point, of *inability to comprehend*, following by and by.

**he cannot know them** (viz. *the things of the Spirit*, the  
matter of our spiritual teaching, itself  
furnished by the Spirit), because they are  
**spiritually** (by the *spirit* of a man exalted by  
the Spirit of God into its proper paramount  
office of judging and ruling, and inspired  
and enabled for that office) **discerned**.

**15.] But** (on the contrary) **he that  
is spiritual** (he, in whom the spirit rules:  
and since by man’s fall the spirit is overridden  
by the animal soul, and in abeyance,  
this *always presupposes* the infusion  
of the Holy Spirit, to quicken and inform  
the spirit—so that there is no such thing  
as an unregenerate spiritual man) **discerneth  
all things** (not merely all *spiritual*  
things; for the Apostle is generalizing,  
and shewing the high position of the spiritual  
man, who alone can judge things  
by their true standard), **yet he himself is  
discerned by none** (who is not also spiritual,  
see ch. xiv. 29; 1 John iv. 1, where  
such judgment is expressly attributed to  
Christian believers). “ For,” says Chrysostom,  
“he that can see, discerns all belonging  
to him who cannot see, but by none of  
these latter is he himself discerned.”

**16.]** PROOF OF THE ASSERTION, THAT HE  
HIMSELF IS DISCERNED BY NONE. In order  
for an *unassisted* man, not *gifted from  
Christ*, to judge the spiritual man, he must  
*know the* **mind of the Lord**, the intent and  
disposition of Christ; *yea more,* must be *able  
to teach, to instruct, Christ*—being not, as  
the spiritual man, *taught by Him*, he must  
have an *independent wisdom of his own*,  
which Christ *has not*:—*and who is there,  
of whom this can be said*? **But we** (*the  
spiritual*, among whom he includes himself and the other Apostles) **have** (not a  
wisdom independent of Christ, nor do we  
know His mind, nor can we teach Him,  
but) **the mind of Christ**: the same mind,  
in our degree of apprehensiveness of it, by  
the imparting of His Spirit, which is in  
Him:—and so can judge all things. **The  
mind of the Lord** is *the spiritual intent*  
and designs of Christ.—THE LORD, in the  
prophecy, is spoken of JEHOVAH; but in  
the whole of Isa. xl., *the incarnate Jehovah*  
is the subject.

**III. 1—4.**] HE COULD NOT SPEAK TO  
THEM IN THE PERFECT SPIRITUAL MANNER  
ABOVE DESCRIBED, SEEING THAT  
THEY WERE CARNAL, AND STILL REMAINED  
SO, AS WAS SHEWN BY THEIR DIVISIONS.

**1.]** **And I**, or as it may be rendered,  
**I also**; i.e. as well as the *natural* man, was  
compelled to stand on this lower ground,—  
he, because *he cannot understand* the things  
of the Spirit of God: 1, because *you could  
not* receive them. But it is perhaps  
better to render as in the text, and understand  
it, with Stanley, **And I**, as in ch.  
ii, 1, “What I have just been saying, was  
exemplified in our practice.”

**as unto** **men of flesh]** The Apostle uses two different  
words here and in ver. 3 to convey the  
idea of carnality. Here it is the more  
gross and material word, signifying *made*  
*of flesh*: there it is the finer and figurative  
word *carnal*, partaking of the character,  
and under the influence of the flesh. And  
there is a propriety in this distinction.  
Here, he says that he was compelled to  
speak to them as if they were *only of  
flesh*,—as if they were *babes*, using in  
both cases the material comparison, and  
the particle of comparison, “**as**.” But in  
ver. 3 he drops comparison, and asserts  
matter of fact—‘Are ye not *still* fleshly,  
carnal, living after the flesh, resisting the