

16. Verses 14–16 reveal that a person in reversionism cannot understand supernatural phenomena because divine wisdom is foolishness to him. He cannot understand it because it is [**anakrínō: discerned**] “spiritually” [**πνευματικῶς (pneumatikōs): “spirituality” by the filling of the Holy Spirit and His teaching ministry**].
17. Paul then advances on the concept that the person who is spiritual [**pneumatikós**] “discerns all things” which refer to spiritual phenomena.
18. In addition, this spirit-filled person cannot be successfully criticized by anyone since he is controlled by the Holy Spirit.
19. The passage and the chapter conclude with:
- 1 Corinthians 2:16** - For who has known the mind of the Lord, that we will instruct Him? But we have the mind of Christ.
20. The first sentence of this verse is a paraphrase of Isaiah 40:13:
- Isaiah 40:13** - Who has directed the Spirit [**רוּחַ (ruach)**] of the Lord, or as His counselor has informed Him?
21. Some eighth-century isagogics help us decipher this verse for application to Paul’s quote:

In v. 13 the LXX [Septuagint] understood *ruah*, (normally “spirit”) to mean “mind.” Against this, however, must be set the fact that this passage is about God’s creative power, and Genesis 1:2 gives the Spirit a place in this work.¹ We must remember that the Jews in Babylon were to be in the midst of an impressive polytheism. Soon the prophet will commence his attack on idolatry (v. 18). Whybray’s thesis is that this attack is already introduced here; for—unlike Marduk, the supreme Babylonian deity—the Lord, in his creative work (v. 14), takes no advice from other gods, because there are none.²

¹ “In this context רוּחַ (*ruakh*) likely refers to the Lord’s “mind,” or mental faculties, rather than his personal Spirit” (*The NET Bible*, [Dallas: Biblical Studies Press, 2005], 1333tn15).

² Geoffrey W. Grogan, *The Expositor’s Bible Commentary*, gen. ed. Frank E. Gaebelein (Grand Rapids: Zondervan Publishing House, 1986), 6:245.

22. Who is qualified to inform the mind of the Lord or counsel Him? The excerpt notes that among the “gods” in the heathen pantheon, “there are none.”
23. Isaiah contends that the “mind” of Messiah, the content of His total inventory of ideas equals divine omniscience, about which Franz Delitzsch comments:

This recalls His omniscience, which has all fullness in itself, and therefore precludes all instruction from without.³

24. Since there are no other “gods” and no human intelligence that could inform the Lord, then there is no one to counsel Him.
25. Paul concludes, “But we have the mind of Christ.”
26. “Have” is the present active indicative of the verb **ἔχω (échō)**: “to have and to hold.” The present tense is aoristic or punctiliar which indicates that we keep on having the “mind of Christ” which emphasizes that the omniscience of God is eternal having no beginning or ending.
27. God’s thoughts are absolute truth and are “settled law” throughout all through time and the eternal state both past and future.

Isaiah 40:8 - The grass withers, the flower fades, but the word of our God stands forever. (EXT)

28. The active voice indicates that the believer keeps on producing the action of having access to the word of God.
29. The indicative mood stresses the point that this is the continuing status of established fact.
30. The word for “mind” is **νοῦς (nous)**: “mind.” This is a metonymy, a figure of speech that replaces the name of one thing with the name of something else closely associated with it.

³ Franz Delitzsch, *The Prophecies of Isaiah*, in *Commentaries on the Old Testament*, trans. James Martin (Grand Rapids: William B. Eerdmans Publishing Co., 1969), 2:148.

31. Here “mind” is a metonymy for “what is in the mind, the thought, or counsel of God or Christ.”⁴
32. The “mind of Christ” refers to the totality of divine revelation contained in the Tanakh and New Testament made continuously available to the believer.
33. Following this verse, Paul continues the subject by addressing his comments to the carnal Corinthians.
34. We have already observed this verse in an expanded translation:

1 Corinthians 3:1 - I, brethren [believers], could not [οὐκ (*ouk*): “expressing direct and full negation] speak unto you as unto spiritual [πνευματικός (*pneumatikós*): spiritual status through illumination] but, conversely, as unto carnal [σάρκινος (*sárkinos*): men of the flesh controlled by the sin nature], as to infants [**νήπιος** (*népios*): preschool children] in Christ [ἐν Χριστός (*en Christós*): positional sanctification]. (EXT)

35. He continues his dressing down of these believers having addressed unbelievers already in 1 Corinthians 2:14 as **ψυχικός** (*psuchikós*): “natural man.” A person with a body and soul or dichotomous, no human spirit.
36. In chapter 3:1 he calls the carnal Christians “men of the flesh”: **σάρκινος** (*sárkinos*): referring to those controlled by their sin natures.
37. For regenerate believers, he uses two terms:
 - (1) **πνευματικός** (*pneumatikós*): “spiritual status through illumination” and 3:1 for those who have advanced to spiritual maturity in chapter 2:15.
 - (2) **τέλειος** (*téleios*): wisdom, referring to those who are spiritually mature.

⁴ Zodhiates, *Complete Word Study Dictionary*, rev ed., 1018.

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 Apollos⁵ (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.

⁵ “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).