4, and so we're picking up where I consider chapter 4 to begin, which is in chapter 4, verse 6. 1 Corinthians, chapter 4, verse 6. We'll take a moment to dedicate our time and our worship to the Lord, and then we'll begin. Father, how grateful we are for this time of fellowship and of the opportunity to look at the truth of your Word and try to understand it and see how it pertains and what it can add to our perspective and our motivation and our progress forward in your plan and purpose as we seek to follow the example of the Lord Jesus and reflect His glory and prepare ourselves for eternal life in your presence and with Him.

We know that the things that we face in this life are designed carefully to give us that opportunity for application, for reflection and meditation to try to elevate our understanding and our viewpoint to be more like yours and less like the world. We have that truth so clearly presented to us here in 1 Corinthians, and we ask your blessing on us as we seek to get a firmer grip on it. We ask your blessing on each one that is joining us here this morning or in the future, that you'll bless your Word to each heart.

May each one of us be strengthened and encouraged and motivated by your truth in the hands of the Holy Spirit. We pray these things in Jesus' name, amen. Let's begin reading to ramp up into our current passage at chapter 3, verse 18.

1 Corinthians 3:18 says, 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. And how would you paraphrase that? but how would you characterize what that exhortation entails? Remember, last time, I had five lets and five ifs, remember that? And this is the middle one of the five.

You got two before it and two after it. Let no man deceive himself. If anyone among you seems to be wise in this age, and then the fourth let, let him become a fool.

So, what's the big idea here? If you were just gonna express what Paul is getting at in terms of the attitude that someone should have, how would you describe this attitude? Don't deceive yourself. If anyone seems to be wise, let him become a fool that he may become wise. What's the gist of that? Just take a second to look at it and say what sort of a, what kind of a person do you have to be to pull this off? Proud or humble? Teachable or unteachable? So, if we were going to take this to heart at all, we would have to first of all kind of say, am I too proud to admit that maybe I'm not as smart as I think I am? Am I too intransigent and too unteachable to make a change in myself and begin to actually make progress in the direction that Paul is exhorting here? So, if you, that's really the launching point for what we're gonna look at this morning.

This section, the end of chapter three and beginning of chapter four, is really a call to objectivity, and objectivity requires humility. You cannot be arrogant and be objective. You just can't, because arrogance is self-centeredness, it is eyes on self, it is eyes on people, and it is eyes on circumstances, almost by definition.

And if you can get your eyes off of those things and put them in God's perspective, it's impossible to be arrogant. They are just mutually exclusive. So, this gets back to your passage in James, God resists the proud, he gives grace to the humble, James 4, 6, and in a roundabout manner, this is Paul's call.

It is easy, certainly for me, to look at myself and see where I get full of myself and not in a position to carry this out. And you can't just look at it and say, oh well, I'll become full so that I may be wise. There's preparation and groundwork that goes into this, right? It's just like if you're going to lose weight, you can't just say, well, I'm gonna lose weight.

When I wake up tomorrow, I'll be 10 pounds lighter. There's preparation and groundwork, and you have to have some sort of a plan, and you have to make a sort of commitment to yourself. I am going to leave off certain foods, I am going to start eating other foods, I am going to leave off sedentary use of my time, and I'm going to implement active use of my time.

I'm gonna be more physically active, I'm gonna be consistent. Anything that accomplishes this type of goal requires consistency, right? So, we begin to think in those terms. You can't just look at this and say, oh, okay, go be warm, be fed, now I'm a fool that I may be wise.

It takes commitment, it takes consistency, and it takes that over time. I can make a big commitment, and tomorrow the commitment is gone. Tonight the commitment is gone.

This afternoon the commitment is gone. I can lay out a plan for consistency, but if I don't stick to it, it's just been a waste of time. So, when Paul gives these lets, and you remember the five of them, we started out in verse 10, let every man take heed how he builds on that foundation that Paul lays in Jesus Christ.

And this is, at first blush, talking to these teachers, but for us, this rises to a secondary level, and all of us need to take heed how we build on the foundation of Christ in our souls. And there are two types of materials. You have the gold and the silver and the precious stones.

You have wood, hay, and stubble. Interestingly, wood, hay, and stubble are all things that you can grow, that you can plant an acorn or a seed, and you can get a tree for wood. You can plant grass, you can sprig, you can seed.

You can pick up the remnants of that, the twigs and the grass that have died, and that's your stubble. But that's all, it's organic. It is of an ephemeral nature.

It wasn't here a few years ago. It was here, and then it's going to be gone, right? Even if you don't burn it, it just does not last. Even your redwood trees don't last forever.

So that's the second half of those building materials. The first half, man cannot make, even to this day, you know, alchemy and all the rest of it. Gold and silver are elements that God put into the ground as our precious stones.

Now they've managed to make a few synthetic precious stones, but you get the idea. You can either build with things that God has put in your grasp. God put gold and silver and precious stones on the earth.

We can take what God has provided and build with that, or we can try to, you know, get the grass clippings and the twigs and something that we've tried to grow. Trying to grow your own stuff goes all the way back to the third person on earth, right? Who was the third person on earth? Pop quiz. Cain.

And what was his big mistake? Here is my wood, hay, and stubble. My salad offering, right? So let every man take heed how he builds. That was the first let.

Then we had three ifs. If gold, silver, precious stones, wood, hay, and stubble, the day will declare it. And we saw what day means.

The day of judgment will declare it. The day of adjudication. If his work abides, there is a reward.

If his work is burned, he will suffer loss. Now this is a symmetry with what we're gonna be looking at this morning, which is why I'm taking a little time to review it. At the beginning of the lets and the beginning of the ifs, you have this setup.

There is a foundation, and there's two ways you can build on it as a believer. Notice it doesn't say that you can lose the foundation. He doesn't say let any man take heed lest he lose his foundation and slip into the sea and he be lost and bound for the lake of fire.

I think this is a sort of subtle affirmation of eternal security. The foundation is there. The two options are how you build.

And the three ifs tell us that you've got those two choices. If your work abides, gold, silver, precious stones, reward. If it's burned, you suffer loss.

That is gonna lead up to something we're looking at this morning. So just bear that in mind. Is it reward or is it loss? Is it God's building materials or is it organic? You are God's temple, he says, in verse 16.

So, if any man's gonna defile the temple, God will destroy him. We have a stewardship over what God gives to us. If any man seems wise, let him become a fool that he may become wise.

That covers our fourth and fifth ifs and our third and fourth lets. And then we had one final set of lets. Let no man glory in man.

Let a man so consider us as servants of Christ, galley slaves. You remember that very vivid picture we looked at last time. Required of stewards that one be found faithful.

And when you look at that, it's a whole different perspective. It's required in heroes that they be glorious and that they be outdoing others. We've had these Olympics the last few weeks and it's all about outdoing and outshining and outperforming and outrunning, outskiing, outracing somebody else.

And what is the attainment? That's the human view. That's human glory. There are no Olympics in heaven that I have seen any scripture referring to.

What is the standard of God? Man says the highest that you can achieve is the greatest. What does he say here at the beginning of chapter four? It is required in stewards, in the household butler, in charge of household accounts, that you be faithful. You are using something that belongs to someone else.

You are responsible for the apportionment, the allotment of what belongs to others. You're the CFO. You make sure the money gets spent in the right places but it's not your money.

It is a stewardship. This is the gold and silver and precious stones. It's God's building material.

How are you going to leave it laying on the ground or in the ground or are you going to take it and use it for its intended purpose? Required of stewards. So this is a service and a low order function. This is the difference between human wisdom and God's wisdom.

The foolishness of God is that you are great when you are the best steward there is, when you're the best oarsman that you can be. That's God's standard of greatness. You don't grow it and build it yourself and say look at this great tree, look at this wonderful pecan or walnut tree that I've shaped into a great edifice.

You take the gold and silver and precious stones and build that on the foundation that was laid by someone else, the foundation which is Christ and that's greatness. That's success. That is accomplishment.

So we say well that all sounds great but I'm back to my opening suggestion. It's one thing to recognize it and acknowledge it but how do we do it? How do we make it happen? Well this is what we're gonna be getting into this morning. There's gonna be some practicality here that's really gonna be beneficial to take these things out of the realm of ideas and concepts and grand plans.

You know kind of like a candidate speech when somebody's running for president. Oh we're gonna make America great again. We're gonna do this and do that and the other and that's all fine but I'm watching for the implementation.

Let's see it happen. Not just acknowledge how wonderful that would be. So we pick up forward

here.

Verse three, it's a very small thing that I should be judged by you or by any human day. In fact, I do not even judge myself for I know of nothing against myself but I'm not justified by this. He who judges me is the Lord.

And we saw that this is not judging to see whether or not we're in the faith or whether or not we're sinful. This is if I think I'm doing a great job that doesn't vindicate me. I should be in the status of not knowing that I'm failing but because I think I'm doing a good job doesn't mean I'm doing a good job.

It is God's adjudication. It's God's day that is going to count and that's what we keep our eyes on. Will we be able to stand in that day? Stand having done all.

Stand therefore, right? You can sit Matt. Therefore, verse five, we left off last time, judge nothing before the time until the Lord comes who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. So all of these building materials, all of this commitment and consistency that Paul is calling us to, genuine wisdom that partakes of God's viewpoint instead of superficial wisdom that takes part of man's viewpoint.

I mean, this is going to be revealed in the day. Now thankfully, we're not having to guess because God's word shines a light now and tells us how we're doing. It's sort of like the splits.

I've been trying to watch a little bit of the Olympics just because it's a cultural phenomenon that we have and when these people are sliding down with the luge or the skeleton or the bobsled or whatever, or if they're coming down a ski slope and they're doing the slalom or the downhill, the commentators and the people with all of the stopwatches, the electronic version of it, it will tell you, well, he's 0.16 seconds ahead of the last guy or he's 0.23 seconds behind and there are evaluations on the way down. Are you ahead or are you behind of the leader or the standard that you have to beat in order to get on the podium and get a medal or whatever? Well, God's word does the same thing for us. We can see how we're doing now before we cross the finish line and the final adjudication is made and God's spirit and God's word enable us, if we're losing time and losing ground, to make an adjustment and to pick up speed and pick up momentum, increase our commitment, increase our consistency because that light that is gonna shine on the day of judgment is already shining in our hearts because of the Holy Spirit, because of the word of God.

So it's not gonna be a mystery and a big surprise. It is gonna be the culmination of a process where we are evaluating our progress now, but our evaluation isn't gonna be God's evaluation. We have to be sure that we are looking at His evaluation and not judging ourselves.

That's what Paul has said in the last few verses. So now, as advertised, we're picking up at what I consider to be the beginning of chapter four here in verse six. Now these things, brethren, I have transferred to myself and Apollos in a figure for your sakes that you may learn not to think

beyond what is written.

What? Beyond what is written? What is that? What is written? Isn't this the early days of the apostles where you have the prophecy gift and the gift of tongues and of interpretation and the Bible's not been completed. The New Testament is largely unwritten. This is one of the earlier letters of Paul.

You don't have revelation. The gospels are not in full circulation. The Acts hasn't been circulated.

So when he says beyond what is written, what is he talking about? That you may learn in us not to think beyond what is written. Grapho. Down in writing.

Well, what is he talking about? Well, we know, for example, when you get to chapter five, verse nine, if you flip over a page, I wrote to you in my epistle not to keep company with sexually immoral people. I wrote to you in my epistle. Well, that's something that's written.

Well, that doesn't help us because we don't have that letter. That's a previous letter. I don't know what was in there except this little statement.

Don't keep company. Okay. So I just don't have to go beyond that? Is that what is written? Well, not only is that a letter we don't have access to and was evidently not inspired enough to make scripture for all time, but he hasn't said that yet in this letter.

So when he says not to go beyond what is written, he hasn't made reference. He doesn't say beyond what is written in my last letter. So what is it that is written? You say, well, the Old Testament's complete.

That's the scriptures. That's the writings. But are we talking about the whole corpus of the Old Testament? Well, if your New King James Bible is like mine, you may notice that passages such as, if you look up in chapter three, verse 19 and 20, he catches the wise in their own craftiness.

Is that in italics in your Bible? Does your particular copy have the Old Testament quote in italics, verse 19 of chapter three, right at the end? And then again, in verse 20, the Lord knows the thoughts of the wise. The wise that they are futile. Mine are in italics.

So that's something that is written, right? Well, how many of those has Paul included in this letter? Well, there are at least five. So when he says not to go beyond what is written, he has said, for example, in chapter one, verse 31, as it is written, as it is graphoed, he said again in chapter two, verse nine, as it is written. So I would suggest that if we're going to not go beyond what is written, we should look at what Paul has just got through telling us is written.

Makes sense? Well, I have helpfully compiled these for you, and there's not a whole lot of them, but there are five. The first one is chapter one, verse 19. For it is written, I will destroy the wisdom of the wise and bring to nothing the understanding of the prudent.

That fits in pretty well with what he just got through saying, doesn't it? Don't go beyond what is written. Judge nothing before the time. God's going to bring to light the hidden things of darkness, reveal the counsel of the hearts.

Each one, praise will come from God. That you may learn not to think beyond what is written. Well, not thinking beyond what is written is to remember that God is going to destroy the wisdom of the humanly wise, and he's going to bring to nothing the human understanding of the humanly prudent.

Now, there is a track here that if we can catch it, this whole first section of the letter falls into place. There is either standing at the judgment of God or falling. And it is almost the opposite of standing in human judgment or falling.

This is why Jesus kept saying the last will be first and the first will be last. What was he talking about? The last in human estimation are going to be first in God's estimation. The first in human estimation will be the last in God's estimation.

Jesus introduced this concept of reversal and of things being the opposite of how they appear. He looks like a humble Galilean. He's the Lord of glory.

The apostles look like untaught, unschooled guys, and yet the gospel of salvation comes through them to the entire world for centuries. And God uses the foolish things of the world to confound the wise. And so what we're looking at here was actually introduced in verse five.

Then when the Lord comes and he brings to light the hidden things of darkness and reveals the counsels of the heart, each one's praise will come from God. What did we see building on the foundation? How many options? Basically two. You either build with gold, silver, and precious stones, and what is the result? Remember the ifs? If anyone's work abides, reward.

If anyone's work is burned, loss. So there's either reward or loss. There is either praise or shame, right? Praise or shame, that you be not ashamed at his coming.

I've transferred these things to myself and Apollos. I'm using the contention about who's great instead of, you know, you're trying to elevate us and say Apollos is greater than Paul. No, Paul is greater than Apollos.

No, Peter is greater than both of them. No, Christ is greater than all of them. You keep trying to build up and up and up on your wood, hay, and stubble pile, and what you ought to be doing is considering us as, considering us, evaluating us, how good a servant? How good a steward? How good an oarsman on the lower deck of the galley are they? Right, that's God's wisdom, and this perspective is what we have to apply to ourselves, not how financially successful am I, how regarded by others am I, how affluent, how shiny is my car, how expensive are my shoes, how, you know, physically appealing or attractive am I, how, you know, the typical human standards which are just ubiquitous in our media-driven society, in our media-driven culture, it's all about how good does the picture look? How good does the text sound? How good, how good, how

good, how good? Paul says in this, and you can see there's really a symmetry here in what he's talking about, God's gold and silver and precious stones look foolish, and they don't impress human wisdom, but what you've got to keep your eyes on is not even your own evaluation, which tends to be suspect, but in God's evaluation, if you're building with gold, silver, and precious stones, you're going to be the best servant there is, you're going to be the most self-sacrificial, you're going to be the least interested in trying to impress or to advance or to, you know, get to the front.

God's standard is how good are you at being least? Because if you build with those materials, you are going to be rewarded, and the reward here, each one's praise will come from God. Each one's praise will come from God. Well, this is quite a profound thought, because the opposite, the loss, is being ashamed.

I've transferred these things, verse six, that you may not think beyond what is written. So the very first thing we see that he cites as being written is chapter one, verse 19, I will destroy the wisdom of the wise. They are going to suffer loss.

They are building with wood, hay, and stubble. It's all a consistent theme. I will bring to nothing the understanding of the prudent.

So this, when it says don't go beyond, it's actually the Greek preposition *hyper*, which is where we get *hyper*. You know, if you *hyperventilate*, you're ventilating too much, you're breathing, getting over-oxygenating yourself, right? *Hyper* means too much of a thing. So if you are thinking above what is written, what is written gives you a good foundation, but you're adorning it, you're embellishing it, you're adding to it, you're going above, literally.

Do not go above what is written. What is written keeps you humble. What is written keeps you recognizing what do you have that you did not receive, which is coming up here in our context, right? So not going, it literally says do not go above what is written, *hyper*, what is written.

What is our next scriptural quote? Look at verse 19, I'm sorry, verse 31 of chapter one. It is written in verse 19, I'll destroy the wisdom of the wise. It's written in verse 31, he who glories, let him glory in the Lord.

You see the thread in what is written? God's gonna destroy the wisdom of these humanly successful. He who glories, let him glory in the Lord. That's our second quote.

What's the third one? Look at chapter two, verse nine. As it is written, this is our third as it is written direct quote from scripture. I have not seen nor ear heard nor have entered into the heart of man the things God has prepared for those who love him, but God has revealed them to us through his spirit.

The human eye hasn't seen it and doesn't see it. The human ear has not heard it and isn't going to hear it. And it doesn't enter into the fleshly heart of man the things that God has prepared.

The spirit reveals them. He that is spiritual is going to catch it. He that is carnal, he that's using the human standard will never see it, will never hear it, and will never understand it in his heart.

That's what this really means. It doesn't mean, oh, wait till we get to glory and it'll all be unveiled. Paul says, God has revealed what God has prepared.

But you only get that message through the spirit. You only get that message when you're on the humility road. When you're on the, I'm not wise in the human realm mode.

I'm wise in the biblical sense. So that's our third great scripture quote. What the eye and the ear and the heart that is operating in this world can't grasp is what the Holy Spirit reveals to us.

And it is what God has prepared when we love him, when we are in that service and stewardship mode. That's the third quote. Then you can just scan down your Bible here and look for italics and you'll find that in chapter two, verse 16, you have the fourth quote.

For who has known the mind of the Lord that he may instruct him? Who's gonna tell God that he's got a better standard of evaluation than God does? Who's gonna go up to God and say, but Lord, I ran faster and climbed higher and achieved more and look at all of this great wood that I put into the building. Look at how I roofed it over with the stubble and look at how I adorned it with these twigs. Who has grasped God's thinking that he's gonna tell God that there's a better standard than what God uses? God's wisdom is wiser than men.

God's foolishness is wiser than the wisest of men. So that's not going above what is written. And then our fifth quote is in chapter three, verse 19 and 20, the wisdom of the world is foolishness with God for it is written, he catches the wise.

He trips up the wise in their wisdom. He trips up the crafty in their craftiness. And the Lord knows the thoughts of the humanly wise that they have no traction.

They've got no value. They're empty. They're futile.

They are evil. If you remember Ecclesiastes. So when Paul says that you may learn through us not to go above what is written, look at these five scripture quotes that he gives.

What is written? Gotta constantly be measuring. And it's so hard to do because we think, well, yes, but what if I can't pay my bills? Well, yes, but what if I lose my job? What if this relationship falls apart? What if this situation goes awry? What if, what if, what if? Don't I need to be taking care? He says, look at what is written. Seek ye first the kingdom of God and his righteousness.

All of these other things will iron themselves out. That's the teaching of the Lord Jesus. And for us, we have a lot more of what is written.

We have this letter of Paul that is written and reminds us of all of these things. But when he says, don't go, he says, look at Apollos and me. And he's gonna go on in chapter four.

Just look at the rest of this as we go to the break here. That none of you may be puffed up on behalf of one against the other. That you don't associate yourself with one.

You know, you're saying this guy's better and then you're puffing yourself up. Even if he was actually better, how does that make you any different? You see the thread of thought in verse six and seven? He says, I'm transferring these things. I'm using Apollos and me as examples that you don't go beyond what I just reminded you has been written.

That you don't be puffed up on behalf of one against the other. And when he says one against the other, that's Paul as opposed to Apollos or Apollos as opposed to Paul. That you get puffed up because you're bragging on this guy and how great he is.

And this is that, you know, glory by association. Well, I go to a glorious church. I listen to a glorious communicator.

I have a glorious this. I associate with a glorious that. And because it's glorious, I'm glorious.

And Paul says in verse seven, how does that make you any different? Suppose Apollos was 10 times the apostle that Paul is. Suppose Paul is 10 times the communicator Apollos is. What's that do to you? You don't get any glory from that.

You don't, because you recognize that, that doesn't glorify you. We look at the Lord Jesus and he's a tremendous Savior. Recognizing him for who and what he is, does that make us something? Paul says, how does that make you any different? It doesn't distinguish you.

If you recognize something that is a good quality, well, it's the quality of the object. This is, remember we used to say the merit of faith is in the object. You don't gain merit by placing your faith in something meritorious.

It doesn't make you any different. You're just recognizing a truth that here's a meritorious thing. But seeing that doesn't somehow, you don't suck glory out of it into yourself.

And that's what Paul is saying here. This whole idea that, look at the celebration after the Super Bowl. Somebody wins the Super Bowl, the whole city goes nuts.

Look at what a great town we are. That is the most nonsensical thing in the world to me. That because some team, I can't even remember who runs the Super Bowl.

I boycotted the NFL this year. I don't know who won. I think it wasn't New England.

It was somebody else. Whoever won, I do remember seeing on the news that the city just went nuts. There was rioting in the streets and all kinds of cavorting and carrying on.

And I say, how does this team made up of guys that aren't from your town, coached by a guy who is not from your town, make you any better of a city? What are you celebrating exactly? Are you somehow inflated because this team that claims to be from your town won? The Cowboys

won some Super Bowls. You live in Dallas, Cowboys win. So what? How does that make you to differ? Think about it.

If you're objective, great. You guys achieved something, good for you. I recognize that.

I can even be pleased with it, but it doesn't change me. I'm not a better person. My pay doesn't change.

I don't get a ring because I watched the game. What do you have that you did not receive? Get some perspective here. What do you have that you did not receive? And if you did indeed receive it, why do you boast as though you're somehow the creator of it? It was given to you, but now somehow, somebody put an NFL team in your town.

It wasn't you. And so you're covering yourself with glory and celebration because some other guy built a team, happened to locate their practice field in your town and their stadium in your town, and you're probably paying some kind of ad valorem taxes or something to help pay for the stadium, and they win. And so now you're all covered in glory.

And he begins to gently mock them here in verse eight. You're already full. You're already rich.

You have reigned as kings without us. And indeed, I could wish you did reign that we might reign with you. If you've sailed up to such heights, well, it's like the old song.

If you get to heaven before I do, then drill a hole and pull me through. And that's kind of how Paul says, you guys have just risen to such amazing heights. I wish you really were there because then you could pull us up to your level.

And of course, this is a little bit of a dig. And he's gonna go on to talk about who Paul and Apollos really are. We are displayed as least and last, condemned to death.

We've been made a spectacle. The word spectacle is the word theater in Greek, theatros. We've been made theater.

We've been put up as a parable, as a story, a spectacle to the world, both to angels and to men. Very interesting mention of angels, and they're gonna be mentioned again in the next chapter. We are fools for Christ's sake, but you are wise in Christ.

We are weak, but you are strong. You are distinguished, we are dishonored. We hunger and thirst to this present hour.

We're poorly clothed, beaten, homeless. We labor, working with our own hands. We're reviled and we return blessing.

We're persecuted, we endure. We're defamed, we entreat. We have been made as the off-scouring of the world, the filth of the world, off-scouring of all things up to the present moment.

He says, I do not write these things to shame you, but as my beloved children, I warn you. You keep thinking this way, you're going to suffer loss. You are going to be ashamed in the day.

Your stuff is gonna go up in a big bonfire of wood, hay, and stubble. You can't use this worldly standard. By worldly standard, look at Apollos and me.

Why are you glorying in us? We receive death threats, we're reviled, we're persecuted, we're hounded. We have to work with our own hands. People don't support us.

He says, your glorying is not good. Well, remember we had the first imperative in the book in chapter four, verse five. Judge nothing before the time.

We're coming up on our second imperative here. And this is gonna be the Lord Jesus really speaking to us. So we're gonna pause here and take our break.

When we come back, we're going to see that a lot of what we look at in Corinth and we say, oh, well, they've got an immoral man with his father's wife and turning over to Satan for the destruction of the flesh, this, that, and the other. And how does that pertain? How does that apply? Paul, I'll just tell you now, Paul talking to the Corinthian church is an exact parallel and is a theater of the Lord Jesus talking to us. It is an exact parallel and we're gonna see three structural pillars on which that idea rests.

But Paul talking to the Corinthians at this fleshly level is the Lord Jesus talking to us at the Holy Spirit level. And it's a beautiful symmetry and we're gonna see it when we come back from the break.