

(Greek has masculine here). Men who are in tune with the Spirit will get the message of the Spirit. Adjustment to Him is imperative.

5. THE RELIABILITY OF THE WORD John 14:26; 16:12-15.

a. What?

Three items are listed in these verses as being the content of the Spirit's teaching: 1) What taught by our Lord. 2) What relates to guidance into all truth. 3) What concerns future events. These may very well indicate the three major sections of the N.T. (Gospels, Epistles, Revelation). One thing is certain--all that is required for a believer is vouchsafe to him. There is no need for additional information, hence extra Biblical revelation is entirely ruled out!

b. How?

There is nothing which the Spirit has in and of Himself. He takes that which belongs to the Son and shows it unto the believer. The Spirit takes reports from above and makes them known to the family of God here! He hears and then speaks.

c. Why?

There is a goal in all of this. It is the ultimate glory of the Son. Spiritual truth is to exalt the Son of God. The Spirit remains in the background. It is the Son Who shines! Tragically, today's world is producing an ecstatic approach to the Word and magnifies the Spirit when, in fact, the Spirit is given to exalt the Lord Jesus Christ.

Conclusion: There are "things of God" to be known. Indeed, 10 times over the phrase is repeated in the text. The Spirit has been given to make them known. As one is properly adjusted to Him, they are known. The result is the glory of the Lord Jesus. Oh, what great profit there is for HIM! Amen.

THE MINISTRY OF THE HOLY SPIRIT

"Teaching by the Holy Spirit"

1 Cor. 2:9-16

Introduction

1. It is important that a believer know God's way of doing things. His pedagogy is different than the world's. He has but one faculty member in His "normal" school and he is the Holy Spirit! If anything is to be learned, it must be through proper adjustment to the Spirit!

2. The glory of being saved is that every believer has the faculty member (Spirit) within him (John 14:16, 17). This is not to be questioned. What needs to be learned is the method by which information is processed through the Spirit to the child of God.

3. Give yourself to the careful and prayerful study of how the Spirit operates to get the "things of God" taught. The rules must be followed. Here they are:-

1. THE INABILITY OF MAN vv. 9, 10, 14.

a. Naturally. v. 14.

This is earth shaking truth. Man by natural birth is utterly incapable of receiving spiritual truth. Born into this world, humanity is not tuned in to God. He just does not "receive." And "unable" to "know" (Greek means to know by experience) spiritual truth. The reason is that truth only comes through Holy Spirit discernment.

b. Psychologically. v. 9.

Although often quoted as being eschatological, this verse is really current. It points that not one single mode is available to man naturally born to get spiritual truth. Mediatly (ear), immediately (eyes), and ultimately (heart) there is just no way to get hold of the "things of God." The senses of man serve no purpose in gaining spiritual information.

c. Revelationally. v. 10.

Here is the crux of the matter. What man can-

not do in and of himself, God has once for all (aorist tense) made known to man by His Spirit! This is a strong argument for final and complete revelation in the Bible.

2. THE CAPABILITY OF THE SPIRIT. v. 11.

a. Contrasted.

The generic term for "man" is used to show that men know men. This is true of any order of God's creation. It points to communication arrangements which God has initiated for His creative beings. Incidentally, the word "know" is the verb which connotes innate knowledge.

b. Stated.

Here are some subtle changes in the original text. There is no statement that the Spirit of God is "in God" as the "spirit of man" is "in man." This shows that the Spirit is a person distinct from the Father. It is an oblique reference to the trinity. So also the verb is changed from innate knowledge to experiential knowledge. It is the Spirit alone who is able to "get to know" the things of God. All the statements here are absolutes for words like "no one" cannot be understood in any other manner!

3. THE AVAILABILITY OF TRUTH v. 12.

a. The person involved.

The "spirit" of the world is not received by the believer. He is the adversary who operates in the scheme of the world (Eph. 2:2). He energizes unbelievers. He is part of unsaved relationships. But, the Bible clearly states that children of God "receive" the Spirit of (Greek: sourced) God. The aorist "received" shows that it is a once-for-all transaction. The modern idea so loudly proclaimed that one prays for the Holy Spirit or can expect to receive Him subsequent to salvation is utterly erroneous (Rom. 8:9). What a contrast is given here between the children of God and the

children of the devil! There is a different spirit within them. Salvation is addition and not subtraction.

b. The purpose resolved.

There is a true purpose clause in the Greek. The receiving of the Spirit is that something might be known! The verb for "know" is the one which indicates innate knowledge. The "freely given" things of God are really items of revelation (the Bible) which are sourced in Him. The passive voice of the verb and the attendant preposition show that God is the Agent by which truth is given and the Spirit is the One by Whom it is known. Earlier, it is stated that even the "deep things" of God are searched out by the Spirit. All truth is available to Him and He transmits it to the believer! Let no child of God plead he doesn't know or can't know. The Bible says God has given Him One who is able to teach him!

4. THE TEACHABILITY OF THE BELIEVER vv. 11, 13.

a. Negatively.

It is clear that communication of truth is not after man. The "wisdom" of man is not involved. Therefore no matter how clever one is, the information God intends to provide is entirely outside that realm. Spiritual truth is outside of man's province.

b. Positively.

What is not in the province of man, God uses the Spirit and makes known His truth. Although the term "words" is not repeated in the second half of the verse, it is quite obviously understood. The Spirit uses words also and teaches spiritual truth. This is a favorable argument for "verbal inspiration." This is not dictation, but assurance that the very words of the Bible revelation are inspired. The interpreting of the "spiritual things" is made to "spiritual men"