

The idea is that unsaved Homo sapiens are held in common with the animals since they do not possess a human spirit, therefore unregenerate.

The believer is classified in verse 13 as *pneumatikós*: “spiritual” or regenerated, while in verse 14, the unbeliever is said to be *psuchikós*: “natural or unregenerate.”

The entire system of hermeneutics, that we just observed, is not available to the *psuchikós* man because it is unavailable to him due to negative response to the gospel of Jesus Christ.

Some assert that God is not fair to withhold this system from the unregenerate person. But the system is made available to anyone who believes in Christ for salvation.

God created man, specifically Adam, with a human spirit who became unregenerate himself through sin. Jesus offered the opportunity to regain the human spirit through faith in Him and resultant regeneration.

The offer is presented in grace requiring only a positive response to the work of Christ being sufficient to acquire salvation – deliverance from the lake of fire, and regeneration – imputation of eternal life and a human spirit for acquisition of spiritual phenomena.

The passage has made clear that the person without eternal life is dichotomous and incapable of processing spiritual phenomena: “the thoughts of God no one knows except the Holy Spirit” (v. 11).

In addition, the unbeliever is incapable of understanding divine truth because “the spirit of the world relies on logical systems of rationalism and empiricism.” (v. 12)

In fact, Paul refers to the inventory of human reasoning as “human wisdom.” But divine wisdom is acquired by “the illuminations [*sunkrínō*] of the Holy Spirit, combining spiritual phenomena [*pneumatikoís*] with spiritual systems [*pneumatiká*].

The unsaved “natural man” elects from his own free will to remain in status quo “foolishness” brought about by his inability to know or understand the means by which spiritual phenomena are acquired.

The word “foolishness” is the Greek noun **μωρία (mōría)**: “folly, absurdity, foolish.” But the word has a more precise implication in the context of Paul’s experiences with those in the Devil’s world.

Paul does not raise the question of the power of the abusive term to destroy fellowship. He sees that he himself and his churches stand under the burden and suffering of the term. He recognizes in it the essential judgment of the world on believers. “The word of the cross is foolishness to those who are lost” (1 Corinthians 1:18), to Gentiles or Greeks (1:23), to the natural man in general (2:14). Paul is obviously right in this. In his own work he constantly came up against this judgment. The philosophers of Athens mocked him (Acts 17:18: **σπερμολόγος [spermológos]**: “A babbler with second-hand ideas”: 17:32: **χλευάζω [chleuázō]**: “to mock, scoff, deride in words.”). Festus declared him out of his mind (Acts 26:24: **μαίνομαι (maínomai)**: “used of persons who speak and act in such a way that they appear to others as being out of their mind or senses.”).¹ He thus knew from his own experience that those who are outside will always come to this unfavorable judgment of the man who is proud of his own reason. That Paul should speak of a crucified man must have seemed very tactless to many of his hearers, and hence foolish in the superficial sense which the word can sometimes have in the Greek Bible, i.e., in the practical wisdom of the Greek Bible, i.e., in the practical wisdom of the Greek.

Nevertheless, in two chains of thought Paul is prepared to accept the term “folly” as a correct assessment of the word of the cross. First, to do this is to gain a clear insight into human wisdom. God does not have to put forth His own wisdom to overcome the wisdom of man. Folly is the content of the preaching, a foolish act contrary to all human logic, to all human expectation of God’s power. For the act of God which is unintelligible to human reason, God’s foolishness is wiser than human wisdom. Behind these statements there undoubtedly stand Paul’s own experiences and revelations, though in a different sense the community can see something of the same in itself.² [See 1 Cor. 1; 2 Cor. 2–3] (pp. 845–46)

¹ Spiros Zodhiates, gen ed., “μαίνομαι *maínomai*,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 937.

² G. Bertram, “μωρός,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. and ed. Geoffrey W. Bromiley, (Wm. B. Eerdmans Publishing Co., 1967), 4:845–46.

Is Jesus the Messiah?

March 18 – March 22, 2015

Signs of Messiahship (continued)

The *psuchikós* man may be learned, credentialed, and erudite, but he is unable to comprehend supernatural phenomena because the spiritual system to interpret them is unavailable to him.

In 1 Corinthians 3:1, Paul refers to the *psuchikós* man as **σάρκινος (*sárkinos*)**: “made of flesh”:

1 Corinthians 3:1 - I, brethren [believers], could not [οὐκ (*ouk*): “expressing direct and full negation] speak unto you as unto spiritual [πνευματικός (*pneumatikós*): not in fellowship] 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)

There are several Greek words related to children or offspring:

1. **παῖς (*país*)**: an infant up to three-months old.
2. **βρέφος (*bréphos*)**: infant or young child. Used metaphorically for new believers.
3. **νήπιος (*népios*)**: a child, metaphorically a babe unlearned, unenlightened, simple, innocent.
4. **παιδίον (*paidíon*)**: a little boy.
5. **τέκνον (*téknon*)**: a son under authority.
6. **υἱός (*huiós*)**: an adult son.

The word Paul uses in verse 1 is **νήπιος** for those who are believers, but remain spiritually benighted due to chronic carnality.

Their advance requires utilization of the spiritual system for learning the Word of God. We have examined this through a review of the hermeneutical system for acquiring spiritual phenomena and the process used by each individual who utilizes Operation Z.

The *sárkinos* man cannot understand spiritual phenomena. His carnal status prevents him from doing so because he is out of fellowship and absent the teaching ministry of the Holy Spirit.

Paul calls these Corinthians “men of flesh.” They cannot process spiritual phenomena so whatever he would teach them will be processed through human viewpoint and resultant application would not be biblical.

This is the point Paul makes at the end of verse 14, the unbeliever cannot understand divine thought because it is “spiritually appraised”: **πνευματικῶς ἀνακρίνω** (*pneumatikṓs anakrínō*): “spiritually discerned.”

Note the ending of the word **πνευματικῶς** (*pneumatikṓs*) which is its first use in the passage we are studying. We have noted the adjective **πνευματικός** (*pneumatikṓs*) translated “spiritual.” In context the adjective refers to “spiritual phenomena.”

In verse 14 the ending changes the word to an adverb **πνευματικῶς** (*pneumatikṓs*): “spirituality.”

Spirituality is the status of the believer who is filled with the Holy Spirit, a condition absent unconfessed sin, enabled to discern Biblical truth, and equipped to apply it to life and circumstances.

Spirituality is another term for the filling of the Holy Spirit which occurs following rebound.

The word “discerned” is the present passive indicative of the verb **ἀνακρίνω** (*anakrínō*). The present tense is static which represents a condition which is assumed as perpetually existing, or to be taken for granted as a fact.

That which is spiritually discerned are the “spiritual phenomena” in verse 13. They are also the antecedent of the words “the things” in verse 14. The content of this discernment are the immutable truths of the Bible revealed to the believer by means of the Holy Spirit.

The passive voice indicates that discernment receives the action as it develops from the Spirit's teaching ministry.

The indicative mood presents the idea as an enduring fact regarding the illumination of the spirit-filled believer.

The dictionary definition of "discern" is spot-on as it relates to our context:

To discern right from wrong; to come to know or recognize mentally. The quality of being able to grasp and comprehend what is obscure. Discernment stresses accuracy.³

1 Corinthians 2:14 - The soulish man [dichotomous], having no human spirit, cannot accept spiritual phenomena because they are folly [μωρία (*mōría*): lack good sense; are foolish ideas] to him because they are discerned [ἀνακρίνω (*anakrívō*): illuminated in πνευματικῶς (*pneumatikῶs*): status quo spirituality]. (EXT)

1 Corinthians 2:15 - But he who is spiritual [πνευματικῶς (*pneumatikῶs*): spiritual perception through illumination] discerns [*anakrívō*⁴] all things [spiritual phenomena] yet he himself cannot be judged or evaluated [*anakrívō*⁵] legitimately criticized] by anyone. (EXT)

There are several key words in 1 Corinthians 2:9–15 that define the process by which the believer can acquire supernatural information. In addition, we also find reasons there are so many erroneous "interpretations" of the Bible.

We have observed both concepts along the way and will review them once we finish the passage.

But verse 14 brought our attention to the doctrine of spirituality. To complete the accumulation of major themes associated with the divine apparatuses that enable us to grow in grace, we'll observe some principles.

³ Merriam-Webster's Collegiate Dictionary, 2d ed. S.v. "discern," "discernment."

⁴ Customary present: denotes what habitually occurs or may be reasonably expected to occur.

⁵ Static present: A condition which is assumed as perpetually existing.