148 I. CORINTHIANS. IL. 15, 16.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 yeh.i18,%. for ¥they are foolishness unto him: him: neither can he know   
 stom wits, Zand he cannot know them, because them, because they are spi-   
 they are spiritually discerned. 15 But ritually discerned. 15 But   
 aProv.zaviii, that is spiritual discerneth all he that is spiritual   
 all things, he himself is   
 ican things, yet he himself is discerned judged of no man. 16 For   
 ‘oa who hath known the mind   
 Jer. ,, the mind of the Lord, that he known of the Lord, that he may   
 eJohnxv.15 instruct him? But \*we have the instruct him? But we have   
 mind of Christ. the mind of Christ.   
 III. } And I, brethren, was not If.) And TI, brethren,   
 able to speak unto you as unto ? spi- could not speak unto you   
 ritual men, but as unto men of flesh, as unto spiritual, but as   
 ach. ii.15. unto carnal, even as unto   
   
   
 point, of inability to comprehend, follow- wisdom independent of Christ, nor do we   
 ing by and by. he cannot know know His mind, nor ean we teach Him,   
 them (viz. the things of the Spirit, the but) the mind of Christ: the same mind,   
 matter of our spiritual teaching, itself in our degree of apprehensiveness of it, by   
 furnished by the Spirit), because they are the imparting of His Spirit, whieh is in   
 spiritually (by thespirit man exalted by Him :—and so ean judge all things. The   
 the Spirit of God into its paramount. mind of the Lord is the spiritual intent   
 office of judging and ruling, and inspired and designs of Christ.—Tnz Lorp, in the   
 and enabled for that office) discerned. propheey, is spoken of JeHovaH; but in   
 15.] But (on the contrary) he that the whole of Isa. xl., the incarnate Je-   
 is spiritual (he, whom the spirit rules: hovah is the subject.   
 and since by man’s fall the spirit is ove II. 1—4.] Hz covrp Not sPEaK TO   
 ridden by the animal soul, and in abey- THEM IN THE PERFECT SPIRITUAL MAN-   
 ance, this always presupposes the infusion NER ABOVE DESCRIBED, SEEING THAT   
 of the Holy Spirit, to quicken and inform THEY WERE CARNAL, AND STILL REMAINED   
 the spirit—so that there is no such thing 80, AS WAS SHEWN BY THEIR DIVISIONS.   
 as an unregenerate spiritual man) dis- 1.] And I, or as it may be rendered,   
 cerneth all things (not merely all Talso; i.e. aswell as natural man, was   
 things; for the Apostle is generalizing, compelled to stand on this lower ground,—   
 and shewing the high position of the spi- he, because he cannot understand the things   
 ritual man, who alone ean judge things of the Spirit of God: 1, beeause you could   
 by their true standard), yet he himself is not receive them. But it is perhaps   
 discerned by none (who is not also spi- better to render as in the text, under-   
 ritual, ch. xiv. 29; 1 John iv. 1, stand it, with Stanley, And I, as in ch.   
 such judgment is expressly attributed to ii, 1, \* I have just been saying, was   
 Christian believers). “ For,” says Chry- exemplified in our practice.” as unto   
 sostom, “he that can see, all belong- men of flesh] Apostle uses two different   
 ing to him who eannot see, but by none of words here and in yer. 3 to convey the   
 these latter is himself discerned.” idea of carnality. Here it is the more   
 16.] PROOF OF THE ASSERTION, THAT HE gross and material word, signifying made   
 HIMSELF IS DISCERNED BY NONE. Inorder of flesh: there it is finer and figurative   
 for an unassisted man, not gifted from flesh,—as if they were of the character,   
 Christ, to judge the spiritual he must and under the influence of the flesh. And   
 know the mind of the Lord, the intent and the particle of comparison, “as.” But iu   
 disposition of yea more, must be able Here, 3 he says that he was compelled to   
 to teach, to instruct, not, as speak to them as if ye not were only of   
 the spiritual man, taught by Him, he must carnal, living the flesh, the   
 have an independent wisdom of his own,   
 which Christ Zas not :—and who 7s there,   
 of whom this can be said? But we (the   
 spiritual, among whom he ineludes him-   
 self and the other Apostles) have (not a