

1Corinthians 18-02-04a

This is Sunday, the 4th of February, 2018. We continue our study in the book of 1 Corinthians this morning in chapter 2. We'll take a moment at the outset to ask God's blessing on our fellowship and on our investigation of His Word. And then we'll begin.

Father, we thank You for this day. We thank You for the wonderful ways that You have blessed us, provided for us, cared for us in ways that are both visible and invisible to our eye. We thank You most of all for the Lord Jesus and for the privileges we have in coming before You and representing ourselves in Him.

We thank You for His example. We thank You for the gifts that are ours through Him in terms of the presence of Your Spirit and the power of Your Word. And we pray that as we spend this time together this morning that each one will find encouragement and motivation and clarity of vision through the things that we see in this letter from the Apostle Paul.

We pray that in all things the Lord Jesus will be glorified and we will be drawn closer to You. And we pray it in Jesus' name. Amen.

Let's quickly read the beginning of the substance of this letter just to approach the part we're going to look at this morning. Beginning in verse 18 of chapter 1, The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. Those who are perishing versus those who are being saved.

Foolishness versus power. It is written, I will destroy the wisdom of the wise and bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since in the wisdom of God the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.

The Jews request a sign, Greeks seek after wisdom, we preach Christ crucified. To the Jews a stumbling block, to the Greeks foolishness. But to those who are called, both Jews and Greeks, Christ, the power of God and the wisdom of God.

Branching off that earlier idea, foolishness versus power, the power is wisdom, transcendent wisdom. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For you see your calling, brethren, that not many wise, according to the flesh, not many mighty, not many noble, are called.

But God has chosen the foolish things of this world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty, and the base things of the world, and the things which are despised God has chosen, and the things which are not, to bring to nothing, things that are. That no flesh should glory in His presence, but of Him you are in Christ Jesus, who became for us wisdom from God, and righteousness, and

sanctification, and redemption. That, as it is written, he who glories, let him glory in the Lord.

Chapter 2 I, brethren, when I came to you, did not come with excellence of speech, or of wisdom, declaring to you the testimony of God. For I determined not to know anything among you, except Jesus Christ, and Him crucified. I was with you in weakness, in fear, and in much trembling.

And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power. That your faith should not be in the wisdom of men, but in the power of God. However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing.

But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory. Which none of the rulers of this age knew, for had they known, they would not have crucified the Lord of glory. But as it is written, I have not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him.

But God has revealed them to us through His Spirit, for the Spirit searches all things, yes, the deep things of God. This is really where we pick up this morning, beginning at verse 9 and 10. These things that eye has not seen and ear has not heard, God has revealed through His Spirit.

The Spirit searches all things. We're going to look at that word searches. What does it mean to search? Does the Holy Spirit not know it yet and He's got to go find it? That's what we think of when we think of search, right? You've got to go locate something.

What man knows, verse 11, the things of a man, except the Spirit of the man which is in him? Even so, no one knows the things of God except the Spirit of God. Now we have received, not the Spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. You contrast that with verse 9, it hasn't entered into the eye, the ear, or the heart, the things God has prepared, but God has revealed them through His Spirit.

And verse 12, the Spirit who is from God helps us know the things that have been freely given to us by God. These things we also speak, not in words which man's wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual. But the natural man does not receive the things of the Spirit of God, for they are foolishness to him, nor can he know them, because they are spiritually discerned.

But he who is spiritual judges all things, yet he himself is rightly judged by no one. For who has known the mind of the Lord, that he may instruct him? But we have the mind of Christ. So we're going to look at this last half of chapter 2 this morning with that background and that flow of ideas and that context.

We know that what Paul is setting up here is basically what we summarize as divine viewpoint versus human viewpoint. Objective truth versus subjective truth. Looking at life from an eternal

and heavenly perspective versus looking at it from an earthly and temporal or time bound perspective.

This is easy to say, it's not quite that easy to do. In fact, for us it is impossible to do without the action of God's Holy Spirit. That's the big idea here.

But some of the language that Paul uses really helps bring this home and clarify it. So we're going to do one of my favorite things, which is take a look at a couple of the Greek words in this passage. These are like little birthday presents.

They sit there and you know it's a present and your name is on it. But until you unwrap it and see what's inside, you don't really get the full flavor. You can even look at the box and it might tell you on the outside once you get the wrapping off, okay, this is a toaster oven or this is a pair of shoes.

But until you open that up and examine it and see its features and its qualities and its advantages, you don't know exactly what you've got. You may have a general idea, but we're going to look at these words and we're going to try to take the wrapping paper off and see all of the great features that are included in the plan and purpose of God for us through the Spirit. We're specifically looking at pneuma, P-N-E-U-M-A.

Now, you will remember from other studies. We've been through Romans some years ago and some of you were here for that and others weren't. But you probably know this in your fund of general Christian knowledge that Paul in other places contrasts the carnal man or the fleshly man, the sarkikos man, sarks being flesh, and we have three basic ideas that we want to relate and understand in relation to each other.

One of them is sarkikos and that's the fleshly. We don't have that in this context, but it's in our minds and it's in the context of our general knowledge. The carnal man doesn't understand the things of the Spirit because they are spiritually concerned.

Carnal is sarkikos, so that's our first word, sarkikos, S-A-R-K-I-K-O-S. If you just talk about the flesh, sarks, it's S-A-R-X. Here we have the natural man who operates with the Spirit of the world.

In chapter 2, verse 12, we have received not the Spirit of the world, but the Spirit who is from God. The natural man, in verse 14, does not receive the things of the Spirit of God. They are foolishness to him, nor can he know them because they are spiritually discerned.

The natural man here is sarkikos, P-S-U-K-I-K-O-S, sarkikos. The root word of this is psuche or psyche. The epsilon in this construction becomes a Y and it comes across to us as psyche, psychological, that having to do with the mind.

Psuchikos, P-S-U-K-I-K-O-S, psuche, P-S-U-C-H-E. So we've got the sarkikos, we've got the psuchikos, and the third thing is the things of the Spirit, spiritually discerned from pneuma, P-

N-E-U-M-A, this is going to be the pneumatikos. Pneuma and then T-I-K-O-S on the end, pneumatikos.

So, now think about this, don't get lost, these are the only three words we're going to juggle right now, it's like the first juggling you do, you have three things and you just grab them one at a time in a hand and keep track of them, keep them straight, know which one you've got a hold of at any given time. I saw a guy once juggle a chainsaw, a flaming torch, and a rabbit, all at the same time. Completely different things, but you need to know which one you're getting a hold of at any given time.

You don't want to grab the wrong end of the chainsaw, or the torch, or for that matter, the rabbit. So, sarkikos, pneumatikos, psuchikos, these three things. Now, this is going to be very easy to keep them straight, because we're going to look at these like the letter Y. Y's got three ends, right? We're going to take this letter Y and we're going to put one of these words on each end of that letter.

So, take the letter Y and turn it sideways so that you've got the single post sticking out to the left and you've got one branch going up and you've got one branch, you know, northeast, and the other one's going southeast. Okay? Long axis going west, northeast, and southeast, right? Now, in your mind, and you can do this in your mind, and I'll explain that in a minute, on the left, in California, on the west side of your sideways Y, we're going to put psuchikos, psuche, psyche. Psuche, psyche, psuchikos has to do with your mind.

We want to say soul sometimes, but we're going to see that this has to do with the reasoning mind. Dr. Criswell, one of his introductory sermons on theology proper is called God and the Reasoning Mind. This is God and the psuche.

The psuchikos man is the reasonable man, the thinking man. And the reason it's on the left and the reason it's got a single pointer to it is, it is an ambivalent, it's a bivalent, it has two possible, it's neutral. It can go either way.

Your reasonable mind can think about one of two things. And you can already tell what's going to go above and below on the right-hand side of this Y. Above is going to be pneumatikos, things of the spirit, pneuma. Down below, in Florida, sorry Floridians, is the sarx, the sarchikos.

So, think about this now. Look at me. You've got your psuche, you've got your reasoning mind over here.

And your reasoning mind can think about pneuma stuff or sarx stuff, or both. But the processor over here is your mind, your soul as it were. So, it's not necessarily a good thing, nor is it a necessarily bad thing to be a psuchikos person.

It depends on which branch of the Y you're focused on. Okay? That's the big idea here. And so, obviously, already by way of application, we want to concentrate on not losing the pneuma side of things.

Okay? It doesn't mean we don't ever think about the sarx stuff. That's our big idea. Now, let's see how Paul unfolds that, how he takes the wrapping paper off of these ideas in this chapter.

Chapter 2, I, brethren, when I came to you, did not come with excellence of speech or of wisdom, declaring to you the testimony of God. I determined not to know anything among you, except Jesus Christ and Him crucified. Now, the physical facts of the crucifixion of Christ, just the knowledge that He was branded a criminal, He was judged, He was sentenced, and He was executed, would be in the material realm.

If you didn't know who He was, why He was convicted, any of the background, it would just be facts in the newspaper. A little corner of page three in the ancient newspaper, Jesus the Nazarene was found guilty by Pilate, sentenced, and executed on Golgotha last Thursday. Right? Just a note, just the bare facts.

That's the sarx side of things. Not necessarily inaccurate, but certainly incomplete. It isn't going to make sense if you don't have some more background, and some more context, and some more understanding.

Right? It will seem foolish. He was a fool to run cross and foul of the Jewish leadership, and ultimately the Roman government. Right? That was just foolish.

And if you think that He's some kind of a savior, and He's somebody to believe in and follow and name yourself after, then you're a fool. That would just be the strictly sarx view. Okay.

That's what Paul's talking about. My speech and my preaching, verse four, chapter two, were not with persuasive words of human wisdom. I didn't try to go down here to the southeast corner, and get you to understand why this all made perfect sense.

I didn't give you human wisdom to parse that, and get it to be a sound, well, you know, what Jesus was actually doing was subverting the Romans by showing their injustice, or He was exposing the Jewish leadership for the hypocrites that they were, by allowing. You're never going to make sense of it in the strictly sarx realm. Right? We speak, verse six, wisdom among those who are mature.

Remember that from last time? Telos. The ones who understand the goal and the purpose. And that's not going to be visible in the strictly material realm.

And those who operate in the material realm got fooled by this, because they figured that by taking Him out of the picture, they won a victory. We got Him executed. Pharisees are rejoicing.

They're mocking Him at the cross. Great day for them to get this rabble rouser and troublemaker, and the one who is exposing their hypocrisy, and pronouncing woes on them. They solved that problem.

The demons are rejoicing. Satan is rejoicing. He thinks he's taken the Son of God out of the

picture and stopped Him from setting up the kingdom.

When in fact, this is the means by which the kingdom is going to be set up. The rulers of this age, whether human or demonic or satanic, would not have crucified Him if they had understood the bigger picture. They made a fatal, truly fatal error, because they did not see the Pneuma side of things.

We speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory. Verse 10, God has revealed this rest of the story to us through His Spirit. The Spirit searches all things, yes, the deep things of God.

The Spirit searches all things. What does the word search actually mean? This is really interesting to me. The word in Greek is Eraunao, E-R-A-U-N-A-O.

So, it's like the word era, like an age, you know, the era, the swing era. And then, U-N-A-O, Eraunao, E-R-A-U-N-A-O. And this word has a history of use in the New Testament that really helps us, just by context, understand what it means.

It means not just to search, looking for something. It means to search after. It was first used for animals sniffing something out with the nose, following a scent, picking up a clue and chasing after it to arrive at the goal of the prey, if you will.

It was later used of looking for your houses or possessions, searching out. If you've bought and sold homes, you know how the whole listing on the web works and the pictures and the description and trying to find out more about one that looks interesting. So, you research it.

And this really has more of our idea, not of searching, but of researching. It means to examine. It means to evaluate.

It means to appraise. So, it doesn't just mean, I don't see it, where is it? It may be right in front of you, but I need to find out its quality. I need to open up the box and read the fine print and find out all of the features.

So, in the New Testament, we find it used in the sense of seeking the divine revelation in Holy Scripture. So, in John 5, verse 39, Jesus uses this word, at least in our Greek rendering. He may have been speaking Aramaic to his Jewish opponents.

But in John 5, verse 39, Jesus says, You search the Scriptures, for in them you think you have eternal life, and these are they which testify of Me. You search. You eraunao the Scriptures.

They don't say, where's my Bible? They're looking into them. They are appraising them. They're evaluating the Scriptures, looking for eternal life.

They're seeking out. They're examining and appraising the Scriptures, trying to understand what the Scripture says is the source and the basis and the location of eternal life. And Jesus says, you're looking right at what will give you the answer.

You're searching and appraising, but you're not getting the message. Why would that be? They're down on the bottom right-hand side of that. Why? They're looking at it physically.

What part of the law? All of these I have kept from my youth. You know, the commandments. Well, the law says, pay your tithe.

The law says, dress a certain way, eat a certain way, act a certain way, observe certain rituals. So I'm doing that, so I must have eternal life. But they missed it.

We want to figure out how that happened and make sure it doesn't happen to us. Because the Spirit erases all things. Yea, the deep things of God.

And that's our passage. So, in John chapter 7, verse 52, when people say, you know, this Jesus is a Galilean and his disciples are largely Galileans. And they say, well, he can't be the Messiah.

Because John 7, verse 52, they answered and said to him, Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee. Search and look. No prophet comes from Galilee.

Examine it. Evaluate it. Appraise it.

Look at the scriptures and what's the problem there? They're evaluating, but they've got erroneous facts. Jesus is not from Galilee, he's from Bethlehem, the city of David. There's born to you this day in the city of David, a Savior.

He grew up in Galilee, but he's not from Galilee. I grew up here in Oklahoma, but I'm not from Oklahoma. I'm from the desert in California.

That's where I was born. But when I left home and went to the Naval Academy, I had such a terrible Oklahoma accent, you couldn't believe it. But it faded because it was kind of an overlay.

You know, you get your accent when you're young, I think. So, evaluation requires good information. Do you have the rest of the story? If you've only got the Sark's side, the material side, you can be a great evaluator.

Your psuchikos, your psuche, can be working great. But if you've only got partial facts, you're going to draw erroneous conclusions. They say, search it out.

Use your reasoning mind. No prophet comes from Galilee. This guy's from Galilee.

He's no prophet. Therefore, he's not the prophet, capital P, that Moses said to watch for, i.e., the Messiah. Nothing wrong with their evaluation process.

Bad data, right? Incomplete data. John 7, 52. 1 Peter 1, verse 11.

The old timers, searching what or what manner of time the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. Remember, he's talking about the Old Testament saints who searched this out. Notice,

searching what or what manner of time the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings.

So they're not just searching the Scriptures at first blush or materialistically or superficially. And by the way, when you hear people talk about proof texting or using a quick verse, as I've mentioned many times, I moderate a discussion board on the Internet. And a moderator is one who, if there become verbal fisticuffs or people start insulting each other, you can lock a thread, you can delete posts, you can banish bad members.

I'm a moderator. So I could quote the Scripture where Paul says, Let your moderation be known unto all, the Lord is at hand. Let your moderation be known to all.

Well, it's the wrong kind of moderation. I saw what I think is a really clever license plate frame. I was in traffic the other day down in Dallas.

Pulled up behind this thing and I read the motto on this license plate frame and it said, Love means nothing in tennis. Love means nothing in tennis. It's a beautiful double entendre, right? Love 15, love 30, you know? Love means nothing in tennis.

But if you've ever known avid tennis players, you get on the other side of the net and I don't care if you're related or if you're married or whatever, once the serves start flying and the backhand start lashing out, love means nothing in tennis. It's victory, it's crushing the ball, right? So it's important to not just see the words but to get the sense, to understand, searching via the Spirit of Christ the testimony that foretells. Much of what we know about what Jesus accomplished on the cross is in the Old Testament.

It's in Isaiah. He was wounded for our transgressions. He was bruised for our iniquities.

The Lord hath laid on Him, right? By His stripes we are healed. The Lord hath laid on Him the iniquity of us all and by His stripes we are healed. His stripes, His wounds.

Old Testament. But we know that it wasn't the physical beating that Jesus took that heals us. We have spiritual information that goes with that.

1 Peter 1.11. In our passage here, 1 Corinthians 2.10, we have a parallel in Romans 8.27. Romans 8.27. He who searches the hearts knows what the mind of the Spirit is because He makes intercession for the saints according to the will of God. According to God. He who searches the hearts.

Now, does God have to look for our heart because He's not quite sure where it's located? What does it mean to search there? Erenao. Evaluate. Appraise.

Find out the thoughts and intents, the motivations. The stew and the mix and the brew of factors in there. Some good and some not so good.

We can do things that are somewhat altruistic, somewhat dedicated to God, and then

somewhat selfish. It's an incredibly complex set of factors that can drive us in our thinking and our actions. God searches that out.

He evaluates it. He teases apart the strands and figures out what's what. So, Revelation 2.23. The Lord Jesus talking.

I will kill her children with death, and all her churches shall know that I am He who searches the minds and hearts. The minds and hearts. I am He who searches, who evaluates, who figures out what's going on.

So, that gives us a pretty good flavor of what this word means, right? The Spirit evaluates all things. So, you're in a situation. I'm in a situation.

Multiple situations. We have opportunities. We have challenges.

We have decision points. We have pressures. And we have a psuche.

We have a mind that is going to look at those, right? Our challenge is to ensure that we have a Spirit-empowered view that lets us fully evaluate and appraise and understand and judge on the merits those circumstances, those challenges, those opportunities, right? It is an easy thing to fall into, just by gravity, the Sark's side. To look at it the way the world looks at it. To judge it by the world's standards.

To say, no prophet comes from Galilee. Therefore, and we reject. We go astray.

The Spirit evaluates all things. It doesn't dismiss or ignore the fleshly side, but you've got the pneuma side as well. All things.

No one knows the things of God except the Spirit of God. We have received, verse 12, chapter 2, 1 Corinthians 2-12, we have received not the Spirit of the world, but the Spirit who is from God, so that we might know the things that have been freely given to us by God. These things we also speak, verse 13, not in words which man's wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual.

I like the way the Net Bible translates this particular verse. We speak about these things, not with words taught us by human wisdom, but with those taught by the Spirit, and here's the phrase, explaining spiritual things to spiritual people. It says comparing here, but this is actually sun, S-U-N is the Greek preposition that means with, and krino, which is the word for judge.

So it means to judge with, to assemble everything and put it all together, like Perry Mason. I'm going to tie it all together, Your Honor. It's all going to be here and judged together, all of the facts.

We just saw the recent remake of the Murder on the Orient Express, that Agatha Christie deal where there's murder on a train, and Poirot spends the whole movie trying to figure out who

done it, and he finally puts it all together, and figures it out at the end. That's sun krino, or sug krinantes. We are those who are comparing, and it's a very interesting construction, because this is a present active participle.

This is an ongoing thing. You know what a participle does? It takes a verbal action and turns it into a noun. So we are the ones who are doing this process.

It becomes a name for us. You can say somebody is a swimmer. You can say somebody is a guitar player.

You can say somebody is a landscape engineer. You're giving them a name, and that characterizes them, that describes them. Well, this, we are sug krinantes.

We are the ones who get all of the stuff together and make the evaluation, bring it all together, soon with. So you're taking the two things on the right-hand side of that why and bringing them together. Nothing intrinsically wrong with the bottom part, but you're going to go wrong if that's all you look at.

So Paul says, I've got these spiritual words from the Holy Spirit, and if you have the Holy Spirit, there is a Holy Spirit connection between the one speaking and the one listening that is going to complete the picture. And your judgment is going to be valid, and you're going to make the right choices. You're going to have the right understanding, and you're going to have the fruit of the Spirit as a result.

You are going to enjoy, both in giving and receiving, love. You are going to enjoy and share in joy. You are going to share in and experience peace, love, joy, peace.

You are going to have patience. If the Holy Spirit words have come to your Holy Spirit-filled soul, and you understand the situation from that perspective, you will have peace. You will have patience.

You will be gentle. You will have the soft answer that turns away wrath. You will do what is good.

You will see the good in others and in situations that may look completely bad. We look at the cross. It's a strange thing, if you think about it, that the symbol of Christian faith is the cross.

Imagine if it had all happened in France, and it had been the guillotine, and girls were all wearing little guillotines on gold chains. I mean, that's what it meant in the early days. And the symbol of our faith is something horrific.

It's an instrument of execution. It is the means by which life is taken. But what do you see when you look at the cross? The world sees foolishness.

We see salvation. The world sees mysticism and idiocy and fantasy. We see eternal life and the love of God for us.

That one symbol can mean radically different things depending on who's looking at it. Sadly, I was down there in Richardson and passed by what used to be a church, and it's got a big steeple, and there used to be a cross on top. Well, it was taken over, and it's, I don't know, some kind of a Baha'i thing or some other religion has it now.

And I thought it was sad because driving down the road and looking over there, the steeple is still there, but the cross is gone because the cross means something completely different to them, and they don't like it and they don't want it. The steeple is still there because they think, well, that's kind of spiritual, and maybe they couldn't figure out how to patch the hole if they took it off, but they snapped the cross off. Now, Patty and I were at a motel one time that was run by somebody from overseas that had immigrated and working, and God bless them for working hard, but they had a whole set of little model churches that had been in the business, I think, before they got it, and they took it over.

But, of course, obviously, they're Hindus or God knows what, but all of the crosses were snapped off the buildings so that they would be generic and give no offense. And I considered being offended, and then I thought, eh, who cares? It's just a little model of a church anyway. But it just struck my eye that that symbol is so much a catalyst either for love and appreciation for God's mercy and God's grace, or, well, we've got to get rid of that.

That's divisive. That represents something we don't agree with at all. So think about your reasoning mind.

That's your sukhe. There's nothing intrinsically wrong with it until it begins processing. It has to have access to the spiritual things through God's Spirit to function properly, or it can go wrong, and the natural man is not going to understand by itself the things of the Spirit.

The Spirit has to be both places for that to work. This is Paul's essential point. So what does it mean for us by way of application? Anytime we are deciding what we're going to do, anytime we are planning the investment of our time and energy, anytime we are deciding whether something is good or not so good, whether somebody is good or not so good, some action, some conversation, some event, something that comes in through the eyes and the ears and strikes the heart, and evaluation is in order, it behooves us to stop and say, before my psyche processes this, let me be sure I've got the full picture.

I don't want to be the Pharisees looking at Jesus without the full picture, without the aid of the Spirit, and drawing erroneous conclusions. Faith and patience that inherits the promises sees the spiritual side. Abraham was looking, searching for a city whose founder and builder is God.

Now, was he canvassing the ancient Near East, trying to find a city that God had built? Well, I know the lost city of Atlantis or something is here, if I can just find it, what does it mean? He said he was looking for a city. It's an intangible city. It's a spiritual expectation in the future.

He dwelt in tents because he knew that there was a coming day in the resurrection when there

would be a new and better dwelling place. And he had faith and he had patience because he had a relationship with God and understood the spiritual truth, spoken in spiritual words. And he might have tried to explain them to the well diggers out there who just wanted to make sure their sheep had water, and they'd have never gotten it.

Abraham believed God and it was credited to him for righteousness. He had that pneumatic side. That's what we have to cultivate.

That's what we have to remember. It's easy to get discouraged. It's easy to get confused.

It's easy to draw erroneous conclusions in our psyche, in our natural processes. We're built to do that. We default to that.

Gravity will take us down to the Sark's level. It's God's spirit that can lift us against gravity, against the flesh, and give us the full picture. So that's what Paul is calling the Corinthians to.

The symptom for them is, I'm of Paul, I'm of Apollos, I'm of Peter, I'm of Christ. If you're doing that, and he's going to say it, look at chapter 3. When one says, I am of Paul, this is chapter 3, verse 4. When one says, I am of Paul, and another, I am of Apollos, are you not Sarkicos? You've fallen down to that level. If that's what you're saying, you're missing the spiritual side.

It's obvious that you've missed it. So that's where he's headed. We're going to pause here and take our break.

When we come back, we're going to look at a couple of other words here that will help us understand what it is to have the mind of Christ. Chapter 2, verse 16, we have the mind of Christ. What does it mean? I've heard this used for the Bible.

I've heard it used for the full content of Scripture. What does it mean to have the mind of Christ? We'll see that when we come back.