

## Chapter Two

First Corinthians, chapter two consists of a description of God's power and wisdom towards believers. His power is evident in the means by which He instructs us (1<sup>st</sup> Cor. 2:1-5). His wisdom is vital for believers in the midst of angelic conflict (vv.6-9). His power and wisdom allows believers to function in a spiritual manner (vv.10-16).

### ***Power in Teaching***

1. Paul used his own example, which the Corinthians witnessed, to illustrate how the power of the Word of God is manifest (1<sup>st</sup> Cor. 2:1-5).
  - a. Paul came to them. He went to where they were and proclaimed the Gospel (cf. Rom. 10:14).
  - b. Paul's willingness to be the example is an important concept for Pastors to apply (1<sup>st</sup> Cor. 4:16; 11:1; 1<sup>st</sup> Pet. 5:3; 2<sup>nd</sup> Tim. 3:10,11).
2. Paul did not impress the Corinthians with superior speech or wisdom (1<sup>st</sup> Cor. 2:1,4). ὑπεροχή #5427: *elevation, pre-eminence, superiority*. P= The power of teaching is not derived from the persuasiveness of the teacher (1<sup>st</sup> Cor. 1:17; 2:1,4,13).
3. Paul publicly proclaimed the testimony (mystery) of God (1<sup>st</sup> Cor. 2:1). καταγγέλλω #2605: *to proclaim publicly, publish*. There is a textual question in this verse, primarily between two options.
  - a. μαρτύριον #3142: *eyewitness testimony*. ̅<sup>2</sup> B D F G Ψ 33 1739 1881 ̅<sup>1</sup> b vg sy<sup>h</sup> sa
  - b. μυστήριον #3466: *mystery, hidden counsel*. ̅<sup>46vid</sup> ̅<sup>1\*</sup> A C pc a r sy<sup>p</sup> bo; Hipp BasA Ambst
  - c. Regardless of whether Paul proclaimed God's testimony, or God's mystery, he was a herald of God's verbal message and a living demonstration of God's power.
4. In his ministry to the Corinthians, Paul was determined that the crucified Christ would be the simple, repeated message for their salvation (1<sup>st</sup> Cor. 2:2).
5. Paul's arrival in Corinth was a low-point for him on the second missionary journey (1<sup>st</sup> Cor. 2:3; Acts 18:1-4).
6. Evangelizing and teaching the Word are demonstrations of the Holy Spirit and power (1<sup>st</sup> Cor. 2:4).
  - a. ἀπόδειξις #585: *demonstration, proof*. Used only here. ἀποδείκνυμι #584: *to exhibit; to prove, demonstrate* (Acts 2:22; 25:7; 1<sup>st</sup> Cor. 4:9; 2<sup>nd</sup> Thess. 2:4).
  - b. Evangelizing and teaching the Word are not exercises in philosophical or logical proof, but the Truth of God is proven through the power of the Holy Spirit within the soul of the believer.
7. As a result of the spiritually powerful manner through which the Word is ministered, believers can function in the Christian Way of Life with absolute confidence (1<sup>st</sup> Cor. 2:5).

## **Vital Wisdom**

1. Church Age doctrine is the grace blessing of God for the believers of this mature dispensation (1<sup>st</sup> Cor. 2:6a,7).
  - a. Pres.act.ind. of λαλέω #2980 indicates that the continuous verbally-preached teaching of this age is the hidden, mystery doctrine of the Church.
  - b. The τέλειος #5046 mature believers of this age are such by the grace of God which designed His Revelation to be manifest through deliberate progression (Heb. 11:40; 1<sup>st</sup> Pet. 1:12).
    - 1) Prior to the revelation of this mystery, Old Testament saints functioned in an imperfect sphere, anticipating “something better” (Heb. 11:40).
    - 2) During the revelation of this mystery (in the Dispensation of the Church: Age of the Apostles) the picture began to become clear as the New Testament was written and the perfect came (the completion of the canon of Scripture) (1<sup>st</sup> Cor. 13:9-12).
2. Church Age doctrine is the wisdom of God, which stands in contrast to the demonic wisdom of the rulers of this age (1<sup>st</sup> Cor. 2:6b).
  - a. οἱ ἄρχοντες τοῦ αἰῶνος τούτου. ἄρχων #758: *ruler, commander, chief, leader*. Clearly fallen angelic references in many cases (Matt. 12:24 = Mk. 3:22 = Lk. 11:15; Jn. 12:31; 14:30; 16:11; Acts 4:26; Eph. 2:2). Also examine αἱ ἄρχαί from ἀρχή #746 (Rom. 8:38; 1<sup>st</sup> Cor. 15:24; Eph. 1:21; 3:10; 6:12; Col. 1:16; 2:10,15).
  - b. The earthly, natural, & demonic wisdom of this age produces jealousy, selfish ambition, disorder, and every variation of evil (Jms. 3:15).
3. The Church is the entrusted steward of God’s mystery doctrine, and a special expression of God’s eternal glory in Christ (1<sup>st</sup> Cor. 2:7).
  - a. Through the mystery doctrine revealed in the New Testament, the Church has the greatest understanding of the eternal purpose of God for the maximum glorification of the Lord Jesus Christ.
  - b. The pre-eminence of Christ is the ultimate plan of God the Father (Col. 1:15-20; Eph. 1:10,11; 3:4-12).
4. Through their ignorance of God’s mystery doctrine, Satan’s forces accomplished His very purpose by crucifying the Lord Jesus Christ (1<sup>st</sup> Cor. 2:8; Rev. 13:8b).
  - a. Jesus Christ was delivered up by the predetermined plan of God (Acts 2:23).
  - b. The fallen angels own activity rendered them disarmed (Col. 2:15).

## **Spiritual Life**

1. The spiritual life of a believer in the Dispensation of the Church is entirely centered upon the Spiritual revelation of God's hidden wisdom in a mystery—New Testament Truth for the edification of the Church (1<sup>st</sup> Cor. 2:10).
  - a. An important work of God the Holy Spirit in the Dispensation of the Church: Age of the Apostles was to reveal “all that God has prepared” for the saints of this Dispensation (1<sup>st</sup> Cor. 2:10a).
  - b. Believers in the Church are blessed with the greatest capacity to love God than any other believers in any previous dispensation, because members of the Church have the greatest capacity to know God than any other believers in any previous dispensation (1<sup>st</sup> Cor. 2:9; 1<sup>st</sup> Jn. 4:7-21).
  - c. New Testament Truth has equipped the Church with the deep things of God (1<sup>st</sup> Cor. 2:10b; Rom. 11:33), and prepared the Church to combat the deep things of Satan (Rev. 2:24).
2. The Spiritual revelation of God's hidden wisdom in a mystery (the New Testament) is complemented by the Spiritual impartation every Member of the Church receives (1<sup>st</sup> Cor. 2:12).
  - a. The Church is the recipient of the promised Holy Spirit from God—the Spirit of Truth (1<sup>st</sup> Cor. 2:12).
    - 1) Christ promised this blessing to His Apostles (Jn. 7:39; 14:16,17,26; 15:26; 16:7).
    - 2) He is the Spirit of Truth (Jn. 14:17; 15:26; 1<sup>st</sup> Jn. 4:2,6).
    - 3) He is the Spirit of Adoption (Rom. 8:15).
    - 4) He is the Spirit of Power and Love and Sound Judgment (2<sup>nd</sup> Tim. 1:7).
  - b. The Holy Spirit is our Defender against the evil spiritual powers of this world.
    - 1) Unclean spirits (Mt. 10:1 & often).
    - 2) Spirits of divination (Acts 16:16). Quite a different thing from the Spirit of Prophecy (Rev. 19:10).
    - 3) Spirits of slavery (Rom. 8:15).
    - 4) Spirits of stupor (Rom. 11:8).
    - 5) The spirit of the κόσμος (1<sup>st</sup> Cor. 2:12).
    - 6) The spirit that is now working in the sons of disobedience (Eph. 2:2).
    - 7) The spirit of cowardice (2<sup>nd</sup> Tim. 1:7).
    - 8) The spirit of antichrist (1<sup>st</sup> Jn. 4:3).
    - 9) The spirit of error (1<sup>st</sup> Jn. 4:6).
  - c. The indwelling of God the Holy Spirit is what makes each individual Member of the Body (the Church) a temple of God (1<sup>st</sup> Cor. 3:16; 6:19).
3. The indwelling of God the Holy Spirit is a particular blessing to the Church for the purpose of our spiritual perception of God's Word (1<sup>st</sup> Cor. 2:12b).
  - a. “So that” is a purpose clause which indicates the Father's purpose in giving us the Holy Spirit.
  - b. “We may know” is the subjunctive mood of οἶδα #1492 which indicates the potential we have of knowing.
  - c. The Holy Spirit is active in both the transmission (through the spiritual gift of the communicator) and the reception (with the human spirit of the listener) of the Word of God as it is verbally taught (1<sup>st</sup> Cor. 2:13).
  - d. The natural man (ψυχικὸς ἄνθρωπος) is the unbeliever without any spiritual capacity to accept or understand the revealed Word of God.
  - e. The Word of God is spiritually examined (πνευματικῶς ἀνακρίνεται).
  - f. The spiritual man (πνευματικὸς [ἄνθρωπος]) is the believer with the spiritual capacity to accept & understand the revealed Word of God.