

240421-1 1Co 2, How the Corinthians Came to Hear the Gospel–CThurman

From chapter 1.17 to the end of this chapter, Paul essentially would have the Corinthians (in vss. 20, 26) to look around them, look at their congregation, look at those which have responded to the gospel of Jesus Christ, which is a spiritual message. He would have them to look at the evidence (v.20), that God did not call them to Christ by use of the wisdom of this world, but He chose the base things of the world, and things which are despised, the things which are not, to bring to nought things that are so that no flesh might glory in His presence. The gospel is constructed around these elements:

Israel, an insignificant nation among nations. Jews, a people despised by the world. Jesus, born of lowly parentage in an obscure town; his father a carpenter. Never had any earthly possessions to speak of. Never identified with the religious or political factions of Israel. (Pharisee, Sadducee, Herodian, Scribe) Surrounded by common people, fed multitudes, healed the sick, cast out devils, raised the dead, forgave sins, spoke of an everlasting kingdom, of saving the nation of Israel, of saving all that believe on Him, whether Jew or Gentile, of the resurrection of the dead, both of the just and the unjust. His closest followers were fisherman, a zealot, a tax collector, brethren or family relations, etc. He was accused of blasphemy because He claimed to be the Son of God. For this he was sentenced to die by crucifixion. His body laid in a borrowed tomb and soldiers stationed there to disprove the claim that He would rise again the third day. And he showed Himself alive to the very same lowly, downcast followers before ascending into glory to sit at the right hand of the Heavenly Father until the time He should return.

This is foolishness to them that perish. Then Paul would have them look around at those which come to Christ (v.26), that they are in the main not wise men of the earth, not mighty men, or noblemen. The most which come to Christ are but common folk.

In the second chapter the apostle Paul sets out to explain *how* it was that they, the Corinthian saints, came to understand the gospel of Jesus Christ for themselves.

Chapter 2

ἐλθὼν

1 ¶ And I, brethren, when I came to you,
having come

came, ἐλθὼν, nom. sing. masc. aor. part. of the verb ἔρχομαι, tss. to come, to light (on something), to go, to fall out.

Of course Paul is referring to his only visit to the city of Corinth to this time, when the gospel of Jesus Christ was unheard of, when there was no believer, and certainly no NT church. Because there were Jews in many of the cities of the Roman world at that time the Gentiles very likely had some notion of the God of Israel and the Law. (cf. Ac.18.4)

Ac 15:21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

Whatever knowledge they had of Israel and of God, they were in a state of unbelief, not knowing that Jesus had to call sinners to repentance and faith in Him as the only sufficient sacrifice for their sins before God. sin.

ἦλθον καθ’

came not with excellency of speech or of wisdom, declaring unto you
after superiority word speaking
authority (1Ti.2.2)

came, ἦλθον, 1s. aor. of the verb ἔρχομαι.

excellency, ὑπεροχὴν, acc. sing. of the noun ὑπεροχή, ὑπέρ preposition: above, exceed + ἔχω to have, to possess; the noun ὑπεροχή is only twice found in the NT, tss. excellency, authority; the verb ὑπερέχω, is tss. to be higher, to be better, to excel, to pass, to be supreme.

declaring, καταγγέλλων, nom. sing. masc. part. pres. of the verb καταγγέλλω, tss. to preach (1Co.9.14), to shew (1Co.11.26), to teach, to declare (1Co.2.1), to speak.

the testimony of God.

witness

The main thought is simply: I came declaring the testimony of God (the gospel) to you. Paul didn't come to them on the basis of superiority of diction and education, to convince them of a better way to live, or of a better religion. He came declaring to the THE TESTIMONY OF GOD.

What is this testimony of God but the gospel. The God that Paul refers to directly is the Lord Jesus, and the gospel witnesses of Him.

Recently someone posted remarks to FB which said that it was necessary to add the law to the preaching of the gospel, and I opposed that remark. By saying it was necessary to add the law to the preaching of the gospel I understand that they mean we must add the Ten Commandments to the gospel in order to convince men that they are sinners. So, look at this for a moment.

Did Paul ever say anything like this to anyone? Is there any verse that lends to this idea of attaching the law to the gospel? In this letter to the Corinthians, and particularly these first two chapters I find it interesting that Paul said nothing to that effect. Rather, he said that the gospel is the power of God to save them that believe. Not one word about the necessity of the gospel. Here is a little Bible study.

Notice in this first letter to the Corinthians there are six references to the law. Let's look at those. Not once is the law added to the gospel to *help* convert souls to Christ.

1Co.7.39 – concerns marriage & refers to Gen.2.23, 24; the original intent of the LORD for marriage. (The Law being the Books of Moses.)

1Co.9.8, 9 – concerns a church's care for their pastor, Deu.25.4 (The Law being the Books of Moses.).

1Co.9.20, 21 – refers to the Jews that are under the law. (The Law being the entire OT Scripture.)

1Co.14.21 – refers to the prophecy of speaking in other languages, Is.28.11, 12. (The Law being the Prophets.)

1Co.14.34 – refers to the silence of women & perhaps to the subjection seen first in Sarah. (The Law being the Books of Moses.)

1Co.15.56 – refers to the Ten Commandments.

There is not a single text of Scripture, not a doctrine taught that shows how the NT churches are obliged to add the law to the preaching of the gospel. What is the gospel? In our immediate text, Paul tells us that it is the **testimony of God**. So, the gospel is the witness of Christ Jesus, the Lord.

Jesus Christ is God – Zec.14.5; Lk.8.39; Jn.1.1; 2.14; 20.28; Ac.7.59; 16.31, 34, belief in Jesus is belief in God; 20.28; Ro.9.5, *Christ came, who is over all, God blessed for ever*; 1Co.2.1; 12.28; 1Th.4.14; 1Ti.3.16; 1Ti.6.15, 16; Tit.2.13; He.1.6, 8; 9.14, through the eternal Spirit – says He is God; 1Jn.3.16.

The gospel shows men what the Jesus Christ has done concerning sin. By God's effectual working of grace, souls will comprehend their sinful condition, repent and believe in Him, this all by simply preaching the cross of Christ. He died for sins, and raised again so that we might have life and have it more abundantly. And He is returning.

Paul came to the Corinthians declaring the testimony of God.

1 Κάγω ἐλθὼν πρὸς ὑμᾶς ἀδελφοί ἤλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ θεοῦ

**2 For I determined not to know any thing among you, εἰ μὴ save *Jesus Christ,*
if not, but,
except**

determined, ἔκρινα, 1s. aor. of the verb κρίνω, tss. to judge, to condemn, to call in question, to determine, to ordain, to esteem.

to know, εἰδέναι, pres. infin. of εἶδέω, tss. to see, to know how, to perceive, to know.

and him crucified.

For – to explain *how* Paul came he writes:

He decided not to know anything except Jesus Christ and Him crucified.

This was very likely his manner as he came to the various cities and nations among the Gentiles. He wasn't there to peddle medicine, teach language courses; he wasn't there to liberate the slaves or change the politics of the city or the nation, he wasn't there to teach communal living, to damn the affluent or to empower the poor, etc. His focus was to preach the necessity of repentance from sin and faith toward the Lord Jesus Christ. (cf. Ac.20.21)

2 οὐ γὰρ ἔκρινα τοῦ εἰδέναι τι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν καὶ τοῦτον ἐσταυρωμένον

ἐν

ἐν

ἐν

3 And I was with you in weakness, and in fear, and in much trembling.
trepidation

weakness, ἀσθενεία, dat. sing. of the noun ἀσθένεια, tss. *infirmity, sickness, disease, weakness* (1Co.2.3; 15.43).

fear, φόβω, dat. sing. of the noun φόβος, *fear, terror*.

trembling, τρόμω, dat. sing. of the noun τρόμος, tss. *trembling*,

Sometimes honesty works against you. There were some Corinthians criticized Paul for his weakness. He ought to be more forceful. He ought to tell the congregation where the rubber meets the road. But Paul didn't do that. (1Th.2.7, he was gentle, *even as a nurse cherisheth her children.*)

2Co 10:10 For [his] letters, say they, [are] weighty and powerful; but [his] bodily presence [is] weak, and [his] speech contemptible.

But Paul felt weak, unworthy (cf. 1Co.15.9; Eph.3.8), and fearful (cf. 2Co.7.5). But it was through his personal weakness that the power of Christ working in him was most evident.

2Co 12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

3 καὶ ἐγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῶ ἐγενόμην πρὸς ὑμᾶς

λόγος ἐν
4 And my speech and my preaching [was] not with enticing words
words proclamation persuasive

preaching, κήρυγμα, noun tss. *preaching* (1Co.1.21; 2.4; 15.14), and so a 'proclamation;' the verb κηρύσσω, is tss. *to preach* (1Co.1.23; 9.27; 15.11, 12), *to publish, to proclaim*.

enticing, πειθοῖς, dat. pl. masc. of the adj. πείθος, which adj. is only used in this text; the verb πείθω, is tss. *to persuade, to trust, to obey, to believe, to be confident, to be assured*.

of man's wisdom,
after the manner of man's

man's, ἀνθρωπίνης, adj. tss. *after the manner of men, man's, common to man*.

ἐν
but in demonstration of the Spirit and of power:
proof ability

demonstration, ἀποδείξει, dat. sing. of the noun ἀπόδειξις, which is only found in this NT text (1Co.2.4); the verb ἀποδείκνυμι, is tss. *to be approved, to prove, to set forth* (1Co.4.9), *to show* (in the NT, once each).

power, δυνάμεως, gen. sing. of the noun δύναμις, 15 times in the Book of 1Corinthians, *power, miracle*, and also tss. *virtue, ability, wonderful works, mighty works*.

It is good to speak words that fit sound doctrine, but those words should be simple, easy to understand.

Tit 2:1 But speak thou the things which become sound doctrine ...

Don't say things that contradict the doctrine of Christ. If I believe that the word of teaches something then my speech ought to be framed around that truth.

4 καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως

5 ἵνα **That** **your faith should not** **stand** ἐν **in the wisdom of men,**
in order that be, exist

stand, ἦ, 3s. pres. subj. of the verb 'to be', εἶμί.

The surest way to know that any genuinely respond to the gospel is to keep that declaration plain. It's a good rule, but it is not an absolute rule. But to do otherwise and their faith will be to find a girl-friend, to find a boy-friend, to find a wife, to find a husband, to prosper my business interests, to make a name, to have influence, to have a podium. But if we stay with the gospel and with the doctrine much of this, not all, will fall to the wayside.

That your faith should not stand in the wisdom of men,

but ἐν **in the power of God.**

(that your faith be, exist)

5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει θεοῦ

ἐν

6 ¶ Howbeit we speak wisdom among them that are perfect:

But

perfect, τελείοις, dat. pl. masc. of the noun τέλειος, tss. perfect, full age, men (as in maturity); the verb τελειόω, tss. to be fulfilled, to be perfected, to be finished, to be consecrated.

Perfect, in what way? Those that receive the gospel of Christ as it is, the wisdom of God, are perfect, or restored whole again. Certainly, the evidence of one's true faith in Christ is his *ability* to hear through the wisdom of God by Jesus Christ.

Mt 9:12 But when Jesus heard [that], he said unto them, They that be whole need not a physician, but they that are sick.

Lu 19:10 For the Son of man is come to seek and to save that which was lost.

yet not the wisdom of this αἰῶνος **world,** αἰῶνος **nor of the princes of this** αἰῶνος **world,**
age age

that **come to nought:**

are being destroyed, put down, vanishing, brought to nothing

that come to nought, καταργουμένων, gen. pl. part. pres. pass. of the verb καταργέω, κατά as, after, according to, down + ἀργός, adj. slow (bellies), idle (ones), barren (womb); καταργέω, tss. to cumber, to make without effect, to destroy (1Co.6.13; 15.26), to make void, to loose, to bring to nought (1Co.1.28; 2.6), to fail (1Co.13.8), to vanish away (1Co.13.8), to put down (1Co.15.24), to do away (1Co.13.10), to put away (1Co.13.11), to abolish, to cease.

they would not have crucified the Lord of glory.

Herod, Pilate, the religious leaders, none of them, had they any knowledge of the truth concerning Christ. If they had that knowledge they would have never crucified Him.

*Lk.23. 6 When **Pilate** heard of Galilee, he asked whether the man were a Galilaean.*

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

*8 And when **Herod** saw Jesus, he was exceeding glad: for he was desirous to see him of a long [season], because he had heard many things of him; and he hoped to have seen some miracle done by him.*

9 Then he questioned with him in many words; but he answered him nothing.

*10 And the **chief priests and scribes** stood and vehemently accused him.*

11 And Herod with his men of war set him at nought, and mocked [him], and arrayed him in a gorgeous robe, and sent him again to Pilate.

*12 And the same day **Pilate and Herod were made friends** together: for before they were at enmity between themselves.*

*13 ¶ And **Pilate, when he had called together the chief priests and the rulers and the people,***

...

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

*24 And **Pilate gave sentence that it should be as they required.***

8 ἦν οὐδείς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν εἰ γὰρ ἔγνωσαν οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered

ἐπὶ
into the heart of man, the things which God hath prepared for them
upon provided, readied

prepared, ἠτοιμάσεν, 3s. aor. of the verb ἠτοιμάζω, tss. to prepare, to make ready, to provide.

that love him.

that love, ἀγαπῶσιν, dat. masc. pl. part. pres. of the verb ἀγαπάω, tss. to love (1Co.2.9; 8.3), to be beloved; the noun , is found a number of times in this epistle and tss. love (2), charity (12).

The gospel is beyond the natural senses of men. Something more is needed in order to hear it.

9 ἀλλὰ καθὼς γέγραπται Ἄ ὀφθαλμὸς οὐκ εἶδεν καὶ οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη ἃ ἠτοιμάσεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν

10 But God hath revealed [them] unto us by his Spirit:
uncovered

hath revealed, ἀπεκάλυψεν, 3s. aor. of ἀποκαλύπτω, (1Co.2.10; 3.13), and always tss. to reveal (26).

searcheth, ἐρευνᾷ, 3s. pres. of ἐρευνάω, always tss. to search (6); to investigate, to examine.

The reason that any come to understand the spiritual message of the gospel is because of the special work of the Holy Spirit of God.

Lk.10.21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and [he] to whom the Son will reveal [him].

23 And he turned him unto [his] disciples, and said privately, Blessed [are] the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen [them]; and to hear those things which ye hear, and have not heard [them].

Joh 14:26 But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

explaining
for the Spirit searcheth all things, yea, the deep things of God.
investigates,
examines

deep, βάθη, acc. pl. of the noun βάθος, tss. deepness, depth, deep, deep things.

Apart from the Holy Spirit man cannot find out the spiritual things of God. He can't mine out himself.

Ro.11.33 ¶ O the depth of the riches both of the wisdom and knowledge of God! how unsearchable [are] his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, [are] all things: to whom [be] glory for ever. Amen.

10 ἡμῖν δὲ ὁ θεὸς ἀπεκάλυψεν διὰ τοῦ πνεύματος αὐτοῦ τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ θεοῦ

11 For what man knoweth the things of a man, save the spirit of man which is in
(For – Explain this.)

him? even so the things of God knoweth no man, but the Spirit of God.

For – explain the necessity of the Spirit of God revealing the things of God:

Turn this from a question and into a statement: Only the spirit that is in a man knows the things of that man.

So, only the Spirit of God knows the things of God; no man can know them.

The spirit of a man refers to his mind. No man can know what the mind of a man really is unless he chooses to reveal it. Until then, it is his secret. So it is with God. No man can know the mind of God except the Spirit of God. And in order to know the mind of God the Spirit of God must reveal it to him. And we are primarily considering the first knowledge of spiritual things, understanding the gospel of the cross of Christ.

And this explains how the Corinthians came to understand the gospel of Christ.

11 τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς οἶδεν εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ

12 Now we have received, not the spirit of the world,

It was unnecessary for us to receive the spirit of the world because we have that being descended from Adam. We have received something more that is beyond our natural abilities to see, hear, and understand.

but the spirit which is of God; that we might know the things
so that
in order that

that are freely given to us of God.

Please try to follow along with me on this point. It is your's to judge what I say by the word of God. This is what I understand.

See that 'spirit' is not capitalized. The 's' of *spirit* is in the lower case. We have received the spirit which is of God, a restoration of our spirit.

Joh 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Man is a tripartite creature; created body, soul and spirit. In the day of man's sin he died. His body, his soul and spirit was affected by death. Being dead in trespasses and sins we cannot know the spiritual things of God. There is no means for us to know them. Our natural faculties could not obtain to them. But once we are born again, born of the Holy Spirit our spirit is restored so that Spirit of God can communicate to us the spiritual things of God.

Ro 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God ...

1Co 15:46 Howbeit that [was] not first which is spiritual, but that which is natural; and afterward that which is spiritual.

Certainly, the children of God must have the Holy Spirit of God or we are not children of God.

Ro 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

The spirit of the child of God being restored (cf. He.12.23, *the spirits of just men made perfect*), the Holy Spirit of God begins *with the gospel* to reveal the spiritual truths of God and Christ.

I don't want you to be confused by this matter. We have a spirit. It is our spirit. And our spirit can become filthy. This is why we read of the necessity for being cleansed from filthiness of the *flesh and spirit*.

2Co 7:1 *Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*

12 ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν

12 *Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.*

The purpose for the restoration of our spirit is so that we might know the things which God has freely given to us. And so we say, all is of His grace.

ἐν

13 Which things also we speak, not in the words which man's wisdom with

teacheth, but which the Holy Ghost teacheth; comparing spiritual things

with spiritual.

(words).

teacheth, dat. pl. masc. of the noun διδασκός, adj. **twice in this text.**

comparing, συγκρίνοντες, nom. pl. masc. part. pres. of the verb συγκρίνω, 3 times in the NT and tss. *comparing ... with or among.* (91Co.2.13; 2Co.10.12, twice).

spiritual, πνευματικοῖς & πνευματικὰ are of the adj. πνευματικός, 2.13, twice, 15; as opposed to things that are carnal, reasonable after the natural mind. Spiritual things are things which the Holy Spirit of God alone reveals to the spiritual minds of His people. These spiritual things certainly include natural things, things that can be touched, seen, and understood by all, but the ability of discernment, examination, and judgment is restricted to the people of God.

Paul says that he and those with Him spoke the things which the Holy Ghost taught them by comparing spiritual things with spiritual words.

How do we conclude spiritual things? The Spirit of the Lord working in us to illumine our minds with His word, comparing this idea to these words. Where do these thoughts come from? How did I know to think this? How did I conclude any spiritual truth? The Spirit of directing my mind and comparing the word of God. We are not as those that are *ever learning and never able to come to the truth.* (cf. 2Ti.3.7)

Understand that most of the Christian's life is not learning new things as much as learning things better, greater, and deeper. And I want you understand, that my noses (and your nose) might be in the book day after day after day doesn't mean that we are necessarily very spiritual. We might not be spiritual at all. The spiritual man walks in what he knows, and applies what he understands.

13 ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις ἀλλ' ἐν διδακτοῖς πνεύματος ἁγίου, πνευματικοῖς πνευματικὰ συγκρίνοντες

14 But the natural man receiveth not the things of the Spirit of God:

natural, ψυχικός, adj. tss. *natural, sensual* (Ja.3.15; Jude 19);
1Co.2.14; 13.44 twice, 46.

receiveth, δέχεται, 3s. pres. of the verb δέχομαι, tss. *to receive, to accept; this speaks of receiving what is presented of the Spirit of God, as opposed to taking what is not presented.*

Here, the natural man refers to man that possesses mere natural life. (*Grammar of the New Testament*, A.T. Robertson, p.159) It refers man in his natural, unregenerate state. Jude describes such men in their natural state, being unregenerate, false teachers, and antichrists in his letter.

Jude 19 These be they who separate themselves, sensual, having not the Spirit.

Certainly, a child of God can act according to his original nature. That nature under sin has not yet been removed or changed. James points this out to us so that we might identify it and turn away from it.

Jas 3: 13 ¶ Who [is] a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but [is] earthly, sensual (natural), devilish.

But here, Paul is referring to the unregenerate soul ...

for they ***are foolishness unto him:***
(the things of the Holy Spirit of God)

foolishness, μωρία, a noun, and always tss. with the English foolishness (5, only used in 1Corinthians, 1.18, 21, 23; 2.14; 3.19); the adj. μωρός, is tss. fool (1Co.3.18; 4.10), foolish (man) (1Co.1.25, 27). It is the lack of foresight and the inability to prepare for coming trials and destruction; the inability to distinguish between things that are holy and unholy, spiritual and carnal. (see 1Co.1.18 for texts)

The things of the Spirit of God, beginning with and including the gospel of Jesus is foolishness to the man that is yet in unbelief. This parallels what Paul said in the first chapter.

1Co 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

Furthermore, this man, unregenerate, unconverted soul *cannot know them.*

neither ***can*** ***he know [them], because they are spiritually discerned.***
is able, is possible (to) *examined,
searched, judged*

can, δύναται, 3s. pres. of the verb δύναμαι, tss. to be able, can, might, possible, power.

know, γνῶναι, aor. infin., communicating the idea, 'to know as a matter of fact.'

discerned, ἀνακρίνεται, (v.15) 3s. pres. pass. of the verb ἀνακρίνω, ἀνά above, re-, again, new, up + κρίνω to judge, to esteem, to determine, to give sentence, etc.; ἀνακρίνω, is tss. to examine, to search, to discern, to judge, to ask question; and we may add, esteemed, determined.

This man hasn't the ability to know the things of God. His mind is unable to come to know the things of God because it requires the spiritual ability to be able examine or search them through. So, there is A COMPLETE DISCONNECT of the spiritual things of God to man's natural intellect. He can only judge things that are on the same level with his natural mind; so, he only judges things after the carnal mind. All of his conclusions are reduced to what he comprehends naturally.

14 ψυχικός δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ μωρία γὰρ αὐτῷ ἔστιν καὶ οὐ δύναται γνῶναι ὅτι πνευματικῶς ἀνακρίνεται

15 But	he that is spiritual	judgeth	all things, yet he himself
	the spiritual one	examines, searches, discerns	but

spiritual, πνευματικός, adj. (2.13 [twice], 15.

The spiritual man is able to discern the spiritual things of God, the will of God. The Lord will reveal, not everything, but everything necessary for life and godliness.

is	judged	of no man.
examined, searched, discerned	by	none.

Meaning that the spiritual man will not be understood by them that received the gospel of Jesus Christ. The whole manner of the Christian's life

is misunderstood by the world. The spiritual man knows there is no hope for this present age but Jesus Christ. And he frames his entire life around Christ alone.

1Jo 2:17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

To the unbelieving the spiritually-minded are fools.

15 ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται

16 For who hath known the mind of the Lord, that he may instruct him?

hath known, ἔγνω, 3s. aor. of the verb γίνωσκω, tss. to perceive, to know, to understand, to be aware, etc.; The aorist verb most often simply points out the 'matter-of-factness' of the act, in this case, of knowing.

the mind, νοῦν, acc. sing. of the noun νοῦς, tss. the understanding, the mind.

instruct, συμβιβάσει, 3s. fut. of the verb συμβιβάζω, σύν fellow, with, together + βιβάζω LXX, a connection (as in bestiality, Lev. 18.23; 20.16); συμβιβάζω, is tss. Ac.9.22, proving that this is very Christ; Ac.16.10, assuredly gathering that the Lord had called us for to preach the gospel unto them; 1Co.21.6, that he may instruct him (the Lord); Eph.4.16, From whom the whole body fitly joined together and compacted by that which every joint supplieth; Col.2.2, being knit together in love; Col.2.19, and knit together, increaseth with the increase of God.

In order for the natural man by his own ability to arrive to the understanding of the spiritual things of God, which primarily begins with comprehending the gospel of Jesus Christ, he must be able to rise above God and become His instructor. But that being proved as impossible for the natural man to do it is concluded that such knowledge must be God-

given. And once God bestows this power to understand spiritual things then we have as a result the mind of Christ.

But we have the mind of Christ.

have, ἔχομεν, 1pl. pres. subj. of the verb ἔχω, to have, to possess, to hold, etc.

We have the mind of Christ to know the spiritual things of God because we are the elect of God that have received the gift of life, and therefore the ability to understand the things of God, first and foremost, the gospel of Jesus which brings about the saving of the life of the child of God to the glory God.

Now the Corinthians know how it was that they came to receive the gospel of the cross of Christ and believed. It required the power of God. *He that glorieth, let him glory in the Lord.*

16 τίς γὰρ ἔγνω νοῦν κυρίου ὃς συμβιβάσει αὐτόν ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν