

38. Those believers that are spiritually advanced are *pneumatikós* and *téleios*, but should they go into reversionism they would become *sárkinos*, “men of the flesh,” but never again be classified as *psuchikós*, “a natural man.”
39. Now my point in going through this review of a number of descriptive terms of unbelievers and believers in 1 Corinthians 2 and 3 follows.
40. Many are carnal in the church at Corinth and some of these have become arrogant, bragging about their favorite pastor. Some promote Paul and others support Apollos¹ (1 Corinthians 3:6).
41. Paul makes the point that communicators are not to be pitted against each other in a “My Favorite Pastor” contest.

1 Corinthians 3:6 - I planted, Apollos watered, but God was causing the growth.

42. Paul founded the church at Corinth. He evangelized the initial members and got them started in Bible study.
43. Apollos uses his gift to lead them into advanced doctrine under the principle of right pastor. He is described as an “eloquent speaker,” a learned and eloquent orator.
44. Some in the congregation preferred Paul, who taught basic doctrines, while Apollos moved them forward by “watering.”
45. But, according to Paul, “God causes the growth.” Paul got things started while Apollos followed up, but God, through revelation is Who enabled spiritual growth as the Holy Spirit illuminated.

¹ “Apollos was a Jew of Alexandrian race (a Jewish citizen of Alexandria, Egypt, Acts 18:24), who reached Ephesus in the summer of 54 AD, while Paul was on his third missionary journey, and there “he was speaking and teaching accurately the things concerning Jesus” (Acts 18:25, NASB). That he was eminently fitted for the task is indicated by the fact of his being “an eloquent man” ... “mighty in the Scriptures,” ... “fervent in spirit,” ... “instructed in the way of the Lord” (Acts 18:24, 25 NASB) (C. M. Kerr, “Apollos,” in *The International Standard Bible Encyclopaedia* [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956], 1:201).

46. In verse 8, Paul emphasizes the team concept: “He who plants and he who waters are one.” At Corinth, Paul’s spiritual gift of apostle give him the duty of evangelizing Corinthians into the founding body of a local church.
47. Apollos followed up by coming in and communicating doctrine to the initial congregation. Each man fulfilled his special assignment, but they are on the same team and thus function as one entity.
48. God knew that for the mixed bag of people in Corinth, Paul’s gift would function best as evangelist-founder and that of Apollos as pastor-builder.
49. Paul then sums up the situation in Corinth in:
1 Corinthians 3:8b - ... each will receive his own reward according to his own labor.
v. 9 - For we are God’s fellow workers; you are God’s field, God’s building.
50. In verse 8, Paul introduces the subject of reward which is based on production as each labors in his assigned duty.
51. The first example is agricultural which he introduces with the “I planted, Apollos watered” motif in verses 6-9b.
52. In verse 9, we are “God’s fellow workers.” There are founders, teachers, and parishioners which are characterized as “God’s field.” The “field” is equipped with the tools necessary to produce fruit: **(1)** Bibliology: revelation, inspiration, interpretation, illumination, and animation, **(2)** Grace Apparatus for Perception or Operation Z, and **(3)** Spirituality or the Filling of the Holy Spirit.
53. In order for the “field” to produce fruit it must, utilizing the tools mentioned above, supply positive volition to the process.

54. The key factor is to move through this system with alacrity rather than submitting to deviations away from the process through negative volition.
55. This is illustrated by the visual, "Four Categories of Positive or Negative Volition."
56. In 1 Corinthians 3:9*b*, Paul shifts from an agricultural example, which emphasizes the process, over to an architectural example.
57. The agricultural example establishes the process built on the foundation of salvation, while the architectural example stresses production leading toward rewards.
58. In the midst of this are the challenges and distractions typical of the Invisible War. The Dark Side presents every possible rationale to the souls of believers to deviate from the process.
59. The Luciferian agenda's incessant strategy is to override the believer's production of divine good with the allurements of human good.
60. Our Zeitgeist is presently defined by the Luciferian lie of progressive ideology whose strategy is to propagandize the masses by manipulative media: press, cinema, music, broadcast, cable, Internet, and social which are each informed by the complicit pedagogues of academia.
61. Our drift away from the truth contained in biblical principles and permanently retained in the soul are the only answers to our national befuddlement, but the forces of mind control mentioned above suppress the virtue of self-control with the allurements of the false freedom promoted by deadly ideas, such as, "there are no absolutes," "it is judgmental to denounce biblically prohibited behaviors," and the associated trend to belittle Christian teachings and those that adhere to them.

62. Principle: Human viewpoint never preempts divine viewpoint. Loyalty to biblical truth always defeats the philosophical lie.
63. The only way to fulfill these two principles is to subscribe to biblical principles, ignore opposition from the benighted, and get into the system that will produce rewards.