

Series: 1 Corinthians
Title: We Have the Mind of Christ
Text: 1 Corinthians 2: 12-16
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Every born again child of God has the mind of Christ so that we cannot be moved away from Christ by the false gospels of natural men.

1 Corinthians 2: 12: Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13: Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14: But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. 15: But he that is spiritual judgeth all things, yet he himself is judged of no man. 16: For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

The things Paul declares here are so every true believer—"Now we have received..." (1 Cor 2: 12) Remember who Paul is writing this letter unto, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints..." (1 Cor 1: 2) So the things written here are true of the apostles, as well as all true believers—"them that are sanctified in Christ Jesus, called to be saints."

WHAT HAVE WE BEEN GIVEN?

First, we are told what we have been given—"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." (1 Cor 2: 12)

Every born-again child of God has been given a new spirit which is of God—"we have received, not the spirit of the world, but the spirit which is of God." We had nothing to do with giving ourselves this new spirit: we could not give ourselves this spirit; we could not create this spirit of ourselves; we could not educate ourselves into this spirit; we are totally helpless to have this spirit except God give it to us by his grace.

The "spirit which is of God" is the "new spirit" we are given when we are born-again of God. God said, "I will give them one heart, and I will put a new spirit within you." (Eze 11: 19)

This new spirit is given when the Spirit of Christ enters in. In this new spirit we are one with the Spirit of God's own Son. As it is written "because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal 4: 6)

THAT WE MIGHT KNOW

We are told the reason we are we given this new spirit of God is "**that we might know the things that are freely given to us of God.**" (1 Cor 2: 12)

Some preach that is it impossible for a believer to know whether or not we are truly a child of God. They would keep us always in bondage, always in doubt, always in fear. But the Spirit of Christ, the Holy Spirit of God, does not give us the spirit of bondage to fear. He makes us know we are the children of God.

Romans 8: 15: For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16: The Spirit itself beareth witness with our spirit,

that we are the children of God: 17: And if children, then heirs; heirs of God, and joint-heirs with Christ;

Be sure to get this. This “knowing” is not only understanding of the truth. This “knowing” is to “receive the love of the truth.” The “spirit of the world” loves darkness and hates light. The carnal mind is enmity against God. (Jn 3: 19-20; Rom 8: 7) But when God gives a new spirit, “the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” (Rom 5: 5) So God causes us to receive the love of the truth.

THINGS FREELY GIVEN

Now, by the Spirit of God, we “**know the things that are freely given to us of God.**” (1 Cor 2: 12)

What are these things which are freely given to us of God? “All things are yours.” (1 Cor 3: 21) “And all things are of God.” (2 Cor 5: 18)

1 Corinthians 4:7: For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*?

Is grace freely given to us of God? Is salvation freely given to us of God? Is faith freely given to us of God? Yes! Yes! Yes! “For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God.” (Eph 2: 8)

Is justification freely given to us of God? Yes! We are “justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth *to be* a propitiation through faith in his blood...” (Rom 3: 24) Justification, along with all things freely given us of God, cost Christ the infinite price of his precious blood. Our sinless Substitute was made sin for us. Our Redeemer was made a curse for us. But to those for whom he died, these gifts are given freely "without money and without price." (Is 55: 1)

Revelation 21: 6...I will give unto him that is athirst of the fountain of the water of life freely.

Romans 6: 23:...The gift of God is eternal life through Jesus Christ our Lord.

1 John 5: 11: And this is the record, that God hath given to us eternal life, and this life is in his Son.

Romans 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Oh, rejoice my brethren! “We have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God.”

WHICH THINGS WE SPEAK

Next, Paul declares that we speak these things the same way that we are made to know them—“**Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.**” (1 Cor 2: 13)

Consider the apostle Paul. The Holy Spirit gave Paul a new spirit and revealed the things freely given to Paul of God. But Paul did not speak or write these spiritual things in words which man’s wisdom teaches. The Holy Spirit also taught Paul the words with which to write these truths in the scriptures.

So the apostle Paul “compared”—united or joined—“spiritual things with spiritual.” As the Holy Spirit revealed spiritual truth to Paul in his new spirit, the Holy Spirit also moved Paul to unite the truth with spiritual words which the Holy Spirit taught him to use. This agrees with what Peter wrote.

2 Peter 1: 20: Knowing this first, that no prophecy of the scripture is of any private interpretation. 21: For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

Now, we have the scriptures which the Holy Ghost taught the apostle Paul to write. The Holy Spirit reveals in our new spirit the things that are freely given to us of God. And we speak these things, not in the words which man’s wisdom teaches, but in those very words which the Holy Spirit taught the apostles and prophets to write. We preach the scriptures—uniting spiritual things with spiritual things—scripture with scripture.

For example, the doctrine of election is spiritual truth. Those who use “words which man’s wisdom teaches” say that God foresaw who would believe so he choose them. But we preach, not in the words which man’s wisdom teaches, but in the words the Holy Ghost teaches. We teach the doctrine of election in truth, using the words the Holy Spirit moved Paul to write which declares whom God foreordained, he predestinated, and called, and justified, and glorified.

Romans 8: 29: For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. 30: Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Then we compare the spiritual words in Romans 8 with other spiritual words the Holy Spirit moved Paul to write in Ephesians 1, which declare the same truth,

Ephesians 1: 3: Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: 4: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6: To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

But there is another way this “comparing”—uniting—“spiritual things with spiritual things” comes to pass. As the gospel is preached in the language of the scripture, the Holy Spirit unites the spiritual truth of God with the new spirit given of God so that God’s elect hear and know and believe the things freely given to us of God. Christ said, “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and they are life.” (Jn 6: 63)

WE HAVE THE MIND OF CHRIST

By this work of the Holy Spirit, we have the mind of Christ so that we shall never be moved away—separated—from Christ by the cunning of natural men who speak in the words which man’s wisdom teacheth. Paul warns us, “**But the natural man receiveth not the things of the Spirit of God.**” (1 Cor 2: 14)

Men left in their natural state will not receive the truth of the Spirit of God. It does not mean they will not become religious. Through the context of these first two chapters, Paul has distinguished between two kinds of religious men: one has the spirit of the world, the other the spirit which is of God. The natural man will

gladly become religious but the natural man will not receive these things of the Spirit of God which the spiritual man is made to delight in.

One reason the natural man receives not the things of the Spirit of God is “**for they are foolishness unto him:**” (1 Cor 2: 14) The naturally religious man thinks it foolish to declare to sinners that these things are freely given us of God. The carnal man minds the things of the flesh: his will, his works, his wisdom. (Rom 8: 5-9) So the natural man thinks the free, sovereign, electing, redeeming, regenerating, preserving, glorifying grace of God is foolishness. The spiritual man delights in these things by the Spirit of God. But they are foolishness to the natural man.

The second reason the natural man receives not the things of God is “**neither can he know them, because they are spiritually discerned.**” (1 Cor 2: 14) Until born-again by the Spirit of God the natural man cannot know spiritual things. The so-called free-will that he boasts of has got to be subdued by God. And God must teach him the truth in power because the things of God are spiritually discerned.

Yet, those truly born of God—those who are truly spiritual—are protected and fortified against natural men, with their false gospels and their subtle wisdom of words. Here are three ways:

One, we now discern truth from error—“**But he that is spiritual judgeth all things,**” (1 Cor 2: 15) By the Holy Spirit we discern all things. We know the spirit of truth from the spirit of error. We can hear when God is receiving all the glory and when he is not. But the spiritual man and his gospel are not discerned by the natural man.

Two, because natural men are incompetent to discern, to teach, to rebuke and to lead the spiritual man astray from Christ—“**...yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him?**” (1 Cor 2: 16) The spiritual man discerns all things. Yet the spiritual man himself cannot be judged of any natural man. Because what natural man has known the mind of the Lord, that he may instruct the spiritual man? Not one! Therefore, when the spiritual man hears the natural man using enticing words of man’s wisdom, glorying in the flesh rather than giving God all the glory, the spiritual man has discernment to know. A natural man is not competent to judge, to instruct, to rebuke or to edify a spiritual man because the natural man does not have the mind of the Lord.

“**But we have the mind of Christ.**” (1 Cor 2: 16) The third reason believers cannot be moved away from Christ is because we have the mind of Christ. Who can turn the mind of the Lord? “He is in one *mind*, and who can turn him?” (Job 23: 14) So it is with the spiritual man who has the mind of Christ. Christ is our firm a foundation. It impossible for those to whom God has made Christ our Wisdom to be separated from the love of God in Christ Jesus, especially by the cunning craftiness of natural men.

1 John 2: 20: ...ye have an unction from the Holy One, and ye know all things. 21: I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth....24: Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. 25: And this is the promise that he hath promised us, *even* eternal life. 26: These *things* have I written unto you concerning them that seduce you. 27: But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him....

1 John 4: 4: Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. 5: They are of the world: therefore speak they of the world, and the world heareth them. 6: We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. **Amen!**