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The Wisdom Revealed by the Holy Spirit: 1 Corinthians 2

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Introduction

Within chapter two of Paul's first letter to the Corinthians, he stated that he did not come to Corinth using "lofty words and impressive wisdom" or "clever and persuasive speeches" (verse 1).¹ He expressed that he chose to "forget everything except Jesus Christ, the one who was crucified," relying "only on the power of the Holy Spirit" (verses 2, 4). However, further down in the chapter, Paul began to discuss using "words of wisdom" "among mature believers" (verse 6). Although it seems that Paul is changing his method of operation depending on whom he is speaking to and teaching a different message than what he usually preached, he, in fact, was allowing the wisdom revealed by the Holy Spirit to guide him. Furthermore, he was endeavoring to instruct them on the importance of this kind of wisdom in their own lives.

In determining what the difference in Paul's teaching style was, as discussed in verses 1-5, compared to the form he described in the rest of the chapter, continued research into Paul's teachings on wisdom and the Holy Spirit in verses 6-16 was conducted to determine the type of wisdom believers were to avoid and what type they were to nurture. The term, wisdom can be used in both the human or divine senses, and throughout this paper will be used in both respects. Wisdom's secular definition is "the ability to use your knowledge and experience to make good

¹ All biblical references are from Tyndale House Publishers, Holy Bible: New Living Translation (Carol Stream, IL: Tyndale House Publishers, 2015) unless otherwise noted.

decisions and judgments.”² However, as human wisdom, it is best defined as a wisdom that is more interested in self, one that does not seek Christ and views the Bible as foolishness. Then there is the wisdom of God, and this wisdom is defined in 1 Corinthians 1 verses 24 and 30 as Jesus Christ. This wisdom is essentially the wisdom and knowledge of God (Matt 13:54; Mark 6:2; Luke 2:40; Col 2:3; Rev 5:12). Moreover, God’s wisdom, Christ, is made known to man through the Holy Spirit, promised by the Son and sent from the Son and the Father at Pentecost.

A contextual analysis was done on the surrounding sections of 1 Corinthians 2 as well as an exploration of the literary and historical context of the chapter. Parameters set up to stay within the confines of the limitations of scholarship in Greek and Hebrew, online resources, and time, included research being limited to Paul and 1 Corinthians 2. Though other Scriptures are mentioned throughout, expanded analysis of these addresses was beyond the purview of this paper. Also, the verses that are included within chapter two that refer to the Old Testament book of Isaiah were exegeted along with the rest of the section; however, their chapter within Isaiah did not have this thorough analysis due to the time constraints of this research.

Contextual Analysis

It is general knowledge in the Christian world that Paul, formerly Saul of Tarsus, was “a devout Pharisee converted to faith in Jesus and called to become an apostle to the Gentiles on the famous ‘Road to Damascus’ (Acts 9).”³ He visited Corinth on his second missionary journey, AD 50-52, and met Aquila and Priscilla there. The members of the church would have been

² <https://dictionary.cambridge.org/us/dictionary/english/wisdom>

³ B & H Editorial Staff, ed., *Holman Illustrated Bible Handbook* (Nashville: Holman Bible Publishers, 2012), 366.

made up of those with Jewish and Pagan backgrounds and became a “well-established, thriving congregation” during Paul’s ministry.⁴ After staying eighteen months Aquila, Priscilla, and Paul left for Ephesus, and while there, instruction was given to a new convert named Apollos, who went on to Corinth to preach.⁵

Corinth had only been restored approximately one-hundred years before Paul preached there by Julius Caesar in 44BC.⁶ The city had previously been a part of the Achaean League (a group of Greek city-states) and was destroyed in 146BC by L. Mummius.⁷ Though the restored city was Roman, they continued to worship Greek gods, and the city contained the temple of Apollo as well as the shrine to Apollo. There were also shrines to Hermes, Hercules, Athena, Poseidon, and the famous god of healing Asclepius and his daughter Hygieia had a temple there. The most significant cult, however, was the pagan cult of Aphrodite, and her temple was located at the top of the Acropolis.⁸ There was a large temple there that was used for the imperial cult (the cult of the god or emperor king), and they even worshiped Egyptian deities such as Isis and Osiris.⁹ Corinth was a “cosmopolitan city composed of people from varying cultural backgrounds,” an immoral city in an immoral age.¹⁰ It is stated, per the author of the entry on 1 Corinthians, that “even in an age of sexual immorality, Corinth was known for its licentious lifestyle.”¹¹

⁴ Ibid., 373-374.

⁵ Chad Brand, Charles Draper, and Archie England, eds., *Holman Illustrated Bible Dictionary* (Nashville: Holman Bible Publishers, 2003), 346.

⁶ Ibid., 343.

⁷ Ibid., 342-343.

⁸ Ibid., 343.

⁹ Thomas V Brisco, ed., *Holman Bible Atlas: A Complete Guide to the Expansive Geography of Biblical History* (Nashville: B&H Publishing, 1998), 253.

¹⁰ Brand, Draper, and England, *Holman Illustrated Bible Dictionary*, 343.

¹¹ Ibid.

Paul's first letter to the Corinthians comes approximately five years from the time that he was with the believers at Corinth. It was this visit to Ephesus (~AD56/57) that he wrote the epistle, and since his time with them, he had had some news of problems within the church, most notably was the issue of factions or divisions between those that made up the group in Corinth. Some were stating that they followed Paul, and others that said Apollos, or Peter and still those that said Christ (1:12). Paul explained to the Corinthians that they must "live in harmony" being "of one mind, united in thought and purpose" (verse 10). The Corinthian's troubles were "rooted in a sinful self-centeredness."¹² Thus, these matters of divisions were confronted immediately before any other issues were solved because if the problem of spiritual unity was not resolved, nothing could be fixed.

Paul then noted in chapter one that the message of the cross is foolish to the "world" and asked where it left those that believed themselves to be wise (verse 20). He followed by stating that through human wisdom, the world would never know God; however, he would save those that believed through the preaching of a message that is thought to be foolish (verse 21). Paul continued in verse twenty-four, stating that "Christ is the power of God and the wisdom of God." Furthermore, in verse thirty, he finished with the fact that "for our benefit, God made [Christ Jesus] to be wisdom itself."

Following in chapter three, Paul told the Corinthians that he had talked to them as though they "belonged to this world" or as "infants in Christ" (verse 1). He noted that the reason for the way he had spoken was because they were not ready for "solid food" but that he fed them with "milk" because they "[were not] ready for anything stronger" (verse 2). He continued in the same verse and the following by stating that they were still not ready because they were "controlled by

¹² Elmer L. Towns and Ben Gutierrez, eds., *The Essence of the New Testament: A Survey* (Nashville, Tenn: B & H Academic, 2012), 144.

[their] sinful nature.” Paul indicated that due to the Corinthian’s internal divisions, they were “acting just like people of the world” (verse 4).

Detailed Exegesis

In chapter two of first Corinthians, Paul called those at Corinth “brothers,” a term of endearment that showed that he had an intimate relationship with the people there (verse 1). He explained that he “did not use lofty words and impressive wisdom” in communicating the secret plan of God (verses 1-2). The rightly wise person is humble because they are conscious of the depth of their lack of knowledge. The more they study, the more they grasp what a minuscule amount they know.¹³ His plan while in Corinth was to speak only of Jesus and his crucifixion (verse 2). The focus was to be on the one being preached about and not on the preacher. Paul sought to be a witness of the gospel message giving his account and letting it speak for itself.¹⁴

He continued noting to them that he came in weakness, with a message and preaching that was plain, stating that he “relied only on the power of the Holy Spirit” (verses 3-4). This weakness and plainness allowed him to minister to a vast majority of people, and he reminded the Corinthians in 1:26 that few of them were wise, powerful, or wealthy in the world’s eyes before God called them. Furthermore, with the reliance on the Holy Spirit, he was able to demonstrate to them the Spirit’s power.¹⁵

¹³ Dan Lioy, “Divine Wisdom Versus Human Wisdom: An Exegetical-Theological Analysis Of 1 Corinthians 1:10-2:16,” *Conspectus* 8.1 (2009): 42.

¹⁴ David E. Garland, *1 Corinthians (Baker Exegetical Commentary on the New Testament)*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2003), 85, <http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=4447180>.

¹⁵ David Prior, *The Message of 1 Corinthians*, *The Bible Speaks Today*, ed. J Alec Motyer and Dr John R W Stott (Downers Grove: InterVarsity Press, 1985), 22, <http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=2033627>.

Paul followed by telling the Corinthians that his dependence on the Holy Spirit was so that they would trust only in “the power of God” and not “human wisdom” (verse 5). “Therefore, the faith of the converts living in Corinth (that is, both their decision to believe and the content of what they affirmed) was due to God’s power, not human wisdom.”¹⁶ He wanted those at Corinth to live the life they were meant to live without relying on the inadequate resource of human wisdom.

Paul then began to discuss how he ministered when he was “among mature believers,” he pointed out that words of wisdom are spoken, but not the type of wisdom that the people of Corinth are in the habit of exercising (verse 6). The wisdom of Corinth, he expressed, is quickly forgotten; however, the wisdom Paul spoke of is “the mystery of God” planned before the world began for believers (verses 6-7). This mystery that Paul wrote of is Jesus Christ, as Paul himself later told the believers in Colossus (Col 2:2). He pointed out that if the “rulers of this world” had understood the wisdom of God, they would not have killed Christ (verse 8). In the ruler’s effort to get rid of their “problem,” they, with their worldly wisdom, completed the plan that God the Father had put in place “before the world began” (verse 7).

Paul followed this assertion with a quote from Isaiah 64:4 that explained that not visually, audibly, nor with the mind has anyone understood “what God has prepared for those who love him” (verse 9). This mystery “God has in his love unlocked [for] those who humble themselves before him.” However, “It remains secret and hidden to those who still rely on human wisdom. The three great sources of human knowledge—seeing, hearing, and thought—alike fail here.”¹⁷ Paul intended in this quote, on reminding the Corinthians of the gift they had received from God.

¹⁶ Liroy, “Divine Wisdom Versus Human Wisdom,” 50.

¹⁷ Prior, *The Message of 1 Corinthians*, 23.

This gift was a saving knowledge that leads to loving God (Exod. 20:6; Deut. 5:10), and this love will lead to what is prepared by him.¹⁸

Nonetheless, Paul maintained that God had “revealed these things” to himself as well as the believers at Corinth by the Holy Spirit (verse 10). The Spirit alone knows what God previously kept hidden and has prepared. He explained to them that only the Spirit knows the very depths of God just as a person’s spirit knows only their thoughts (verses 10-11). Giving an analogy, he explained how, “No one can give an accurate reading of what goes on inside a person—all the emotions, thoughts, and desires—except that person’s own spirit (i.e., the immaterial aspect of one’s existence).”¹⁹ Therefore the same follows with God; only his Spirit can accurately know what is going on inside of him. Paul continued by reminding them that they “have received God’s Spirit (not the world’s spirit)” that way, they would know what the Spirit knew (verse 12). This ministry of the Holy Spirit was to help the Corinthians understand the thoughts of God, enabling them to come to know, impart, and interpret all that God has given them in Jesus.”²⁰

Additionally, he maintained that when he was teaching, he did not use words that came from “human wisdom,” but words that were given by the Spirit, “to explain spiritual truths” (verse 13). If Paul used human wisdom to teach the people of Corinth, this would be an attempt to understand the things of the Spirit by human means.²¹ Thus by his reliance on the Holy Spirit, he was able to show to them that faith in God will help illuminate godly wisdom.

¹⁸ Garland, *1 Corinthians (Baker Exegetical Commentary on the New Testament)*, 96–97.

¹⁹ Lioy, “Divine Wisdom Versus Human Wisdom,” 54.

²⁰ Prior, *The Message of 1 Corinthians*, 23.

²¹ Carl S Sweatman, “The Spirit and the Communal Mind of Christ: Looking Again at 1 Corinthians 2:16,” *Stone-Campbell J.* 18.2 (2015): 229.

Paul reminded the Corinthians that those that “[are not] spiritual” cannot understand truths that come from the Spirit because they sound like foolishness to them (verse 14). The unspiritual (*psychikos*) cannot discern what the Spirit says because God has not allowed his wisdom to be comprehended by human means, and it either offends or is nonsense to those that are not called by him (1:21-23).

Only the spiritual can understand the spiritual, and they “can evaluate all things,” but they cannot be evaluated (verses 14-15). Here, Paul is trying to help the Corinthians to comprehend that with Jesus as their gift from God, they can understand these spiritual truths, and through these truths, they have the assistance of the Spirit to help evaluate the worth of things for their life.²² Those that are not spiritual, however, cannot judge or understand the things that the believers of Corinth will see as wise because they will only be looked on like fools.

Paul substantiated his previous statement with another quote from Isaiah 40:13 (Greek version) that asked who knew the Lord’s thoughts and who could teach him (verse 16). He quoted this passage “to substantiate his claim that unbelievers are not qualified to pass judgment on believers regarding spiritual matters.”²³ He finished by affirming that he and those at Corinth understood because they had “the mind of Christ” (verse 16). This truth is corroborated by the end of chapter one and the beginning of chapter two. The Corinthians were united in Christ, who was made wisdom by God, and Paul chose when he came to preach to only speak of Jesus, God’s mystery, through the Holy Spirit (1:30; 2:1-2, 7).

²² Liroy, “Divine Wisdom Versus Human Wisdom,” 55.

²³ Ibid.

Theological Interpretation

Paul begins 1 Corinthians two by stating that he “did not use lofty words and impressive wisdom” or “clever and persuasive speeches” (verses 1, 4). These statements were about the philosophical speeches and rhetoric that those in Corinth and the surrounding area were known for during this time. Instead, he decided to allow the Holy Spirit to speak through him so that the Corinthians would come to him only because they were coming in faith, not because of a performance of human wisdom. “Paul knew that many of the Corinthians were enamored by worldly wisdom. Thus, the apostle’s words contained an implicit warning. His readers were not to be misled by empty rhetoric and deceptive argument and thereby miss the simple message of the cross of Christ.”²⁴ Therefore when Paul stated in verse four that he relied only on the power of the Holy Spirit, he was making them grossly aware of the fact that hollow words would not get them anywhere with God.

Paul noted that he forgot “everything except Jesus Christ, the one who was crucified” (verse 2). His intentions for preaching only the Messiah’s death was because some claimed spiritual wisdom because of the resurrection and superior knowledge of Christ. Michael Duggan explained that,

Having been brought beyond what is earthbound, the very idea of the resurrection of the body seemed like a step backward to focus on what had been left behind (cf. 1 Cor. 15:12f.). At the center of the Corinthian Gnosticism was a portrait of Christ considered exclusively in terms of his exaltation. There was no place whatsoever for the cross.²⁵

²⁴ Lioy, “Divine Wisdom Versus Human Wisdom,” 41.

²⁵ Michael Duggan, “The Cross and the Holy Spirit in Paul: Implications For Baptism in the Holy Spirit,” *Pneuma* 7.2 (1985): 136.

These believers in Corinth had moved beyond the message of the gospel to a form that attempted to mix Christianity with unworldly paganism. Paul wanted them to remember that Jesus died on the cross for their sins.

He followed by telling them that he came to them “in weakness—timid and trembling” (verse 3). To go and act opposite of those with their “lofty words and impressive wisdom” was to be considered weak (verse 1). However, this was not a weakness that would be defined as lacking strength; he was coming to them with a humble attitude. This type of approach is what was taught by Jesus, and therefore he was acting in a Christ-like manner (Matt 11:29; 18:4; 21:15).

Paul moved on in the chapter, telling them that he does speak words of wisdom among mature believers (verse 6). According to scholars, there are three understandings as to whom Paul is referring to as mature believers: (1) those that are at a higher level spiritually (2) someone that is mature or established in Christ or (3) he is merely referring to all people that are Christian. If one observes in 1:30, Paul referred to the Corinthians as those being united in Christ Jesus; however, in 3:1-2, they are called infants and told they must be fed milk. Finally, farther down in chapter two, only those that are spiritual can receive the truths of God from the Holy Spirit (verse 14).

Therefore, based on this investigative research, it may be determined that he was referring to those that are well-established in Christ. Paul is more than likely speaking of “spiritual adults” as compared to “spiritual infants” since the wisdom would be the same for both the mature and immature, as suggested by Simo Frestadius.²⁶ This maturity is one that “lets the message of the crucified Christ transform their whole existence, outwardly displayed in self-

²⁶ Simo Frestadius, “The Spirit and Wisdom in 1 Corinthians 2:1-13,” *J. Biblic. Pneumatological Res.* 3 (2011): 64–65.

sacrificial and loving behaviour towards others (see 13:1-13).²⁷ This description of the mature believer stands in complete contrast to those of the Corinthian church who were “infants in Christ” because of being “controlled by [their] sinful nature” (1:1, 4).

Paul moves on to speaking of wisdom in verse seven that is the mystery of God planned out before the world began and hidden, but that has now been revealed for all believers. The message is of Christ crucified, or more comprehensively, the Gospel of Christ that is given by God (1:30, 2:7) affirmed Sigurd Grindheim.²⁸ Essentially, Paul is explaining to the people of Corinth that God’s mysterious plan is Christ himself, who is wisdom (1:24-25).

He then noted in verse six and again in verse eight that this wisdom is not of this world or the rulers of this world because if they had understood it, they would not have crucified Jesus. David E. Garland quoted G. Miller saying “The condemnation of the ‘rulers of this age’ is that failing to know and acknowledge God through their human wisdom upon which they depended; they ignorantly crucified the ‘lord of glory.’”²⁹ And thus, the “rulers of this age” in using their wisdom completed the plans laid out by God in eternity past that would ensure the salvation of Jesus’ followers.

Paul followed the passage about the ruler’s ignorance with a quote from Isaiah 64:4, referring to the cognitive workings of humankind (verse 9). In the Semitic language, these organs, the eye, ear, and mind/heart function in this way, and though they may inform human opinions, they are useless for understanding the heart of God.³⁰ By using this verse, Paul is

²⁷ Ibid., 65.

²⁸ Sigurd Grindheim, “Wisdom For the Perfect: Paul’s Challenge to the Corinthian Church (1 Corinthians 2:6-16),” *J. Biblic. Lit.* 121.4 (2002): 696–97.

²⁹ G. Miller, “Ἀρχόντων Τοῦ Αἰῶνος Τοῦτου—A New Look at 1 Corinthians 2:6–8,” *Journal of Biblical Literature* 91 (1972): 525. Quoted in Garland, *1 Corinthians (Baker Exegetical Commentary on the New Testament)*, 93.

³⁰ Garland, *1 Corinthians (Baker Exegetical Commentary on the New Testament)*, 96.

hoping to help the Corinthians comprehend that the natural workings of the body will not help someone determine God's heart.

Paul continued by telling those in Corinth that these things of God that are within his heart have been made known to them through the Holy Spirit because he knows God's deep secrets and reveals them to believers (verse 10). Many texts here state that the Spirit "searches" all things. It is important to note that the Spirit does not have to "[conduct] an exhaustive search to uncover divine truth" because he is himself divine and knows all things.³¹ The Holy Spirit is the third person of the Trinity, and therefore he is a part of God.

What Lioy suggests is "that the Spirit clarifies the Father's essence, His attributes, and His glorious purpose for those who trust in the Son for salvation."³² He has the power of penetrating God's thoughts for the benefit of believers.³³ Paul further made this point by noting that a person's spirit is the only one that knows their thoughts, and therefore God's Spirit is the only one that knows his thoughts (verse 11). Consequently, those that have received the Spirit of God knows the things of God that have been freely given (verse 12).

Paul recalled his argument in verse four and re-noted that when preaching and delivering a message, words drawn on human wisdom, that of rhetoric and grandiosity, are not used. Instead, the reliance on the Holy Spirit and the wisdom revealed through him are spoken to explain spiritual truths (verse 13). He continued by warning the Corinthians that people who are not spiritual cannot receive these truths; they sound like foolishness to them; only the spiritual can understand the Spirit (verse 14). David Prior proposes that,

The Greek word here is *psychikos*, which refers to 'everything that belongs to our heritage from the first Adam' who was made a living *psychē* (cf. 15:45). Paul is

³¹ Lioy, "Divine Wisdom Versus Human Wisdom," 53.

³² Lioy, "Divine Wisdom Versus Human Wisdom," 53.

³³ <https://www.merriam-webster.com/dictionary/searches> (see entry 2 of 2 definition 3).

saying that Christian believers can revert to behaving like unbelievers. When a person has been born again by the Spirit of God, he becomes potentially a ‘spiritual man,’ but he is not automatically going to continue walking in the Spirit.³⁴

Those that are *psychikos* are the ones that have allowed the soul to take over. Therefore, this continues the thought earlier in verse six that those that are mature or spiritual are the ones that have allowed the message of the cross to transform their entire life and are living a self-sacrificial life.

Paul then told the Corinthians that those that were spiritual could evaluate all things, but they could not be evaluated (verse 15). This statement is an explanation that with the Holy Spirits’ direction, believers will have the wisdom to determine what is godly and what is not. Lioy proposes that “people who are controlled by the Spirit can evaluate the worth of all things through the discernment [God] gives. Moreover, when it comes to the truths of the gospel, Christians are not subject to the scrutiny and condemnation of unbelievers.”³⁵ The spiritual are not contingent on the evaluation of others because those that are unspiritual will never understand spiritual truths, and therefore they will never understand the spiritual (verse 15).

Paul finishes this thought with another quote from Isaiah 40:13 (Greek version) asking “who can know the Lord’s thoughts” or “[know] enough to teach him” (verse 16). This passage is “to substantiate his claim that unbelievers are not qualified to pass judgement on believers regarding spiritual matters (cf. Wis of Sol 9:13).”³⁶ “For what human being can learn divine counsel? Or who can conceive what the Lord wills? (Wis of Sol 9:13)”³⁷ Only those within the

³⁴ Prior, *The Message of 1 Corinthians*, 24.

³⁵ Lioy, “Divine Wisdom Versus Human Wisdom,” 55.

³⁶ Ibid.

³⁷ Albert Pietersma and Benjamin G. Wright, eds., *A New English Translation of the Septuagint: And the Other Greek Translations Traditionally Included Under That Title* (New York: Oxford University Press, 2007).

family of God through the illumination of the Holy Spirit hold the wisdom to be able to pass judgment on spiritual matters.

Moving on, Paul reminded the Corinthians that they understand these spiritual truths because they have the mind of Christ (verse 16). If readers return to chapter one in verses twenty-four and thirty, they will see that Paul stated that God made Jesus Christ to be wisdom itself. Therefore, if believers have the mind of Christ and Christ is wisdom itself, then it only follows, and 2:9-12 validates that Christians have been given a way to understand this wisdom through the Holy Spirit himself. Carl S. Sweatman submits that “for Paul having the ‘mind of Christ’ not only enables believers to know and rightly discern the wisdom of God (or the things of God) as revealed by the Spirit, it also operates as the new and distinctive framework for understanding life and knowing how to live according to God’s wisdom.”

Essentially what Sweatman proposes and what Paul stated in verse sixteen is that when individuals choose to follow Jesus Christ, they receive at that time, the gift of the Holy Spirit. With the Spirit now living within, the Christian now has “the mind of Christ” that will allow them to be able to understand better the wisdom that is being revealed through illumination. Through this wisdom, Christians are then able to know how to live for God and to operate within the family of believers.

Conclusion

Paul is reminding the Corinthians throughout chapter two of the first epistle to them, that the wisdom that is fashionable and in vogue is not the wisdom that they should be lusting after. The church at Corinth needed to refocus their attention on godly wisdom. God’s wisdom is a

wisdom that had been planned for all believers since before the beginning of time, and it is far above knowledge and experience, fancy talking, and eloquent speeches. God made Christ Jesus to be wisdom for those called to salvation. This means that when the “rulers of the world” in their worldly wisdom crucified the Messiah, they did not realize that they were acting according to God’s will. But with his crucifixion and subsequent resurrection and ascension came the one that would be the revealer of this godly wisdom.

When the Corinthians accepted the truth of Jesus’ gift, they became the recipients of the Spirit of God, and thus they were able to understand spiritual things. Just as a person’s spirit knows their thoughts, the Holy Spirit knows and reveals God’s deep secrets. However, if those in Corinth did not stay focused on the spiritual and became distracted by unspiritual things, God’s truth would begin to sound foolish. Those that stayed focused on the spiritual would be able to evaluate things through the Holy Spirit’s illumination according to the ways of God. However, those that were unspiritual were not able to evaluate the spiritual because, to them, all things spiritual were foolish. Ultimately, Paul reminded the Corinthians again that they have the mind of Christ; therefore, they can understand the spiritual.

With the above understanding of the second chapter of Corinthians, it is not hard to carry this same scenario over to today’s time. Too often, people are distracted, or better yet more interested in things that are going on in the world; politics, news, entertainment, what everyone is doing on social media. So many, even Christians, consider these things to be sources of wisdom, distracted by their persuasive lectures and influential façades. Believers know that God had a plan from eternity past, but do they truly understand what godly wisdom is in terms of Jesus Christ and the Holy Spirit. What must happen is that the message of the cross, the resurrection, and the ascension must be returned to and focused on with a reliance on the Holy Spirit as the

one who will guide the deliverer. In respect to Christians that hear this communicated, they must return to this message of “milk” because they have allowed the wisdom of the world to infiltrate their spiritual lives. These spiritual infants are allowing godly wisdom to sound foolish rather than using spiritual truths to evaluate all things. Believers have the mind of Christ, and they must be reminded of this so that they may return to receiving spiritual truths from the Holy Spirit. Readers need only to look in the Gospel of Luke to hear Jesus speak of this wisdom that has been entrusted to him and made available through him. “Jesus was filled with the joy of the Holy Spirit, and he said, ‘O Father, Lord of heaven and earth, thank you for hiding these things from those who think themselves wise and clever, and for revealing them to the childlike. Yes, Father, it pleased you to do it this way. ‘My Father has entrusted everything to me. No one truly knows the Son except the Father, and no one truly knows the Father except the Son and those to whom the Son chooses to reveal him’” (Luke 10:21-22).

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