In order to shew this, he compares human  
things with divine, appealing to the fact  
that none but the spirit of a man knows *his  
matters*. But further than this he says  
nothing of the *similarity of relation of God*  
and *God’s Spirit* with *man* and *man’s  
spirit:* and to deduce more than this, will  
lead into error on one side or the other.  
In such comparisons as these especially, we  
must bear in mind the constant habit of our  
Apostle, to contemplate the thing adduced,  
*for the time, only with regard to that one  
point* for which he adduces it, to the disregard of all other considerations.

**12. the spirit of the world**] Not merely,  
the mind and sentiments of unregenerate  
mankind, but **the spirit** (personally and  
objectively taken) **of the world,**—the  
spirit which now worketh in the children  
of disobedience, Eph. ii. 2, where it is  
strictly personal. On the other hand,  
we have received, not only ‘*the Spirit of  
God*,’ but **the Spirit which is FROM God**,  
—shewing that we have received it only by  
the will and imparting of Him whose  
Spirit it is. And this expression prepares  
the way for the *purpose* which God has in  
imparting to us His Spirit, that we may  
know the things freely given to us by  
God, i.e, the treasures of wisdom and of  
felicity which are the free gifts of the  
gospel dispensation, “the things which  
God hath prepared for them that love  
Him,” ver. 9.

**13.] Which things  
also we speak**, viz. *the things freely given  
fo us by God*: we not only *know* them  
by the teaching of the Holy Ghost, but  
also *speak* them, **not in words** (arguments,  
rhetorical forms, &c.) **taught by  
man’s wisdom, but in words taught by  
the Spirit**.

**interpreting spiritual  
things to the spiritual]** There considerable  
difficulty about the rendering of  
this clause. I have discussed the various  
proposals in the note in my Greek Test.,  
and seen reason to adopt that represented  
in the text. ‘The others may be briefly  
stated to be (1) that of the A. V., “c*omparing  
spiritual things with spiritual*:?  
(2) that of Chrysostom and others, “*explaining  
spiritual things by spiritual  
things*,” e.g. difficult spiritual truths of  
the New Test. by Old Test. testimonies  
and types: (3) that of Erasmus, Calvin,  
and the best recent German expositors,  
“*attaching spiritual words to spiritual  
things*,” which we should not do, if we  
used words of worldly wisdom to expound  
them.

**14.]** He now prepares the way  
for shewing them that he could not give  
out the depths of this spiritual wisdom and  
eloquence to *them*, because they were *not*  
fitted for it, being carnal (ch. iii. 1—4).

The **natural**, or *animal* man, as  
distinguished from the *spiritual* man, is he,  
whose governing principle and highest reference  
of all things is the *animal soul*,  
that which animates his fleshly body. In  
him, the *spirit*, being unvivified and uninformed  
by the Spirit of God, is *overborne*  
by the animal soul, with its desires  
and its judgments,—and is in *abeyance*,  
so that he may be said to have it not; see  
on Jude 19. The *animal soul* (*psyche* in  
Greek) is that side of the human soul, so  
to speak, which is *turned towards the  
flesh, the world, the devil*: so that the  
*psychical* man is necessarily in a measure  
*carnal* (ch. iii. 3), also *earthly*, and *devilish*,  
as James iii. 15.

**receiveth not**  
i. e. *rejects*,—not, *cannot receive*, *understands  
not*, which is against the context,  
—for we may well *understand* that which  
seems folly to us, but we *reject* it, as  
unworthy of our consideration:—and it  
besides would involve a tautology, this