

Paul speaks of three men:
the natural man,
the carnal, and
the spiritual man,
the last two being Christians,
However the condition of each was different.

the carnal man

- Vv..1 *I speak to you as to men of flesh, as to infants in Christ.*
- Vv..2 *I gave you milk to drink*
- Vv..3 ***you are still fleshly.....are you not walking like mere men?***
- Vv..4 *are you not walking like mere men? (human standard)*

It is important to see that it is a question not of morality according to the law, but of what suits, pleases, and magnifies Christ

Therefore, the apostle scolds them for walking, **not as bad men merely, but “*according to man.*”**

They were *saints* and they ought to walk as such.

⁵ What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one.

To correct this abuse of gifts, Paul first presents some important truths as to service and the different forms it may take.

What are Paul and Apollos?

Servants through whom the Corinthian saints believed.

These gifted men held their position **as servants**, “as the Lord has given to each.”

The word *opportunity* is not there.

⁶ *I planted, Apollos watered, but God was causing the growth.*

First, we have the human part of service—

Paul had *planted* and Apollos had *watered*.

Second, we have the divine part of service—

God was giving the increase.

⁷ *So then neither the one who plants nor the one who waters is anything, but God who causes the growth.*

Paul and Apollos are one:

one in their nothingness,

one in their message,

one in their place as servants, and

one in their objective.

Without God they were nothing and their service useless.

⁸ *Now he who plants and he who waters are one (thing); but each will receive his own reward according to his own labor.*

- Here Paul sets ministry, or ministers, together as “one thing.”
- The consequence is that God alone is seen to be of prominence.
- This very thought, that they are “one thing,” rebukes the pedestal work of their flatterers.

⁸ “each shall receive his own reward according to his own labor”

- Their differences vanish into nothingness before God who graciously consents to use each for blessing.
- The reward will not be according to the position that man may have given the servant,
- nor according to man's thoughts of his service,
- but according to God's estimate of his labors.

⁹ *For we are God's fellow workers;*

- We are reminded that the servants are “**God's fellow-workmen.**”
- This does not imply that they are laborers together with God, but that they work **together under the direction of God.**
- The emphasis rests on “**God.**” They were “*God's fellow-workmen, workers together,*” not rivals (as flesh in others or themselves might make them) but companions in work under God who employed them as such.

⁹ you are God's field, God's building

- The saints are **God's field, God's building**.
- No one should think the meaning to be "*with a view to your being God's field and God's building,*" for Paul is saying "**you are**" which goes much farther.
- And responsibility is ever grounded on and shaped and measured by relationship with The Lord Jesus Christ.

"Everything is God's—the church, its ministry, Paul, Apollos—everything.

Therefore, it is absolutely not permissible to say '*I belong to Paul,*' since the only legitimate 'slogan' is '*all belongs to God.*'"