

The Book of 1 Corinthians
1 Corinthians 2:6-3:4
Session Eleven-E: The Mystery, cont.

We left off looking at various aspects of the mystery. In a nutshell, the mystery of Christ is the previously unknown message that was given to Paul, for him to give to us Gentiles.

The exact phrase, “the mystery of Christ” is mentioned twice, and only in Paul’s epistles.

Colossians 4:3 Withal praying also for us, that God would open unto us a door of utterance, to speak **the mystery of Christ**, for which I am also in bonds:

Ephesians 3:4 Whereby, when ye read, ye may understand my knowledge in **the mystery of Christ**)

In Ephesians 3, Paul uses the phrase “mystery of Christ” interchangeably with “the mystery.”

Ephesians 3:3 How that by revelation he made known unto me **the mystery**; (as I wrote afore in few words,⁴ Whereby, when ye read, ye may understand my knowledge in **the mystery of Christ**)

The mystery as it pertains to this DoGG are those things which God kept secret from the foundation of the world, but revealed to Paul at the appropriate time.

The first thing that was not known is that God was going to interrupt His prophetic program with Israel, temporarily setting them aside. Nothing back in the OT or the gospels even hints at an interruption of the program. And Paul took full advantage of the interruption to “prove” that Jesus was the Christ.

Acts 17:2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,³ Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

When we get to 2 Thessalonians, we will talk about this in detail, explaining how Paul could use the OT to prove that Jesus of Nazareth was the Christ. For now, I am telling you that Paul would have turned them to Daniel 9 and used the timeline given there to demonstrate that 1) Jesus was the Christ, and 2) God has interrupted the prophetic program.

The second thing that was not known is that God set Israel aside so that He might form a new agency, from among the Gentiles, in a new dispensation; the church the body of Christ.

Ephesians 3:4 Whereby, when ye read, ye may understand my knowledge in **the mystery of Christ**)⁵ Which in other ages was not made known unto the sons of men, as

it is now revealed unto his holy apostles and prophets by the Spirit; ⁶ That the Gentiles should be fellowheirs, and **of the same body**, and partakers of his promise in Christ by the gospel:

We will cover this in detail when we get to Ephesians 3, but for now, we need to notice a couple of things. In this whole passage, Israel does not show up. Yet, we know that the body of Christ is made up of both Jews and Gentiles. So, let's talk about this.

Back in Romans 11, Paul says that through Israel's fall, salvation is come to the Gentiles. Israel has lost their privileged status and now they are down with the Gentiles. And what we need to know is that after Israel's fall, Paul will use "Gentiles" to describe any lost person regardless of their being a Jew or non-Jew (Gentile).

Back in Ephesians chapter 2, Paul talks about the Circumcision and the Uncircumcision (Jews and Gentiles). And Paul talks about reconciling both unto God (vs. 16). I know that information gets carried into chapter 3 which, if we do, makes Ephesians 3:6 look like we should be reading Israel into the passage of Ephesians 3:1-6.

Well, they are in the passage, but not under the descriptors of "circumcision" or "Jews." They are lumped in with the Gentiles. Think of it this way, who were the Gentiles to God? Enemies, right? When Israel fell to the level of the Gentiles, they also became enemies. Let's run a reference.

Galatians 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; ⁸ (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) ⁹ And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

This is the Galatians account of things recorded in Acts 15. Those at Jerusalem begin to understand that a change in programs has taken place with Paul's ministry. Now look at vs. 9.

Galatians 2:9 And when James, Cephas, and John, who seemed to be pillars, **perceived the grace that was given unto me**, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

That "grace" that was given to Paul, if we look back at Ephesians 3:8...

Ephesians 3:8 **Unto me**, who am less than the least of all saints, **is this grace given**, (what is that grace, Paul?) that I should preach among the Gentiles the unsearchable riches of Christ;

The “grace” ‘that is given to Paul is the special ministry of being the apostle to the Gentiles. At Jerusalem, Peter, James and John see that grace and they do what?

Galatians 2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; **that we should go unto the heathen, and they unto the circumcision.**

So Peter is going to go to the circumcision, which is the Lord’s little flock. Why? Because they still needed to get the books of Hebrews to Revelation. Peter, James and John did not write their books to the Body of Christ (BoC), they wrote to the little flock.

So, while they go to the circumcision, Paul is going to go to the heathen, which is made up of both Jews and Gentiles.

Romans 9:6 Not as though the word of God hath taken none effect. For **they are not all Israel, which are of Israel:**

With Israel fallen, God is no longer concerned with ethnic backgrounds. If you are part of the little flock, you are Israel, the true Israel. If you are unsaved, you are heathen, or “Gentile,” which is exactly what is going on in Ephesians 3:6.

Ephesians 3:6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

We are not “fellowheirs” with Israel, we are fellowheirs together, with Christ!

Ephesians 3:8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

Is Paul preaching to Jews? He is. And doesn’t “all men” include Jewish as well as Gentiles? It does. The point here is that the “Gentiles” of vs. 6, and 8, is the generic term for anyone who is lost, without race or ethnic distinctions. If lost Israelites are lumped in with Gentiles and considered to be “heathen,” then the fellowheirs issue is not about us being fellowheirs with Israel, but fellowheirs (together with the other members of the body) with Christ! That is the unsearchable riches of Christ! That is the fellowship of the mystery!

Ephesians 5:30 For we are members of his body, of his flesh, and of his bones. ³¹ For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. ³² **This is a great mystery: but I speak concerning Christ and the church.** ³³ Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence *her* husband.

Paul says in vs. 32 that is not just talking about a man and woman when they get married, but he is talking about what happens to us when we trust Christ and become a member of His body. We become bone of His bone and flesh of His flesh.

This “great mystery” has to do with our identification with the Lord Jesus Christ, which is so complete that we become one with Him.

Looking at 1 Timothy, God is using the BoC as His agency today to carry out His work.

1 Timothy 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is **the church of the living God**, the pillar and ground of the truth. 16 And without controversy **great is the mystery of godliness**: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

So, what is the “mystery of godliness?”

We have done this work before, and we will repeat it when we get to 1 Timothy, so I am not going to go into a lot of detail here, but vs. 16 is commonly thought to be about Jesus because He was “God manifest in the flesh.” But the context of the passage (just back up one verse) is the church.

While godliness itself was not a mystery, what Paul is referring to here is the previously hidden aspect of godliness; which is the very life of God being lived in us. The mystery of godliness is that God intends to be manifest in us, in our fleshly bodies, right now. There are a number of places where Paul talks about this issue, but let me just give us one.

Colossians 1:27 To whom God would make known what is the riches of the glory of **this mystery among the Gentiles; which is Christ in you**, the hope of glory:

The life of Christ being lived in us is how God is manifest in the local church. Without the life of Jesus Christ, it is not difficult to live the Christian life, it is impossible.

When the life of Christ baffles your neighbors, it is only then that you are likely to impact them. It must become obvious to everyone who sees and hears us that the kind of life we are living is not just highly commendable, but that it is beyond human explanation. And by saying it that way, I am saying that people need to see that the life we are living is beyond man’s ability to produce and even beyond our capacity to imitate something we see in our Bible. No, the life we live should be of such a nature that it is clearly a result of God reproducing Himself in us.

Even the Lord Jesus Himself, in His earthly ministry, refused to be the cause of His own effect! The works that Jesus performed, they were the works of the Father in Him.

John 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, **The Son can do nothing of himself**, but what he seeth **the Father do**: for what things soever he doeth, these also doeth **the Son likewise**.

John 9:4 **I must work the works of him** that sent me, while it is day: the night cometh, when no man can work.

John 10:37 If I do not **the works of my Father**, believe me not.

John 14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, **he doeth the works**.

The words that Jesus spake, were the words of the Father in Him.

John 8:26 I have many things to say and to judge of you: but he that sent me is true; and **I speak to the world those things which I have heard of him**.

John 12:49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, **what I should say, and what I should speak**.

John 12:50 And I know that his commandment is life everlasting: whatsoever I speak therefore, **even as the Father said unto me, so I speak**.

John 17:8 For **I have given unto them the words which thou gavest me**; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

Jesus could have been his own “cause and effect” for He was God. But if He had done that, He would not have been behaving as a man. He would not have been “godly,” He would have been “God.” In order to put godliness on display, in order for the invisible God to be seen, He had to be made “in the likeness of men” and took upon Himself “the form of a servant.”

Jesus, as the perfect man was the vehicle for the Father. He did the things His Father wanted and He said the things His Father wanted.

In the same way, we have His life in us. By living out of the doctrine our thoughts are being transformed and our actions are His actions. This is the great mystery of godliness!

God did not create us to imitate Him; there is no mystery in that. But how do we know that imitation is not the way? Because the capacity to imitate is vested in the one who imitates without necessarily sharing the motives of the one being imitated, who remains passive and impersonal to the act of imitation. Godliness is the direct consequence of God’s activity in man – that is what “God manifest in the flesh” means.

Even if we have trusted Christ, even if we know the mystery (that God is offering salvation to us Gentiles apart from the agency of Israel and that Paul is our apostle and that we are living in the DoGG), if the life of Christ is not being lived in us, we are perpetuating the pagan habit of practicing religion in the energy of the flesh. This is Satan's trap.

One more thing: if it is truly going to be efficacious, that will be the life of Christ according to the mystery, not according to prophecy. One is the what (the life of Christ – godliness) and the other is the how (in the context of the mystery).

Man was created in such a way that he could bear the image of God without God Himself becoming visible. It was not man's physical form, but his capacity to behave was designed to be the means through which God intended to express His nature and character. And that was to be the result of the activity of God in man – God behaving in us and through us.

God's behavior is the cause, while our behavior is only the effect.

We have talked before about how imitating Christ in our flesh is self-righteousness. But, if we are doing the right thing, why is God not satisfied with that? Because 1) when we do so, we eliminate God (or the need for God) from the process of righteousness, and 2) only God has the right to be source of His own "godliness."

I spend time on this because this is the goal of everything concerning the mystery – Christ in us.

Okay, let's move to the next aspect of the mystery.

The mystery of Christ concerns the gospel, which was given to Paul to preach in this DoGG. It includes the fact that Paul's gospel was not given to him by man, but by the Lord Jesus Himself. (Galatians 1:11-12).

It would also include Paul's commission to preach that gospel to Gentiles (Galatians 1:15).

Ephesians 6:19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known **the mystery of the gospel**,

That gospel is, the gospel of Christ, hence, the mystery of the gospel is the mystery of Christ. As we know, the gospel of Christ was not preached before Paul. While the gospel of the kingdom was that Jesus was the prophesied Christ of Israel, the gospel of Christ (which is the gospel of the grace of God) was that Christ's sacrificial death on the Cross was sufficient to totally satisfy God's justice and wrath against us, and for those who put their trust in the finished work of Christ for their salvation, God counts their faith as righteousness, places them in Christ and they are justified unto eternal life (JUEL.)

In our next session we will look at 1 Timothy 3:16, just to make sure we understand the mystery of godliness. Godliness itself was not a mystery, but there is a mystery component to it.

The Book of 1 Corinthians
1 Corinthians 2:6
Session Eleven-F: The Mystery, cont.

Back in session 11-E, we ran a reference to 1 Timothy 3:16. We did not talk about it very much, thinking we would do the work when we got over to 1 Timothy. But, I have decided we need to see a little more about it, since we are getting familiar with all the various aspects of the mystery.

1 Timothy 3:16 And without controversy great is **the mystery of godliness**: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

This verse is often preached as though it is describing the Lord Jesus Christ. I can see why, since most of the things in the verse are true of Him, in one way or another. Especially in the way the verse starts out; God was manifest in the flesh. Jesus certainly was God, manifest in the flesh. But then we read the rest of them and we don't think too deeply about them. So, let's do that.

When was Jesus justified? Did He even need to be justified? To be justified means to be declared righteous. It is true that He is righteous, but was He already "righteous" in Himself or did He need to be justified "in the Spirit?"

We can say that He was "seen of angels" at His birth and following His forty-day temptation in the wilderness where angels came and ministered unto him when it was over. But, is that what "seen of angels" is talking about?

When was He "preached to Gentiles?" His express instructions were for his disciples not to go to the Gentiles.

Matthew 10:5 These twelve Jesus sent forth, and commanded them, saying, **Go not into the way of the Gentiles**, and into any city of the Samaritans enter ye not: ⁶ But go rather to the lost sheep of the house of Israel. ⁷ And as ye go, preach, saying, The kingdom of heaven is at hand.

So, applying "preached unto the Gentiles" as something that Jesus did during His earthly ministry is problematic. And while it is true that Gentile proselytes were among those who saw the Lord during His earthly ministry, but He was not preaching to Gentiles to believe on Him.

We know that Jesus was "believed on in the world" by members of the little flock, and He was "received up into glory" by way of the ascension.

So, what is the problem if we think that this is about Jesus? If we did not make a big deal out of the “fellowheirs” issue, why make a big deal out of this one? The reason we need to get this one exactly right is because, unlike the fellowheirs issue, this one makes a difference.

If we believe this is about Jesus, then what does this have to do with being part of the mystery? Nothing. Jesus being God manifest in the flesh was not a mystery. It was part of the Davidic Covenant and the apostle John wrote about it in his gospel. Jesus even said it during His ministry. So, this is not something which God kept secret from the foundation of the world. Was His ascension a mystery? No, they watched Him go up. It makes no sense for Paul to say that this is part of the mystery.

Was it a mystery that He was “seen of angels” at His birth? No. Was it a mystery that the little flock believed on Him? Again, no.

But, if we believe that this verse is talking about us, if we see that Paul is revealing something in the mystery that is true about us, something that was not previously known, then this is doctrine we need to understand and live out of.

So, how do these things apply to us, how are they true of us as members of the body of Christ? And what are we supposed to do with this if it is about us? To answer these questions, let’s take the six items in the verse one at a time and examine each one.

1 Timothy 3:16 And without controversy great is **the mystery of godliness**: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

The mystery of godliness is that God was manifest in the flesh. While this was true of Jesus, God means for this to be true today. But, in what way can God be manifest in the flesh today? We will see the answer to this in 2 Corinthians 4.

2 Corinthians 4:10 Always bearing about in the body the dying of the Lord Jesus, **that the life also of Jesus might be made manifest in our body.**¹¹ For we which live are always delivered unto death for Jesus' sake, **that the life also of Jesus might be made manifest in our mortal flesh.**

The issue in 1 Timothy 3:16, the issue in the mystery of godliness is not deity. Jesus was God manifest in the flesh because He was deity. But we are not. So, 1 Timothy 3:16 is not talking about deity, but it is talking about God maintaining a visible presence in the world through us; through our flesh and blood bodies, our mortal flesh.

We can also see this in Colossians 1:27.

Colossians 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is **Christ in you**, the hope of glory:

We see this again in Galatians 2.

Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but **Christ liveth in me**: and **the life which I now live in the flesh I live by the faith of the Son of God**, who loved me, and gave himself for me.

Here is the first element of the mystery of godliness; that God can be put on display in our unredeemed mortal bodies. As remarkable as this is, God intends for this to be the normal Christian life. This is the way we are supposed to live every day of our lives; putting God on display. And how do we put Him on display “in the flesh?” We manifest Him in the flesh by how we conduct ourselves, by the decisions we make, by the things we say, by the way we spend our time, by how we do the things we do, and by living the doctrine.

It would be good to take some time to think about all the different things that we do and say on a daily basis, and ask ourselves if God is being made manifest in those things.

The fact that we are able to manifest the life of God in our mortal flesh is a truth for us Gentiles which was not previously known; therefore it is very much a part of the mystery.

1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, **justified in the Spirit**, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

We, as members of the church, the body of Christ, have been justified in the Spirit. When did that justification take place? It took place when we trusted Christ as our all-sufficient Savior. The mystery part of this aspect is that Gentiles, apart from the agency of Israel, would be dealt with directly by God and justified unto eternal life.

Who were we before? We were strangers and aliens and without God in the world. And now, in accordance with the revelation of the mystery, the Spirit is justifying Gentiles.

1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, **seen of angels**, preached unto the Gentiles, believed on in the world, received up into glory.

Whether we know it or not, we are “seen of angels.” We do not think about that very much since we do not see them, but Paul tells us that we are being watched. We are seen by both good and evil angels. It is our commission to make known to angels, the manifold wisdom of God.

Ephesians 3:10 To the intent that now **unto the principalities and powers in heavenly places** might be known by the church the manifold wisdom of God,

We have a ministry to men as well (Ephesians 3:9) to make known the fellowship of the mystery, but it is in this context that we also make God's manifold wisdom known to angels.

1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, **preached unto the Gentiles**, believed on in the world, received up into glory.

This "mystery" is being preached to Gentiles today, but not by many. Most churches are unaware of the mystery. Satan certainly desires to keep the saints in the dark concerning what God is presently doing with Gentiles in this DoGG.

1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, **believed on in the world**, received up into glory.

Having come up in southern and independent Baptist circles, I never heard anything about the mystery. Once I did, I knew almost no one who understood the mystery. Since that time, I have come to know that there are ministries all around the world who understand the mystery and faithfully preach it.

1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, **received up into glory**.

The final part of the verse is a reference to a component of the mystery, our catching away out of this world at the event of the Blessed Hope.

Titus 2:13 Looking for that **blessed hope**, and the glorious appearing of the great God and our Saviour Jesus Christ;

Paul further describes this "catching away" in 1 Thessalonians 4 and 1 Corinthians 15. We will wait until we get to those passages to get into the details.

So what are we supposed to take away from what we have been looking at in 1 Timothy 3:16? That there is a mystery component to godliness. Godliness does not come by keeping the law, but by the effectual working of Paul's doctrine in us. It requires our proper response to each form of doctrine so that it can do the work in us it was designed to do; make us godly creatures. Our proper response involves reading, understanding, meditation and prayer, and then more of all of those things. It means taking what we learn and implementing it into our lives, making the doctrine the source of our actions.

1 Timothy 6:3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to **the doctrine which is according to godliness**;

Now let us move back to our original passage in 1 Corinthians 2.

1 Corinthians 2:15 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.

Now, as we tackle these last verses, let's get our bearings. What have we been looking at in verses 6-16? We have been looking at Paul's explanation that the revelation of the mystery was a "wisdom" that came from God alone.

1 Corinthians 2:6 Howbeit **we speak wisdom among them that are perfect**: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

The "wisdom" which Paul possesses and which Paul is preaching is for those who are "perfect" in that they are continuing in Paul's (foundational, Romans doctrine) and maturing in the faith. They are practicing what they have learned so far. Paul says that this wisdom is for those people.

Paul's "wisdom" (contained in the mystery) is not according to the world of men, nor according to the supernatural "princes of this world," for all of their wisdom will perish in the end.

Who is the "we" in vs. 6? Is Paul using the literary "we" to refer only to himself, so as to avoid the "I?" Not at all. Look back up in the chapter and see how often Paul says "I".

1 Corinthians 2:1 **And I**, brethren, when I **came** to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. ² For I **determined** not to know any thing among you, save Jesus Christ, and him crucified. ³ And I **was with you** in weakness, and in fear, and in much trembling. ⁴ And **my speech and my preaching was** not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

Well, Paul is not bashful about saying "I" and "my" is he? So, why does he change to "we" in verse 6? Who speaks wisdom among them that are perfect? Look at verse 7.

1 Corinthians 2:7 But **we speak** the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

Again, it is "we." Look at vs. 10.

1 Corinthians 2:10 But God hath **revealed them unto us** by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

The “we” and the “us” are the same people. Look at vs. 12.

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.

The point here is to say that this passage is often taught as though the “we” is members of the body of Christ. It is presented as truths that are for the saints. But it is confusing because not every “we” is so readily identified as for every member of the body of Christ.

The confusion comes from not realizing what the subject of the passage is. To get it, let's do a quick recap. And before you roll your eyes, just know that getting this right will make all the difference as to what this passage is actually saying – and...- what we are meant to do with it.

1 Corinthians 2:1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

Think about what is happening. Paul is coming on the scene with a brand new message that seems to run contrary to the old message, especially where it concerns Gentiles. Think what this sounded like to those who heard Paul. He sounds like he has lost his mind.

So what is Paul doing? He is setting the stage to prove to them that this message he is preaching is not something he has heard somewhere, not something he dreamed up in his own mind, and not something previously known which he has adjusted to make a new message. From vs. 6 to vs. 16, Paul is going to discuss the process whereby he received the truths that he is preaching. This is the most detailed explanation of how revelation and inspiration takes place, in the whole Bible. We know from 2 Timothy that all scripture is given by inspiration of God, but that passage does not tell us how it happened.

2 Timothy 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

This explains none of the mechanics. It only says all scripture is inspired of God.

Again, Peter says that “holy men of God spake as they were moved by the Holy Ghost,” but he does not tell us the process by which that took place.

2 Peter 1:21 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.

In 1 Corinthians 2:6-16, Paul is explaining the process which every NT writer experienced as they penned inspired scripture, and which every NT apostle and prophet experienced as the Spirit revealed to them the truths of the mystery – before Paul ever wrote about them. This

was the provision for the edification of the body before there was a completed canon of scripture.

Therefore, the “we” in vv. 6-16 is a reference to those to whom God was directly revealing “the deep things of God,” and not every member of the body of Christ – in this context.