

The subjunctive mood is potential. Whether a believer grows in grace or not is dependent upon his free will; he either is positive to the Word or not, therefore the system does not work if the teaching ministry of the Holy Spirit is not met with positive volition toward what is taught.

What is taught is provided by the grace of God. What is received is absolute truth.

The task that greets the new believer is the obligation to join in the effort to present the thinking of God to the human race in the hostile environment of the angelic conflict.

God's most important provision to the new believer is access to His knowledge. The most important obligation for the new believer is the inculcation of that information and its deployment between the time he is saved until the day he dies or the intervention of the Rapture.

**1 Corinthians 2:12** - Now we have received in its entirety and in perpetuity [ **culminative aorist of *lambánō*** ], not the spirit of the world that relies on logical systems of rationalism and empiricism, but in contradistinction from the Holy Spirit Who is from the source of God, so that we may come to know [ **the intensive perfect of *oída* indicating completed action with existing results** ] things [ **divine viewpoint** ] freely given to us by God, (EXT)

The sentence continues in verse 13:

**1 Corinthians 2:13** - which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. (NASB)

In verse 12, Paul teaches us that at salvation God provided for us a system that is designed to instruct us in the mysteries of divine viewpoint. He continues the thought in verse 13 with "which things."

Paul now begins to nail down the system by which we acquire divine knowledge.

Using it, we are able to communicate divine truth that exceeds the knowledge provided by the world's systems of empiricism, rationalism, or philosophy.

The word "speak" is our communication to others from divine viewpoint. The word translated "speak" is the present active indicative of **λαλέω (laléō)**: "to declare."

The present tense is customary denoting what habitually occurs or may be reasonably expected to occur. The Spirit-filled believer declares boldly the truth of Scripture, "not in words taught by human wisdom."

The word "taught" is **διδασκτός (didaktós)**: "to teach."

Taught, as in John 6:45, "taught of God," meaning having the inherent possibility of being taught by God and therefore bearing personal responsibility. In 1 Corinthians 2:13 it refers to things or lessons taught or imparted or suggested by the Holy Spirit as contrasted to the things taught by words of human wisdom. There are things that are not taught by human wisdom but by God's Spirit, and the possibility of that learning is with everybody as the word "all" makes clear in John 6:45.<sup>2</sup>

*Didaktós* comes into English as the adjective "didactic" and the noun "didactics": designed to teach; intended to convey instruction and information as well as pleasure and entertainment; systematic instruction.

These definitions find their way into the title for God's system of communicating His truth to believers, "The Divine Academy of Grace Didactics," which emerged from this passage.

Here the instruction is said to be by "human wisdom," the thinking that emerges from the Satanic Academy of Cosmic Didactics.

The Divine Academy has faculty members who are authorized to communicate truth alone through the spiritual gifts of evangelist and pastor-teacher.

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<sup>1</sup> "It is written in the prophets, 'And they shall **all** be taught of God.' Everyone who has heard and learned from the Father, comes to Me." (John 6:45, NASB)

<sup>2</sup> Spiros Zodhiates, gen. ed., *The Complete Word Study Dictionary: New Testament*, rev ed. (Chattanooga: AMG Publishers, 1993), 447.

The Satanic Academy is staffed by purveyors of cosmic concepts whom Paul describes as “false apostles and deceitful workers” in 2 Corinthians 11:13.

In the Divine Academy, what is taught is not in words of human wisdom. What is taught is communicated within a system that transcends human didactical methods.

The transition over to the divine system is introduced by the contradictory conjunction **ἀλλά (allá)**: “but.” Here the opposite form of instruction is taught by the Holy Spirit.

In this system, *didaktós* is a verbal adjective followed by an ablative of source with the word **Πνεῦμα (Pneúma)** which identifies the Holy Spirit as the One doing the teaching.

The verse ends with the repetition of the word **πνευματικός (pneumatikós)**: “spiritual” “spiritual” and the present active participle of the verb **συγκρίνω (sunkrínō)**.

I always present you the vocabulary form when I exegete a word, but here we will note the forms that appear in the text.