

The Satanic Academy is staffed by purveyors of cosmic concepts whom Paul describes as “false apostles and deceitful workers” in 2 Corinthians 11:13.

In the Divine Academy, what is taught is not in words of human wisdom. What is taught is communicated within a system that transcends human didactical methods.

The transition over to the divine system is introduced by the contradictory conjunction **ἀλλά (allá)**: “but.” Here the opposite form of instruction is taught by the Holy Spirit.

In this system, *didaktós* is a verbal adjective followed by an ablative of source with the word **Πνεῦμα (Pneúma)** which identifies the Holy Spirit as the One doing the teaching.

The verse ends with the repetition of the word **πνευματικός (pneumatikós)**: “spiritual” “spiritual” and the present active participle of the verb **συγκρίνω (sunkrínō)**.

I always present you the vocabulary form when I exegete a word, but here we will note the forms that appear in the text.

The first is the instrumental of association of the plural masculine form: **πνευματικοίς (pneumatikoís)**: this refers to spiritual phenomena: the divine thinking of God made perspicuous to the believer in the status of academic understanding.

Positive volition allows the Holy Spirit to transfer this understanding over to the *kardía* as *epígnōsis* understanding of “spiritual truth.”

“Spiritual truth” is doctrine retained in the soul’s stream of consciousness that from there can be facilitated into a path of least resistance.

Retention of spiritual truth is accomplished by the transfer of the idea, concept, principle, or doctrine to the *kardía* and its retention in the long-term memory of the brain.

Facilitation of spiritual truth is accomplished by its repetition through continued study and consistent application to life and circumstances.

The masculine plural of *pneumatikoís* refers to “spiritual truth acquired by positive volition to the teaching ministry of the Holy Spirit.

The second form of the word is the dative neuter plural of **πνευματικῶν** (*pneumatiká*): The plural, neuter gender refers to things and the things that enable the believer to acquire spiritual truth are the systems that make it possible.

We refer to the systems associated with the Grace Apparatus for Perception or Operation Z, the mechanics of which are the subject of 1 Corinthians 2:9–16.

We translate the two forms of *pneumatikós*: spiritual phenomena: *pneumatikoís* to spiritual systems: *pneumatiká*.

The final word in the verse ties it all together, the present active participle of the verb **συνκρίνω**. Esteemed theologians have had trouble deciding precisely how this verb should be translated for it has a multiplicity of meanings dependent upon the context in which it is used.

The neuter tense of *pneumatiká* is the deciding factor in the debate when it is compared with the entire context of our passage. This conclusion is assisted by this analysis:

The detached words **πνευματικῶν** (*pneumatikoís*) **πνευματικῶν** (*pneumatiká*) **συνκρίνω** (*sugkrínō*) in 1 Corinthians 2:13 are difficult to construe. They develop in some way the thought that Paul proclaims revelations given by the Spirit in words taught by the Spirit. The sense “to unite” (a.) “uniting Spirit-given content with Spirit-given form,” is not very likely, since the word “unite” is too weak. The sense “to compare” (b.): “comparing spiritual gifts and revelations, and evaluating and understanding them accordingly,” introduces an alien thought. There is no reference here to comparison of different revelations, or to different revelations at all. Hence it is best to accept the meaning “to interpret,” “to expound,” “to explain” (d.), which is predominant in the LXX [Septuagint]: “expounding revelations of the Spirit.”<sup>1</sup>

<sup>1</sup> Friedrich Büchsel, “συνκρίνω,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans., ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1965), 3:953–54.

Since the context is discussing the system by which the believer is enabled to learn divine truth, he must be filled with the Holy Spirit when receiving instruction from a biblically authorized communicator.

The Holy Spirit teaches the human spirit at which point the information is transferred to the soul where it is evaluated by the believer.

If he expresses positive volition to the information understood it is then transferred by the Holy Spirit to the *kardía* as *epígnōsis* understanding of divine truth.

The process by which this sequence of events transpires is explained at the end of the verse and expressed nicely by Büchsel in his conclusion above: "it is best to accept the meaning "to interpret," "to expound," "to explain."

The phrasing that best fits our analysis is "to interpret." But to be even more precise the best word is Illumination. Lewis Sperry Chafer includes this in his analysis of the system by which God communicates His truth to man.