9—14. I. CORINTHIANS.   
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 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 ceived, not the spirit of the we have received, not the spirit of   
 world, but the spirit which the world, but tthe Spirit which is ¢ rom.   
 is of God; that we might from God; that we might know the   
 know the things that are things that have been freely given   
 Sreely given to us of God. to us by God.   
 13 Which things also we also we speak, not 3 in words taught 22 i.   
 speak, not in the words by man’s wisdom, 13 8 but in things "scsi,   
 which man’s wisdom teach- ae   
 eth, but which the Holy   
 Ghost teacheth ; comparing taught by the Spirit, interpreting   
 spiritual things with spi-   
 ritual. 1 But the natural spiritual things to the spiritual.   
 man receiveth not the things 1 But \*the natural man\_ receiveth xMatt.xvi.2s,   
 of the Spirit of God: for not the things of the Spirit of God:   
 they are foolishness unto   
   
 In order to shew this, he compares human this clause. I have discussed the various   
 things with divine, appealing to the fact proposals in the note in my Greek Test.,   
 that none but the spirit a man knows his and seen reason to adopt that represented   
 matters. But further than this he says in the text, ‘The others may be briefly   
 nothing of the similarity of of God stated to be (1) that of the A. V., “com-   
 and God’s Spirit with man and man’s paring spiritual things with spiritual :?   
 spirit: and to deduce more than this, will (2) that of Chrysostom and others, “ex-   
 lead into error on one side or the other. plaining spiritual things by spiritual   
 In such comparisons as these especially, we things,” e.g. difficult truths of   
 must bear in mind the constant habit of our the New Test. by Old Test. testimonies   
 Apostle, to contemplate the thing adduced, and types: (3) that of Erasmus, Calvin,   
 Sor the time, only with regard to that one and the best recent German expositors,   
 point for which he adduces it, to the dis- “ attaching spiritual words to spiritual   
 regard of all other considerations. things,” which we should not do, if we   
 12. the spirit of the world] Not merely, used words of worldly wisdom to expound   
 the mind and sentiments of unregenerate them. 14.] He now prepares the way   
 mankind, but the spirit (personally and for shewing them that he could not give   
 objectively taken) of the world,—the out the depths of this spiritual and   
 spirit which now worketh in the children eloquence to them, because they were not   
 of disobedience, Eph. ii. 2, where it is fitted for tt, heing carnal (ch. iii. 1—4).   
 strictly personal. On the other hand, The natural, or animal man, as   
 we have received, not only ‘the Spirit of distinguished from the spiritual man, is he,   
 God,’ but the Spirit which is From Ged, whose governing principle and highest re.   
 —shewing that we have received it only by ference of all things is the animal soul,   
 the will and imparting of Him whose that which animates his fleshly body. In   
 Spirit it Aud this expression prepares him, the spérit, being unvivified aud un-   
 the way for the purpose which God has in informed by the Spirit of God, is over-   
 imparting to us His Spirit, that we may borne by the animal soul, with its desires   
 know the things freely given to us by and its judgments,—and is iz abeyance,   
 God, i.e, the treasures of wisdom and of so that he may be said to have it not; see   
 felicity which are the free gifts of the on Jude 19. The animal soul (psyche in   
 gospel dispensation, “the things which Greek) is that side of the human soul, so   
 God hath prepared for them that love to speak, which is turned towards the   
 Him,” ver. 9. 13.] Which things Jlesh, the world, the devil: so that the   
 also we speak, viz. the things freely given psychical man is necessarily in a measure   
 fo us by God: we not only know them carnal (ch. 3), also earthly, and devil-   
 by the teaching of the Holy Ghost, but ish, as James iii. 15. receiveth not,   
 also speak them, not in words (argu- i. e. rejects,—not, cannot receive, under-   
 ments, rhetorical forms, &e.) taught by L2 stands not, which is against the context,   
 man’s wisdom, but in words taught by —for we may well understand that which   
 the Spirit. interpreting spiritual seems folly to us, but we reject it, as   
 things to the spiritual] There con- unworthy of our consideration:—and\_ it   
 siderable difficulty the rendering of besides would involve a tautology, this