

題目：神的智慧 The Wisdom of God

經文：林前 1:18-2:16 1 Corinthians 1:18-2:16

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中心思想：信徒蒙揀選、得救，就是神奧秘智慧的作為

Christians' election and salvation are due to God's wise choice

0. 引言

Introduction

弟兄姊妹平安！

Paul's purpose in writing 1 Corinthians is pretty clear: someone told him about some problems that the church was having, and out of deep pastoral concern writes this letter of encouragement and instruction. The first problem he calls out is that of contentious cliques in the church. In 1:12 he says:

保羅寫哥林多前書的目的很清楚：有人將教會所遇到的一些問題告訴他；保羅出於牧者的心腸寫了這封書信來鼓勵他們，教導他們。他所提到第一個問題就是教會內有分黨，彼此之間有紛爭。在 1:12 他說：

¹²What I mean is that each one of you says, "I follow Paul," or "I follow Apollos," or "I follow Cephas," or "I follow Christ."

¹² 我的意思就是你們各人說：「我是屬保羅的」；「我是屬亞波羅的」；「我是屬磯法的」；「我是屬基督的」。

At least this problem does not immediately look like a theological problem. In this case, the members of the church in Corinth aren't directly arguing about theological issues; the problem they have seems to be sociological. Paul initially spent a year and a half in Corinth, teaching first in the Jewish synagogue and then preaching the Gospel to non-Jews, and so many people believed the message and were baptized, and the church in Corinth was established.

這個問題表面上不像一個神學問題。這件事上沒有直接爭神學議題，反而像一個社交問題。保羅原先花了一年半的時間在哥林多，先到猶太人的會堂，後來去傳福音給外邦人，成立哥林多的教會。有的會友是保羅在的時候信主受洗的。

After Paul left Corinth and continued on to Ephesus, the church continued to grow, and many who belonged to the church had not been there under Paul's leadership. Later a Jew named Apollos taught in the Corinthian church, and some came to identify him as their leader. We don't know if Peter ever visited Corinth, or if perhaps it was Jewish Christians who identified with him, or if it was just a group of church members who respected him for being one of the

original Twelve.

後來保羅離開哥林多去以弗所，教會繼續成長，很多教會裡的人不曾經歷過保羅的帶領。一位名叫亞波羅的猶太人也到了哥林多，在那裡教導，有一群會友就認同亞波羅是他們的領袖。我們不知道彼得是否也去哥林多，或者有可能猶太基督徒很認同他，還是有人因他是原來的十二使徒之一而尊重他。

It seems as if there was another group who said that they “follow Christ.” Perhaps they could see that the other three groups were wrong to say they followed some human leader... but then they establish their own group to exclude the others. Paul does not commend them, instead he points out that Christ is not divided.

似乎還有一群人說他們「是屬基督的」。也許他們知道其他三黨說他們屬於某某領袖是不對的，但是他們仍然組成自己的一派。保羅沒有誇獎他們，反而質疑他們說「基督是分開的嗎？」

For the rest, he reminds them that none of these leaders were crucified for them, and they were not baptized in the name of any of these leaders. It was not important who baptized the members of the church... what was important was the Gospel. So Paul says in verse 17:

保羅也提醒其他黨派說：那些領袖沒有為你們釘十字架。你們不是奉他們的名受洗的。誰為他們施洗不重要；重要的是福音。所以保羅在 17 節說：

¹⁷ For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power.

¹⁷ 基督差遣我，原不是為施洗，乃是為傳福音，並不用智慧的言語，免得基督的十字架落了空。

So today we will look at what is godly wisdom, and what is the relationship of wisdom to the cross. Verse 17 is the key verse, setting the direction for all of chapters 1 through 4.

今天我們要探討保羅這句的意思，並且什麼叫真正的智慧。

1. 十字架與屬世的智慧(1:18–2:5)

The Cross versus Worldly Wisdom (1:18–2:5)

In the rest of chapter 1 through verse 5 of chapter 2, Paul talks about worldly wisdom. First, worldly wisdom cannot lead the world to know God, only the cross. Second, possessing worldly wisdom is not the reason people such as ourselves are chosen by God. Third, Paul's preaching of the Gospel was not dependent on worldly wisdom.

在哥林多前書第一章後半段到 2:5，保羅講到屬世的智慧。第一，屬世的智慧不能讓人認識神，之能透過十字架。第二，神揀選我們不是因為我們有屬世的智慧。第三，保羅傳福音沒有依賴屬世的智慧。

The word for wisdom in Greek is σοφία (sophia). The earliest meaning for this word referred to someone highly skilled in a practical art such as a builder or metalworker or physician. Later the meaning shifted from practical ability to theoretical and intellectual knowledge. Finally, by Paul's time σοφία came to refer to a sort of ideal man, possessing both mastery of practical skills and understanding of philosophy. Especially for the group known as the Stoics (whom Paul debated with in Acts chapter 17), a wise man was someone who understood the world and how to operate in harmony with it.

智慧的希臘文是「σοφία」。這個字最早時指的是實際工作上優良技巧，譬如說木匠或鐵匠或醫生有很好的技術。後來意思從實際的技巧轉到理論的知識。再過幾百年，到了保羅的時代，σοφία 指的是理想的人，又有實際的才能，又能了解哲學與理論。尤其是斯多亞派（就是保羅在使徒行傳 17 章所辯論對象的一派），他們認為智慧人就是對宇宙有透徹的理解，並且懂得如何在世界裡過和諧的生活。

Another group that concerned themselves with σοφία were the Sophists. In Greek and Roman society, the subject of rhetoric played an extremely important role; indeed, in Paul's time it was the centerpiece of what it meant to be educated in their society. The Sophists were teachers of rhetoric, teaching clarity of expression and techniques for touching the emotions. The original purpose of rhetoric is to help people to reason out and persuade others of the best course of action, but for the Sophists, stylistically sophisticated speaking technique often became their primary purpose, an end in itself. It was important for Sophists to demonstrate their public speaking skills. The disciples of the sophists became fans of skilled orators. One famous Sophist [Dio Chrysostom] even spoke of people in the city of Corinth arguing about which of their favorite orators were most skilled.

另外一群關心 σοφία 定義的人就是「詭辯派」。在希臘羅馬社會裡，修辭學扮演很重要的角色，甚至在保羅的時代修辭學算是教育標準的核心。詭辯派是修辭學的師傅，教人演說技巧，如何很清楚的表達內容，也教人如何說話觸動人的感情。修辭學院來的用意就是要幫助人討論出最好的辦法，說服人要做最好的選擇。但是對詭辯派而言，華麗的說話技巧往往變成最主要的目的。詭辯派的師傅要常常表現自己的演說技巧，詭辯派也成為名嘴的粉絲。一位第一世紀的詭辯派的人曾經提到，哥林多這城市裡曾有一群人打架，為了爭哪一位演說家技巧最好。

A. 屬世智慧不能引人到神前(1:18–25)

The World Can Not Know God Through Worldly Wisdom (1:18–25)

Perhaps this is the sort of thinking that influenced the Corinthian church, influencing them to argue about which teacher they preferred, saying “I follow Paul” or “I follow Apollos.”

也許這種態度也影響哥林多教會，讓他們去爭，說「我是屬保羅的」、「我是屬亞波羅的」等等。

So Paul continues in verses 18–20:

所以保羅在 18–20 接著說，

¹⁸ For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. ¹⁹ For it is written,

“I will destroy the wisdom of the wise,
and the discernment of the discerning I will thwart.”

²⁰ Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?

¹⁸ 因為十字架的道理，在那滅亡的人為愚拙；在我們得救的人，卻為上帝的大能。¹⁹ 就如經上所記：

我要滅絕智慧人的智慧，
廢棄聰明人的聰明。

²⁰ 智慧人在哪裏？文士在哪裏？這世上的辯士在哪裏？上帝豈不是叫這世上的智慧變成愚拙嗎？

So Paul divides people into two kinds: those who are perishing because they do not accept the Gospel, and those who are being saved because they do. Similarly, there are two kinds of wisdom: the kind that sees the word of the cross as foolish, and the kind that sees Jesus' crucifixion for our sins as the power of God. For the wisdom of the world, Christ's sacrifice makes no sense at all.

保羅把人分成兩種，就是因不接受福音而滅亡的人，以及因接受福音而得救的人。同樣，有兩種智慧：一種看十字架的道理為愚拙，一種認識基督為我們的罪釘十字架是神的大能。對於屬世的智慧，基督的犧牲沒有道理。

Paul quotes Isaiah 29 verse 14: “the wisdom of their wise men shall perish, and the discernment of their discerning men shall be hidden.” In the original context, Isaiah is prophesying about the judgment that would come on the unfaithful city of Jerusalem through the Assyrian army. He is saying that the wisdom of Jerusalem's

wise men would be of no help to them; no matter how intelligent they were, they would be unable to stop the judgment that God had willed for them.

保羅在這裡引用以賽亞書 29:14 「他們智慧人的智慧必然消滅，聰明人的聰明必然隱藏」。以賽亞在這裡預言將要透過亞述軍隊臨到耶路撒冷的審判。他說耶路撒冷的智慧人不管多有智慧多聰明，都無法阻擋上帝要施行的審判。

And so Paul lists people who are considered wise by the standards of worldly wisdom, such as scribes and debaters. Their wisdom does not save them, because it does not help them understand God's plan of salvation.

所以保羅列一些照屬世智慧的標準有智慧的人。「文士在哪裏」？「辯士在哪裏」？他們的智慧不能救他們，因為屬世的智慧不能讓他們了解神的救贖計劃。

Verse 21 says:

21 節說：

²¹ For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe.

²¹ 世人憑自己的智慧，既不認識上帝，上帝就樂意用人所當作愚拙的道理拯救那些信的人；這就是上帝的智慧了。

So it's not just that worldly wisdom is inadequate. This verse tells us that it pleased God, it was God's wise decision, that people don't come to know God through what the world thinks is wisdom. Instead, God chose to save us through our hearing of the message of the cross. It pleased God to do so.

不只是說屬世的智慧不足。這節說上帝這麼做是他智慧的選擇，讓人不能透過人的智慧去認識神。上帝選擇讓我們透過十字架的訊息救我們。他樂意這麼做。

Luke chapter 10 verses 21b–22 says something similar. As the disciples returned from their successful mission, Jesus rejoiced in the Holy Spirit, saying:

路加福音 10:21、22 也說類似的話。七十個門徒傳福音歡喜歸來之後，耶穌被聖靈感動就歡樂，說：

I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was your gracious will. ²² All things have been handed over to me by my Father, and no one knows who the Son is

except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him.”

「父啊，天地的主，我感謝你！因為你將這些事向聰明通達人就藏起來，向嬰孩就顯出來。父啊！是的，因為你的美意本是如此。²² 一切所有的都是我父交付我的；除了父，沒有人知道子是誰；除了子和子所願意指示的，沒有人知道父是誰。」

Just because the world thinks someone is wise and understanding, that does not mean his name is written in heaven. Salvation comes through knowing the Son of God, and only those that the Son chooses can know him.

就算世界以為一個人有智慧聰明，不表示他的名記錄在天上。人得救是透過認識神；只有子所願意指示的才能認識。

Paul continues in verses 22–25:

保羅在 22–25 繼續：

²² For Jews demand signs and Greeks seek wisdom, ²³ but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, ²⁴ but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. ²⁵ For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

²² 猶太人是要神蹟，希臘人是求智慧，²³ 我們卻是傳釘十字架的基督，在猶太人為絆腳石，在外邦人為愚拙；²⁴ 但在那蒙召的，無論是猶太人、希臘人，基督總為上帝的能力，上帝的智慧。²⁵ 因上帝的愚拙總比人智慧，上帝的軟弱總比人強壯。

During Jesus' ministry, the Jews often demanded Jesus show them miraculous signs demonstrating God's power, in order to verify he was who he said he was. They demanded that Jesus give them bread from heaven (Jn 6:31, 34). You could say they were very practical. Greek culture much more emphasized the abstract and the philosophical. This also seems like a noble thing.

耶穌在世的時候，猶太人常要求他行神蹟，他們要看到神大能的表現，證明耶穌是神差遣來的；譬如他們要求耶穌要給他們從天上降下的糧食。也許可以說他們很實在。希臘文化注重的是哲學與抽象的思想。這聽來也是高尚的事。

But Paul tells us that the way God's worked out his plan of salvation does not naturally appeal to either group. For Jews, the cross is a stumbling block—Greek σκάνδαλον (skandalon), a strong word that refers to something very offensive. (Gal 5:11 uses the same word, where it is translated as the “offense” of the cross.) For the Jews who had

been waiting for a victorious Messiah, the idea of a Savior who suffered and died on a shameful cross was unfathomable.

但是保羅告訴我們，上帝的救贖計劃，對兩種人群都不合他們的胃口。對猶太人來講，十字架是絆腳石。希臘文的 σκάνδαλον 是很強力的用語，指讓人厭惡的事，像加拉太 5:11 題的「十字架討厭的地方」也是同一個字。猶太人等待的是得勝的彌賽亞；受苦，死在羞辱的十字架上的救贖主是他們完全想不到的。

For the Greeks, the cross is folly. It made no logical sense that God would do such a thing.

對希臘文化來講，十字架是愚拙。上帝這樣做不合他們的邏輯。

Reformed philosopher James K. A. Smith recently applied this idea to our own age: 改革宗哲學教授 James K. A. Smith 最近形容這種衝突在我們現今的年代：

Our technological utopias idolize perfection, whereas Christians await the coming of a God with scars.

我們的科技烏托邦崇拜完美，基督徒所等待的，就是帶著鞭傷的上帝。

Using the world's wisdom, it all makes no sense. But verse 24 tells us, no matter what our cultural background, for the people that God has called (here Paul is referring to our effectual calling), Christ and his cross are the wisdom of God and the power of God. It is the wisdom to see God's purposes in the world, and the power to overcome our sins.

照世界的標準，都不合常理。但是 24 節說，不管我們的文化背景，蒙召的人知道基督和他的十字架是神的智慧、神的大能。

But, as for the world, it is blind to the cross, which it sees as God's foolishness and God's weakness. That's the world's fallen nature apart from God's calling.

世界對十字架盲目，只看為神的愚拙，神的軟弱。沒有聽神的呼召，人的惰性就是這樣盲目。

B. 神揀選世人看為愚拙的子民— 人不能自誇(1:26-31) God Did Not Choose Us Because of Our Wisdom (1:26–31)

In verse 26, Paul continues:
保羅繼續在 26 節：

²⁶ For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth.

²⁶ 弟兄們哪，可見你們蒙召的，按著肉體有智慧的不多，有能力的不多，有尊貴的也不多。

He tells them to look at their own example... “not many” were wise by worldly standards. Perhaps some of them were, but it was obviously not a criterion. “Not many” were powerful or part of the nobility. The church consists of all kinds of people, whose only criterion is God’s calling. Nobody is included just because they are “wise” or “powerful”, and nobody is excluded for being wise or powerful either.

保羅叫他們看自己的例子：「按著肉體有智慧的不多」。或許有一些被看為有智慧，但是很明顯不是先前條件。「有能力的不多，有尊貴的也不多」；教會裡有各種人，唯一條件是神的呼召蒙召。有智慧能力的沒有自動近來，也沒有自動被排除。

Verses 27–29:

27–29 節：

²⁷ But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; ²⁸ God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, ²⁹ so that no human being might boast in the presence of God.

²⁷ 上帝卻揀選了世上愚拙的，叫有智慧的羞愧；又揀選了世上軟弱的，叫那強壯的羞愧。²⁸ 上帝也揀選了世上卑賤的，被人厭惡的，以及那無有的，為要廢掉那有的，²⁹ 使一切有血氣的，在上帝面前一個也不能自誇。

So the inclusion in the church of those that the world doesn’t count as strong and wise is part of God’s plan to keep us humble. In the presence of an almighty God, none of us has anything to boast about. The variety of people who make up the church—including us ourselves—is a living reminder that God shows no partiality (Ac 11:34, Rom 2:11).

世界看不起，沒有智慧能力的人在教會裡面，就是上帝的計畫，要我們知道謙卑。在全能上帝的面前，我們都沒有可誇的。教會有各種人，包含我們自己，就提醒我們，「上帝不偏待人」。

³⁰ And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, ³¹ so that, as it is written, “Let the one who boasts, boast in the Lord.”

³⁰ 但你們得在基督耶穌裏是本乎上帝，上帝又使他成為我們的智慧、公義、聖潔、救贖。³¹ 如經上所記：「誇口的，當指著主誇口。」

Because of God's choice and calling, we are in Christ Jesus. What it means to be in Christ is a big topic that we could spend a year exploring. At the very least, from this passage we can say that for us, Christ Jesus becomes the source and focus of all kinds of spiritual blessings from God: wisdom, righteousness, sanctification, and redemption. The wise can not boast in their wisdom, the strong cannot boast in their strength, the rich cannot boast in their riches... all Christians can only boast that they have received God's gracious gift of wisdom, righteousness, sanctification, and salvation.

藉著神的揀選與呼召，我們在基督裡。「基督裡」的意義是個很大的話題，花一年的時間也不夠。至少從這段我們可以說，基督成為我們領受各種屬靈福分的管道，包含智慧、公義、聖潔、救贖。智慧人不能誇自己的智慧，有能力的不能誇自己的能力，基督徒只能誇口說他們蒙了上帝智慧、公義、聖潔、救贖的恩賜。

C. 保羅傳福音不是用屬世的智慧(2:1-5)

Paul's Gospel Does Not Depend on Worldly Wisdom (2:1-5)

In the beginning of Chapter 2, Paul continues:

保羅在第二章說：

And I, when I came to you, brothers, did not come proclaiming to you the testimony [mystery] of God with lofty speech or wisdom.

¹ 弟兄們，從前我到你們那裏去，並沒有用高言大智對你們宣傳上帝的奧祕。

[Some early manuscripts read μυστήριον rather than μαρτύριον.] Paul often talks about the Gospel as a mystery: Col 1:26 refers to “the mystery hidden for ages and generations but now revealed to his saints,” and Ephesians 3:9 speaks of “plan of the mystery hidden for ages in God.” God's plan of salvation was long hidden, and finally revealed as it came to its realization in Christ's work on the cross.

保羅有幾處講到福音的奧秘。歌羅西書 1:26 提到「這道理就是歷世歷代所隱藏的奧秘；但如今向他的聖徒顯明了。」以弗所書 3:9 講到「這歷代以來隱藏在創造萬物之上帝裏的奧秘是如何安排的。」神的救贖計劃隱藏很久；耶穌十字架上的工作終於顯明了神的計畫。

But this message is dependent on what God has done, and is not dependent on lofty speech or human wisdom. Therefore, Paul did not make use of refined rhetorical technique or complex dialectic reasoning. So, in verses 2-5, Paul explains:

但是這個訊息是靠神的作為，而不是靠所謂「智慧的言語」。所以，保羅沒有使用崇高的修辭方法，也沒有依靠複雜的辯證法。保羅在 2-5 解釋：

² For I decided to know nothing among you except Jesus Christ and him crucified. ³ And I was with you in weakness and in fear and much trembling, ⁴ and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, ⁵ so that your faith might not rest in the wisdom of men but in the power of God.

² 因為我曾定了主意，在你們中間不知道別的，只知道耶穌基督並他釘十字架。³ 我在你們那裏，又軟弱，又懼怕又甚戰兢。⁴ 我說的話、講的道，不是用智慧委婉的言語，乃是用聖靈和大能的明證，⁵ 叫你們的信不在乎人的智慧，只在乎上帝的大能。

According to Greek standards, Paul's public speaking was most likely not very impressive. In 2 Corinthians 10:10, Paul reports that some people there complained that "His letters are weighty and strong, but his bodily presence is weak, and his speech of no account." It wasn't up to the standards of the Sophists.

按照希臘文化的標準，保羅的演說技巧應該不怎麼好。在哥林多後書 10:10 保羅說有人抱怨「他的信又沉重又厲害，及至見面，卻是氣貌不揚，言語粗俗的。」他不合詭辯派的資格。

Indeed, Paul says that as he preached in Corinth he didn't just limit what he said to the heart of the Gospel, Jesus Christ and his crucifixion, he limited what he knew... he didn't worry about things that weren't his primary concern. He says that he preached in "weakness and in fear and much trembling," conscious of the important job he was given to perform. He tells us his lack of emphasis on refined rhetoric is because what he wants the Corinthians to hear is the message given by the Holy Spirit, because human wisdom would not be an adequate foundation for their faith.

保羅卻說，他在哥林多講道，不僅是限制自己所說的話，只能講福音的核心，就是基督與他的十字架，他還限制他所知道的；不主要的事他就不管。他說他「又軟弱，又懼怕又甚戰兢」，懂得自己重要的託付。保羅說他不注重修辭，因為人的智慧不能做他們信心的基礎。

2. 十字架與屬靈的智慧(2:6-16)

The Cross and True Spiritual Wisdom(2:6–16)

After talking about the inadequacy of human wisdom, in the remainder of Chapter 2 Paul moves on to true wisdom.

講了屬世智慧的不足，保羅在第二章後半部講到屬靈的真正智慧。

A. 救贖計劃與神奧秘的智慧(2:6-9)

God's Plan of Salvation and His Hidden Wisdom (2:6-9)

In verses 6 and 7 he says

他在 6、7 節說：

⁶ Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. ⁷ But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory. ⁸ None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory.

⁶ 然而，在完全的人中，我們也講智慧。但不是這世上的智慧，也不是這世上有權有位、將要敗亡之人的智慧。⁷ 我們講的，乃是從前所隱藏、上帝奧秘的智慧，就是上帝在萬世以前預定使我們得榮耀的。⁸ 這智慧世上有權有位的人沒有一個知道的，他們若知道，就不把榮耀的主釘在十字架上了。

Paul says that the secret and hidden wisdom of God is given to the mature. Who is he referring to? It is possible he is comparing mature and immature Christians, saying that the immature are not yet ready to hear about this kind of wisdom. And, in chapter 3 Paul tells the Corinthians that they are not yet mature. On the other hand, the distinction he makes is between the people who accept the message of the Gospel, and those who do not. No matter how intelligent they are, the rulers of this age do not accept the mystery, God's hidden plan of salvation, because worldly wisdom is not able to understand it. They proved that they could not understand by crucifying the one who brought it to completion.

保羅說「前所隱藏、上帝奧秘的智慧」是給「完全的人」，就是說成熟的人。他在這裡比較成熟的基督徒與不成熟的基督徒嗎？有可能；他在第三章責備哥林多教會不夠成熟。但是在這段唯一的區分就是接受福音的與不接受的。有權有位的人，不管多聰明，多沒有接受這奧秘，因為屬世的智慧不能了解。他們把耶穌釘了十字架就證明了。

⁹ But, as it is written,

“What no eye has seen, nor ear heard,
nor the heart of man imagined,
what God has prepared for those who love him”

⁹ 如經上所記：

上帝為愛他所預備的
是眼睛未曾看見，
耳朵未曾聽見，
人心也未曾想到的。

In verse 9 Paul combines a number of different verses in Isaiah. Used here, it serves as a reminder that what God has prepared for us, his plan of salvation, in his wisdom is not accessible to our worldly thinking.

在第九節保羅組合了以賽亞書不通處。在這裡這句提醒我們，神為我們預備的，就是他的救贖計劃，我們的贖罪，是人的智慧無法達到的。

B. 聖靈顯明神的智慧(2:10-16)

The Spirit Reveals God's Wisdom (2:10–16)

So if worldly wisdom will not reveal God's plan to us, what will? Paul answers in verses 10–11:

既然屬世的智慧不能顯明神的計畫，我們怎麼得到呢？保羅在 10–11 節回答這個問題：

¹⁰ these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God.¹¹ For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God.

¹⁰ 只有上帝藉著聖靈向我們顯明了，因為聖靈參透萬事，就是上帝深奧的事也參透了。¹¹ 除了在人裏頭的靈，誰知道人的事？像這樣，除了上帝的靈，也沒有人知道上帝的事。

Only God knows God's thinking. The Holy Spirit, as a Person of the Trinity, permeates everything, and knows everything. And though we cannot understand God's plan on our own, the Holy Spirit reveals it to us.

只有上帝知道自己所想的。聖靈是三位一體上帝的位格，參透萬事，無所不知。我們自己不能了解神的計畫，但聖靈向我們顯明了。

Verses 12 and 13:

12、13 節：

¹² Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God.

¹³ And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual.

¹² 我們所領受的，並不是世上的靈，乃是從上帝來的靈，叫我們能知道上帝開恩賜給我們的事。¹³ 並且我們講說這些事，不是用人智慧所指教的言語，乃是用聖靈所指教的言語，將屬靈的話解釋屬靈的事。

In other words, Paul says that we are given God's Holy Spirit so that we can understand what God has done for us. Again, this is something that the world cannot understand on its own. He also reminds us that his teaching about God's plan of salvation does not depend on the use of human rhetoric, but on faithfully teaching what the Spirit instructs.

換句話說，我們領受聖靈，為了讓我們明白上帝給我們的恩賜，因為世界靠自己不能了解。他也提醒我們，他教導神的救贖不是靠人的說話技巧。他要做的就是表達「聖靈所指教的言語」。

14、15 節：

¹⁴The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. ¹⁵The spiritual person judges all things, but is himself to be judged by no one. ¹⁶“For who has understood the mind of the Lord so as to instruct him?” But we have the mind of Christ.

¹⁴ 然而，屬血氣的人不領會上帝聖靈的事，反倒以為愚拙，並且不能知道，因為這些事惟有屬靈的人才能看透。¹⁵ 屬靈的人能看透萬事，卻沒有一人能看透了他。¹⁶ 誰曾知道主的心去教導他呢？但我們是有基督的心了。

So teachings about spiritual things are meant for spiritual people, that is, those who are being saved. The natural person, those who are perishing, cannot understand these truths, because they do not have the Holy Spirit.

屬靈的事要給屬靈的人聽，就是「在我們得救的人」。屬血氣的人，就是滅亡的人，不能了解屬靈的事，因為他們沒有聖靈。

Since those who are being saved do have the Holy Spirit, they are able to judge all things. The guidance of the Holy Spirit is not restricted to what we might think of as questions of religious faith, but allows Christians to make judgments about all of life. Since those who are worldly do not have the Holy Spirit and do not understand the spiritual things that are the center of a Christian's life, they are not qualified to judge those who do have the Spirit.

既然得救的人有聖靈，就能看透萬事。聖靈的引導不局限在宗教信仰的領域，反而讓基督徒的到生活各種領域的智慧。屬世屬血氣的人，因為沒有聖靈就不能看透基督徒生活核心的屬靈事，就沒有資格審判了解。

Conclusion

In conclusion, there are two kinds of wisdom. Worldly wisdom is not sufficient for us to know God; indeed, it is God's plan that we not be able to know him in this way, but only through his calling. Our possessing worldly wisdom is also not a reason why God would choose us, so that we have no reason to boast. Worldly wisdom, and wise-sounding speech, are not a necessary part of the message of the Gospel. And what is God's wisdom? It is God's plan of salvation, declared before the ages for our glory. It is the message given by the Holy Spirit so that we can understand what God has done for us. It is the Spirit's presence in us.

有兩種智慧。屬世的智慧不足以讓我們認識神；其實神的計畫是要我們無法靠自己的智慧去認識祂，我們只能透過祂的呼召。我們擁有屬世的智慧也不是呼召我們的條件，免得我們自誇。屬世的智慧，和屬世的修辭，不是福音信息所必須的。神的智慧是什麼？就是神的救贖計劃；就是所指教的言語，讓我們知道上帝開恩賜給我們的事；就是聖靈的同在。