

- 1. vs 4 & 5 HS is the **object** of our faith as Bels.
- 2. message that Paul (we) teach must always be in **power of HS**, never in our own abilities 4
- 3. HS is the **power of God** 4-5
- 4. God **reveals** hidden mysteries & all He has prepared by means of or through HS 10
- 5. HS & only HS **searches** all things 10
- 6. HS **searches** the depths of God 10
- 7. HS **knows** the thoughts of God 11
- 8. We have received the HS out from God 12
- 9. We were given HS by G/F **so that** we might know the things freely given to us by God 12
- 10. We are **taught** by God the HS, not by our human wisdom 13

- 12 Now we have received, not the spirit of the world, but the Spirit who is from God, in order that we might know the things freely given to us by God,
- 13 which things those things He has prepared for us, 9; & has freely given to us 12...for our glory 7
- we also speak, not in words/concepts taught by human wisdom, incapable but contrast in those concepts taught by the Spirit,

- Now how does the Holy Spirit teach us all that God has prepared & freely gives to us?      confusing line & note the italics
- combining *Spiritual thoughts* with *spiritual words*
- KJ *comparing spiritual things with spiritual.*
- NIV *expressing spiritual truths in spiritual words.*
- Rotherham *by spiritual words, spiritual things explaining*
- & this occurs inside of every bel. Filled with the Holy Spirit; empowered by HS

- Combining Spiritual with Spiritual
- Comparing thoughts sp. forms
- Expressing things things
- Communicating truths spiritual
- Teaches words words
- Explaining given content Sp. men
- Interpreting
- What is Paul trying to say?

- I. First lets take a look at the English translation of words at the beginning: in Gk. mss this verb follows the two words meaning spiritual: **combining, comparing, expressing** & for the record other translations: **communicating, teaches, explaining,** & in the margin of NASV **interpreting**
- All these are dealing with Present Act. .ptc *Συγκρινω sugkrinw* compound made up of prefix *sug* together + root *krino*

- **Bauer's Gk. English Lexicon:**
- Bring together—combine; *giving spiritual truth a spiritual Form* 2. Compare; 3. explain, interpret; & in this Lexicon they place our passage 1 Cor. 2:13 under 1 & 2 showing that it by definition fits both.
- **Zodhiates—complete word study dictionary** to judge, to join together, combine, compose –comparing one thing with
- another noting similarities & differences.

- **The N.T. Gk-English Dictionary:**  
join together, compare, interpret, evaluate;
- In classical literature meaning 'to
- combine or bring into combination, to compare & rarely to interpret....judicial use...to render a decision in a case.
- In the Septuagint –Hebrew word to interpret or solve.

- Vol. 3 of Kittel
- In NT the word itself is found only at **1 C. 2:13 & 2 C. 10:12**. it is the antonym of *diakrino* "to separate". It is used in various ways: **a.** "to unite," "to compound"; **b.** "to compare"; **c.** "to measure," "to evaluate"; **d.** "to interpret." At 2 C. 10:12 it means "to compare" with /suggestion that what is to be compared is in some sense of equal value. Paul is ironically rejecting the idea that he can even be compared with the arrogant pseudo-apostles in (11:13). He alleges that they compare themselves only with themselves & measure themselves only by themselves, so that they are not aware of their own poverty.



- In 1 C. 2:13 difficult to construe. They develop in some way the thought that Paul proclaims revelations given by the Spirit in words taught by the Spirit, the sense "to unite" a: "uniting Spirit-given content with Spirit-given form, is not
- very likely, since the word "unite" is too weak. The sense "to compare" b.: "comparing spiritual gifts and revelations There is no reference here to comparison of different revelations at all. Hence it is best to accept to interpret ..to expound...to explain

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- Then Kittel adds footnote: that the **pneumatika** (1<sup>st</sup> word) need exposition or revelation is shown by the fact they are the wisdom of God **in a mystery, the hidden wisdom** of v 7. Then the second word **pneumatikois** is best taken personally as a dative of remoter object: for **spiritual men**.
- This interpretation has the advantage of fitting in with v 14: **the non spiritual man does not receive the things of the Spirit**.

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- 13 which things those things prepared by God & freely given 12 we also speak, communicate **not in words** concepts **taught by human wisdom, but in those concepts taught by /Spirit,** & how does Holy Spirit teach these hidden secrets **revealing spiritual things to spiritual men.** Or spiritual beings. In contrast:
- 14 But a natural man not spiritual does not accept the things of the Spirit of God; for they are foolishness to him, & he cannot understand them, because they are spiritually appraised—revealed