

First Corinthians

January 26, 2025

Chapter 3

The Source of Divisions in the Church

“The Difference in the Immature and Mature”

As Chapter 3 opens, Paul is still dealing with issues in the Corinth Church, specifically the Church's divisions. In Chapter 1, he speaks of his concern and asks the Church to strive for agreement and stop the quarrels. He also asks the members to study their calling. In Chapter 2, Paul began a message with his reasons for ending the divisions. The reasons were:

- Just Jesus and Him Crucified,
- Just in the Spirit of the Power of God,
- Just in the Eternal Provisions of God,
- and Just in the Revelation of God.

In Chapter 3, Paul continues his message by saying that the reason is that just the food of babes is all the Corinthians can consume.

e) Just the Food of Babes (3:1-23)

(1) They Were Not Mature (3:1-3a)

The Church in Corinth has a problem. Most of its members are immature in the LORD. Yes, they are saved but have not grown in the LORD. They were immature when Paul visited them the first time, and they are still immature when he is writing this letter. Immaturity breeds divisions. Immaturity breeds quarrels. The immature need to be reminded of what the LORD has done for them. They need to remember that Jesus was crucified for them. They need to remember that the Holy Spirit indwells them. They need to remember that they are partakers in the eternal provisions of God. And they must remember that as saints, immature as they are, they can hear and understand God's revelations, something the lost cannot do. Now, Paul reminds them that when he visited them first, all he could feed them spiritually was spiritual baby food because they were not spiritually mature. Still speaking to the “*brethren*” Jews, who are causing the most problems in the Church, he says,

¹ *And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ.*

² *I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, ^{3a} for you are still fleshly.*

What does it mean to be “*fleshly*?” Older English versions use the word “carnal.” It means one is still guided by the ways of lost men living in the lost world. It means that one still acts like they did before accepting the calling for their salvation. This happens to everyone who accepts the LORD, no matter their age. Paul calls them “*infants in Christ*.” Babies cannot eat solid foods like a whole Caesar salad, a porterhouse steak, a roasted and baked sweet potato with butter, cinnamon, brown sugar, steamed broccoli, and a mega slice of double fudge molten chocolate cake. Their digestive system cannot handle such a meal. They need milk, pureed vegetables, and fruit in small quantities. But the Jewish saints in Corinth are like many newborn babies; they can only digest the mother's milk. So, too, the Jewish saints may have been saved, but they are far from mature.

I met Bob Halstead when he was 71 years old. It was the year he accepted the LORD as his Savior. Raised in the Virginia hollers, he scratched out an education, became more than a coal miner, and landed as a chemist in a refinery in the Houston area. He knew nothing of God's Word. He only knew that when he heard the message of the Gospel of Christ crucified, he listened to the Holy Spirit's invitation and invited the LORD to come into his life. He was an infant in Christ. Yet he was a brilliant man, retired from a successful career. My first meeting with him was eye-opening. I was in my thirties at the time. I had just finished my doctorate in theology. He knew nothing of theology. After a few days of discipleship, he was off and running to learn more about the LORD. Let me sum this story up like this. When Bob turned 77, he was the most mature saint I have ever met. He had far surpassed me in his relationship with the LORD and his knowledge of God's Word in just six years. It can be done if you are willing.

As I have stated, the Jewish saints in Corinth were babes in the LORD when Paul first met them. At the time of this letter, they still needed to mature. How do we know that? Paul is about to tell us.

(2) They Are Still Not Mature (3:3b)

The Jewish saints in Corinth are still not mature because of the signs of their Christian walk and actions. Paul says they are immature,

^{3b} *For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?*

There you have it. Paul wrote it in the letter. The Jewish saints are still acting like they are carnal, worldly, lost men. Even though they are saved, they are still babes. What are two signs of an immature babe in Christ who is still thinking and acting like the carnal men of the world? Jealousy and strife! They do not know how to walk as mature saints. They are still walking like worldly men.

"Jealousy." What is jealousy? It is consumed with envy and rivalry. It is an improper enthusiasm of the mind. It is filled with agitating passions. It never calms itself. It rises to a climax. It fosters hatred. It triggers gossip, lies, and false conspiracies intended to defraud and destroy. It leads to the destruction of reputations. In short, it is pure selfish evil intending to socially (and sometimes physically) harm those to whom the jealousy is directed.

"Strife." What is strife? Strife is easier to define than jealousy. Strife is birthed by jealousy. It means *contention, dispute, conflict, controversy, disagreement, clash, skirmish, division or quarrel*. Strife is void of love. It is a work of the flesh. It is not the aim of the glory of God. It is not the aim of being a good neighbor. It is self-centered, self-gratifying, and sin-filled. It is rebellion against the guidance of the Holy Spirit. In short, it damages the Church members beyond repair. It cuts deep. It scars deep. It hurts deep.

Paul has not forgotten the report he received from Chloe's family. Here is what Paul heard. *For I have been informed concerning you, my brethren, by Chloe's people, that there are quarrels among you. Now I mean this, that each one of you is saying, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of Christ." Has Christ been divided? Paul was not crucified for you, was he? Or were you baptized in the name of Paul?* (1 Corinthians 1:11-13)

It is because of what they said that Paul has a maturity question.

(a) Because of What They Said (3:4)

Paul writes,

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

“...are you not mere men?” Mere men. We have heard those words from Paul before in verse 3b above. *“For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?”* Mere men are fleshly, carnal, worldly, ungodly, and divisive. Mere men. Paul *“could not speak to”* them *“as to spiritual men, but as to men of flesh, as to infants in Christ”* (1 Corinthians 3:1). They are immature babes in Christ, still trained by the sensual world and holding to it. They act in jealousy and strife, like mere men, void of the Spirit of God.

Paul has more to say because of what they thought. He knows what they thought.

(b) Because of What They Thought (3:5-8)

Paul asks two questions before he speaks to those questions. Verse 5.

⁵ What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one. ⁶ I planted, Apollos watered, but God was causing the growth. ⁷ So then neither the one who plants nor the one who waters is anything, but God who causes the growth. ⁸ Now he who plants and he who waters are one; but each will receive his own reward according to his own labor.

Apollos and Paul are instruments the LORD uses to establish the saints and bring them to maturity. Paul does the simple part. He plants the Gospel seed in the ground of their hearts and minds. Planting is easy. It is a one-time action. The saints in Corinth believed Paul’s message and were saved.

Oh, but Paul gives Apollos more credit because he *“watered.”* Watering is harder than planting because watering must be done daily. Over time, gallons and gallons of water must be drawn from the well, carried to the field, and poured on the plants. Then, the process must be repeated until all the plants are watered – day in and day out. It is called discipleship. But, planting the seeds does not guarantee growth to maturity. Watering the seeds and the plants does not guarantee growth to maturity. Neither guarantees that the seeds will sprout at all. Paul is the evangelist. Apollos is the teacher.

Paul says, *“But God was causing the growth.”* The life of all things is in God’s hands. He is the giver of life. He is the One Who causes the plant to grow. He is the One Who says to the seeds, *“Rise from the dead and bring forth life.”* No man can do that unless God uses that man as His instrument to bring forth life. If God did not use Paul or Apollos in this case, saints would not have been in the Corinth Church. As for their part in the process, Paul says, *“So then neither the one who plants nor the one who waters is anything, but God who causes the growth.”* Do you see it? Paul said their part in the life process of the birth of a saint is not *“anything.”* They cannot cause life in Christ as a saint.

Then Paul adds an interesting conclusion to his statement about his two questions: *“Now he who plants and he who waters are one; but each will receive his own reward according to his own labor.”* What does that mean? Paul means that he, as the planter, and Apollos, as the waterer, are servants of the LORD for the same cause – making and training saints to maturity. Yes, the two are different jobs. Yes, the two are different men. Yes, each will receive a reward for their labor in the service of the LORD. Still, the individual work of Paul and the individual work of Apollos is part of the unity of the ministry, bound together as servants of the living God who gives life to maturity to the planted and watered seeds. God, not the servants, determines the outcome.

The saints in Corinth were misguided because of what they ignored.

(c) Because of What They Ignored (3:9)

What did they ignore? Paul reveals what they ignored.

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

Three times, Paul invokes the name of God. Why? Do you see the word “*we*” at the beginning of verse 9? “*We*” means Paul and Apollos are God’s servants, His “*fellow workers*.” They are not doing this work without God. They are doing it with God. Where is God in the salvation and maturing process? He is in the beginning. He is in the end. He is in the middle. He is in the whole process. For the saints in Corinth, Paul and Apollos are just a tiny part of the process. They cannot do it without God. Nothing would take life and grow without God, meaning there would be no saints. Ah, but there are saints in Corinth who are planted and watered in Corinth. Corinth is God’s field for growing Corinth saints. And in God’s field of Corinth saints, God’s building will rise. What is God’s building in His field? It is nothing less than the Church of the living God, not made with mortar, brick, and timber, but with flesh and bone energized by the same Spirit that raised Christ from the dead and the souls of the saints in unified worship, like-minded in all things Godly.

The Corinth saints should be united because of how they were built.

(d) Because of How They Were Built (3:10-11)

Paul says the saints were carefully built to be the Church according to the grace of God on the foundation of Jesus Christ. Verse 10.

¹⁰ *According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it. ¹¹ For no man can lay a foundation other than the one which is laid, which is Jesus Christ.*

Interestingly, Paul says he is like the “*wise master builder*” who laid the foundation for the Church in Corinth. Fortunately, he prefaced that statement by saying it was “*According to the grace of God which was given to*” him. What is he saying here? He is saying that God had given him the gift to lay the foundation, not on his authority but on God’s delegated authority to him. As such, Paul is not looking for praise or commendation for what he has done on his own; instead, he is stating that the foundation in Corinth is laid according to the desire of God, and Paul is only the tool used by the LORD in the project. Paul has already made the point that he is the one who planted the seeds in Corinth. This example of being the “*wise master builder*” is another way to say the same thing. Be that as it may, it was a building project assigned to Paul by the grace of God.

Paul says, “*Another is building on it.*” Who is the other? Paul references the work of Apollos, the waterer, in another example. Although it is not mentioned in this example, Paul surely knows that Apollos is working for the LORD under the same grace of God. How do we know that? In the other example, Paul stated in verse 9 that he and Apollos were “*God’s fellow workers*.”

Paul makes a significant statement at this point: “*But each man must be careful how he builds on it.*” He is speaking of the spiritual foundation that supports the Church. But Paul metaphorically uses an example of building a structure one might inhabit in Corinth. The principles in the building of both are the same.

In 1999, Dr. John Morgan came to me and asked me to build a retreat center for the Church in Danbury, Texas. My father was a builder and taught me everything he knew before he died when I was 11 years old. He wanted to pass on to me his skills before he died. He taught me everything from the dirt work before setting the foundation to the construction, plumbing, electrical, air conditioning and heating, and roofing. Those were skills that I have used for more than fifty years now in ministering to people in and about the Church for the glory of God. The land that had been given to the Church was remote. No local utilities meant I would have to lay the underground septic system, dig a well, and put a mile of road in to get to the site. On my first

visit to the site with the preacher, I noticed little palm trees here and there among the giant oak trees. I remembered what my dad had told me about this kind of palm. He told me that when you see those palms on the land, it means the property floods. That scared me.

Nevertheless, we started drawing plans. We first had to build a bridge across a canal, so we started that project. In the summer of 1999, an unusually lengthy rainy season occurred. I remembered those palms and decided to drive down in the rain to see what the property looked like. Sure enough, I had to hike into the property when I arrived. It was covered in water. I wanted to know how deep it was, so I put on my baptismal waders, which I had in the truck, and walked through the water. The water was at chest level when I reached where we planned to build the center. I swallowed hard and knew I could not build without raising the level of the foundation at least six feet. Not on my watch would I build something that would flood sooner rather than later.

I ordered soil samples, and the dirt was so unstable that it could not be built on. Over 30,000 square feet, we had to remove six feet of dirt, down to the clay, and bring in twelve feet of what is called “select fill.” We then could pour the 15,285 square feet of the concrete foundation. Eighty-one bell-bottom piers needed to be set on the clay twelve feet down. We chose one-foot piers with two-foot bell bottoms. As we were drilling the first pier, it began to fill with water. We called the engineer. He recommended waiting until low tide and putting in two-foot piers and four-foot bell bottoms.

Now comes the reason for this story. When the engineer who had stamped the plans came to inspect them, he made an off-handed comment. He said with this foundation, you can go up five stories. We had only planned one story with twelve rooms. I quickly calculated what it would cost to build up for each story to build more rooms. We decided to add a second floor and twelve more rooms. Foundations are built to certain specifications to hold soundly the construction that will be built above it. If the foundation can only hold a thousand pounds per square foot, you cannot build five thousand pounds per square foot on it. It will not hold. It will fail. Thus, the builder must be careful about what is built on the foundation that meets the structural parameters. Then, the construction on top of the foundation must be solidly built to the engineer’s specifications without cutting corners. We, as builders, must be cautious about what we build and how we build on a foundation.

The same is true with building the spiritual Church of the living God. With that in mind, Paul continued, *“For no man can lay a foundation other than the one which is laid, which is Jesus Christ.”* Even though Paul is the instrument that Jesus used to lay the foundation in Corinth, it is Jesus’ foundation. It belongs to Jesus, according to His specifications. Therefore, Paul and Apollos must be careful with what they build on that foundation. They have to take care of the teachings they deliver to the Church. Actually, Paul tells Timothy to be careful with what he taught. In the context of being an excellent, disciplined minister, he must,

“Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you” (1 Timothy 4:16).

When Paul uses the word *“teaching,”* he means *doctrine*. Applying this to Paul himself instead of Timothy, Paul, as the builder of the LORD’s foundation, must remain faithful to Jesus’ teachings and follow Jesus’ plan. Jesus is the designer and engineer of the foundation, and the plans He approved laid out the construction of the building to be built on it.

The construction of the Church on the foundation laid by Jesus must be according to His standard because of fire.

(e) Because of the Fire (3:12-13)

Continuing with the building motif, Paul warns that what he and Apollos built had to be specific because of the fire, verse 12.

¹² Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, ¹³ each man's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work.

Paul knows that his and Apollos' work will be tested by fire to determine the "quality of" his work. Wood, hay, and straw cannot survive a fire. Gold, silver, and precious stones can. Just as I did not want to build a retreat center that would flood sooner rather than later, Paul did not want his and Apollos' work to be destroyed by the fire sooner rather than later.

But notice that Paul changes his wording when he says, "*If any man builds.*" Paul is no longer referring to himself and Apollos. He knows their work will survive. Paul addresses other men who will come along to build on what he and Apollos have built. Paul cannot guarantee what teaching will come to the Church in Corinth in the future. We must remember that the Church is made up of people. Lost people come to the LORD and become saints of the Church. Older saints of the Church make their transition to be with the LORD. The congregation of the saints of the Church is constantly changing. In addition, the ministers of the Church will also change as time progresses. The current minister may be sound, building only with gold, silver, and precious stones, but the next pastor may build with only wood, hay, and straw. The current saints will be sound in the doctrines because the minister is sound in his doctrine. But, with the next minister may come the teaching of the new, younger crop of saints with the doctrine of wood, hay, and straw. These are the "*any man*" Paul is speaking of.

Paul knows that his mindset is the correct mindset. He also knows that his doctrine is accurate because of the reward awaiting him.

(f) Because of the Reward (3:14-15)

What is the reward? Paul says,

¹⁴ If any man's work which he has built on it remains, he will receive a reward. ¹⁵ If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.

If the doctrines taught are true, they will survive the threat of a coming fire. If they are wrong, they will fail under fire. Looking into the future, Paul confirms that salvation cannot be lost. It is eternal. "*For God so love the world that He gave His only begotten Son, that whosoever believes in Him shall not perish but have eternal life,*" John 3:16. Eternal means eternal. Yet, here, Paul tells us that not everyone with eternal life will build with gold, silver, and precious stones; some will build with wood, hay, and straw, which will not withstand the test of fire. Yet, even if the work is burned up, and nothing is left, that person will still be saved, which will be his reward.

The divisions in Corinth are not built on the work of Paul and Apollos. Instead, they are the work of men who have come after Paul and Apollos left Corinth. Paul addresses the "*brethren*" in the Church, which means they are Jewish saints. Saints they may be, Paul tells us that they are babes in the faith, immature in their doctrine and their faith, yet as adults who are speaking their minds in the Church. What they are doing is harming the Church, relationships, and the effectiveness of the Gospel in the lives of the lost. When the lost hear of quarrels in the Church, they want nothing to do with the Church or its Jesus. The Gospel message is harmed.

It is time for Paul to lay the guilt squarely where it belongs, on the immature in the Church of Corinth. Paul warns of the damage in the Church because of who you are.

(g) Because of Who You Are (3:16-17)

In strong words, Paul says,

¹⁶ Do you not know that you are a temple of God and that the Spirit of God dwells in you? ¹⁷ If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are.

Paul is speaking to two separate groups in these two verses. In verse 16, he is speaking to the saints. They are the saints because each saint is a “temple of God” where the Holy Spirit of God dwells. Therefore, if all the individual members are temples containing the Holy Spirit, the whole Church includes the Holy Spirit. In verse 17, Paul is concerned that not everyone in the Church is a temple of God, containing the Holy Spirit. Someone, some man, at least one, must be in the Church, who, in his own carnal, fleshly intentions, is destroying the Church. We must remember that everything carnal, fleshly people do it for selfish reasons. Mature saints do what they do for the cause of Christ. Someone in the Corinth Church has facilitated the instigation of these divisions in the Church. Someone is leading the charge. They are damaging each saint and their temple of God, which is holy. Therefore, the whole holy Church is damaged. Why are they damaged? They are damaged because of what they are taught.

(h) Because of What You Are Taught (3:18)

Being careful about what you are taught, Paul says,

¹⁸ Let no man deceive himself. If any man among you thinks that he is wise in this age, he must become foolish, so that he may become wise.

Someone among the congregation is propagating an environment based on merely human wisdom, which is utterly worthless in the spiritual world of the Church. They have instigated a climate of division based on how the world transacts business in a dog-eat-dog, adversarial atmosphere.

In modern Churches, most have at least two committees that help direct the business of the Church. One is the finance committee. The other is the personnel committee, which, by its name, deals with the Church's paid staff. It has been my fortune to serve almost thirty years in an excellent Church where these two committees act as counselors to the pastor with suggestions and options rather than being a decision-making body that could overrule the pastor. Nevertheless, my office was inundated with calls from young pastors suffering under carnal, fleshly committees in their Churches. How did that come to be? These young pastors were very mature in their doctrine but immature in their discernment when selecting volunteers for the committees.

Let me explain.

I have a dear friend of over 25 years who is now a mature saint of God. But thirty years ago, when he was saved, he was a wise businessman. He worked under George Bush for years before Bush became vice-president with Ronald Reagan and then President. My friend was the head of the human resources department and was responsible for over 2800 corporation employees. One week, he was saved. Within two weeks, his young 34-year-old preacher thought he would be great to put in the open spot on the personnel committee because of his work history, wisdom, and success in his long-held position. His testimony to me was this. At his first committee meeting, he was appalled at what he heard, how the employees were managed, and how the Church business, in general, was conducted. He said little in the meeting, but when he arrived home, he pondered what he had heard and even doubted that the Church where he was saved should be his Church.

To make matters worse, he even doubted his salvation. He loved the Church before he was saved, but then, he got a good dose of how the business was handled in the offices during the

week. His wisdom in the business of the world was a stumbling block to his spiritual walk and growth. The Church is not a business, even though some business elements must be conducted. The Church is the body of Christ, built in love for worshiping the LORD and learning what the LORD approves and what He disapproves of. Worldly businesses are about products and profits. Church businesses are about relationships, salvations, and doctrines for living a God-honoring life. My friend correctly decided to stay engaged, realizing he was new to the operations of the Church.

His story turned out well as he grew in the LORD, but that differs from my experience with most of the calls to my office. One of the significant mistakes of many Church leaders is that they forget that all saints are not on the same level of maturity when selecting volunteers for these committees. Often, they look at a person's age, the gray color of their hair, and their worldly work and think they are mature in the LORD. In reality, most saints are saved but remain immature in the LORD no matter how old they are. Church after Church has placed new saints on committees, and one of three things followed. First, the new saints are offended by the experience and become unfaithful members, rarely attending after that. Second, the new saints began to fight against the customs of the Church and insisted that the committee follow their ways to change everything. Third, the new saints prayerfully follow the lead of those on the committee and continue to follow the customs of the Church. The first two paths are devastating. The first path is devastating to the young saints. The second path devastates the employees as volunteers lord over them with demands and changes.

In the Church in Corinth, someone is causing the divisions. Paul has recognized that the person is immature. Paul also admits that the saints at large are immature. With an immature leader, the immature saints follow suit. The immature leader deceives the saints with immature guidance, but that same immature leader deceives himself, thinking he is wise, knows it all, and is right in all things, but he is only wise in his own eyes. In the Church, the worldly-wise must humble themselves to become wise in spiritual things. Paul says they must become “*foolish*” to become wise. Becoming “*foolish*” does not mean becoming fools. Becoming “*foolish*” means to lay aside your worldly wisdom and take the time to learn the true wisdom of God. To do that requires the study of God’s Holy Word. Through the study of His Word, you will begin to understand the moving of the Holy Spirit to give you Godly discernment in all things. Then, and only then, can a saint be truly wise. Maturing in Christ is the only way to become wise because of Who is wise.

(i) Because of Who is Wise (3:19-20)

About Who is wise, Paul says,

¹⁹ For the wisdom of this world is foolishness before God. For it is written, “He is THE ONE WHO CATCHES THE WISE IN THEIR CRAFTINESS”; ²⁰ and again, “THE LORD KNOWS THE REASONINGS of the wise, THAT THEY ARE USELESS.”

No one in this world is as wise as God. We have defined what it means to lay aside foolish worldly wisdom as a new saint. But, is there a difference between the words “*foolish*” and “*foolishness*.” When Paul uses the word “*foolish*,” he is speaking from the perspective of the saints. Here, in verse 19, Paul is speaking from the perspective of God. To God, worldly wisdom is nothing but silliness. Worldly wisdom is nothing but self-flattery and self-deceit. It leads to dissecting God’s wisdom and harming the Gospel of God.

Paul quotes from Job 5:13, "*He is THE ONE WHO CATCHES THE WISE IN THEIR CRAFTINESS.*" It is the LORD who catches those of worldly wisdom. In the context of Job, it is more like God watched the worldly wise fall into the trap they have set, leading to their destruction.

Paul quotes from Psalms 94:11, saying, "*THE LORD KNOWS THE REASONINGS of the wise, THAT THEY ARE USELESS.*" The LORD knows. That means He can see the intent of the heart and mind. He knows their plans and purposes. He knows they lack real wisdom. He knows they cannot accomplish their desires. He knows their intent is pure vanity of vanities in nature. It is self-motivation for self-gratification, self-interest, and self-enrichment. It is nothing in God's eyes.

Paul says that he knows these immature saints are like this because of how they boast.

(j) Because of How You Boast (3:21-23)

Paul says in verse 21,

²¹ So then let no one boast in men. For all things belong to you, ²² whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all things belong to you, ²³ and you belong to Christ; and Christ belongs to God.

Paul says, "*So then.*" Older English versions say, "*Therefore.*" In both cases, they mean the same. They mean, "What I am about to tell you is based on what I have just said to you." He has just addressed the world's wisdom, and it is nothing but silliness to God, so "*let no one boast in men.*" In other words, as saints, do not lower yourself to boast about a man you choose to follow. Do not degrade yourself to the point that you are proud that you have proudly selected an earthly man to be your standard. Instead, as a saint of God, know that all things belong to you because you belong to Jesus. As a saint, know that "*Paul or Apollos or Cephas or the world or life or death or things present or things to come; all things belong to you*" because you belong to Jesus and Jesus "*belongs to God.*" We are all saints of God, servants of God, Who is the source of all good. Since all the wisdom in the world is nothing compared to God, let us learn His wisdom, which is far greater than the world's wisdom.

We must never lower ourselves by boasting about our greatness. Instead, our union with Christ makes us wiser than we ever could be. Immature worldly wisdom cannot ascertain the glorious heights of God's spiritual intent for the Church.

However, Paul is not finished addressing these divisions in the Church. He is now going to give his instructions to these immature saints.