****

**** - is the strong adversative conjunction ALLA, meaning “*But*.”

****- is the adverb of comparison KATHWS, meaning “as or *just as*.”

****- is the third person singular perfect passive indicative of the verb GRAPHW, meaning “to write: *it stands written*.”

 The intensive perfect places emphasis on the existing results of the writing of Scripture: we have a finished product in the Old Testament. When special attention is directed to the results of the action, stress upon the existing fact is intensified.

 The passive voice indicates the Canon of Scripture receives the action: having been written.

 The declarative indicative mood indicates a dogmatic statement of fact.

****- is the accusative direct object from the neuter plural relative pronoun HOS, meaning “*the things which*.” This is the object of the two verbs “to see” and “to hear.”

****- is the nominative subject from the masculine singular noun OPHTHALMOS, meaning “*the eye*.”

****- is the negative adverb OUK meaning “no, *not*;” plus the third person singular aorist active indicative of the verb HORAW, meaning “to *see*.”

 The gnomic aorist indicates a truth so fixed in its certainty that it is described by the aorist, just as though it were an actual occurrence. Man has never seen all that God has prepared for the believer.

 The active voice indicates that mankind has not produced this action.

 The declarative indicative indicates a dogmatic statement of fact.

****- is the simple connective conjunction KAI, meaning “*and*.”

****- is the nominative subject from the neuter singular noun OUS, meaning “*ear*.”

****- is the negative adverb OUK again, meaning “not” plus the third person singular aorist active indicative of the verb AKOUW, meaning “to *hear*.”

 The gnomic aorist indicates a truth so fixed in its certainty that it is described by the aorist, just as though it were an actual occurrence. Man has never heard all that God has prepared for the believer.

 The active voice indicates that mankind has never produced this action.

 The declarative indicative indicates a dogmatic statement of fact.

****- is the intensive or emphatic use of the conjunction, meaning “*in fact*, indeed, really, certainly.”

****- is the preposition EPI plus the accusative of place from the feminine singular noun KARDIA, meaning “*into the heart*” and referring to the right lobe of the soul. With this we have the possessive genitive from the masculine singular noun ANTHRWPOS, meaning “*of man* or mankind.”

****- is the negative adverb OUK, meaning “no, *not*;” plus the third person singular aorist active indicative of the verb ANABAINW, meaning “to go up, to *enter* one’s mind.”

 The gnomic aorist indicates a truth so fixed in its certainty that it is described by the aorist, just as though it were an actual occurrence. Man has never imagined all that God has prepared for the believer.

 The active voice indicates that mankind produces the action.

 The declarative indicative indicates a dogmatic statement of fact.

****- is the accusative direct object from the neuter plural relative pronoun HOS, meaning *“the things which.”*

****- is the third person singular aorist active indicative from the verb HETOIMAZW, meaning “to *prepare*.”

 The culminative aorist indicates that all that God has prepared for the believer is viewed in its entirety but regarded from the viewpoint of its existing results: there now exists for the believer an entire portfolio of invisible assets.

 The active voice indicates that God the Father produces the action. He prepared for us a portfolio of invisible assets.

 The declarative indicative mood indicates a dogmatic statement of fact.

****- is the nominative subject from the masculine singular article and noun THEOS, meaning “*God*,” referring to God the Father, the author of the divine plan and the One who deposited our blessings in escrow with the Lord Jesus Christ.

**** - the dative indirect object and advantage from the masculine plural articular present active participle from the verb AGAPAW, meaning “to *unconditionally love*.”

 The article is used as a relative pronoun with an embedded demonstrative pronoun, meaning “*for those who*.”

 The descriptive present indicates what is now going on and continues.

 The active voice indicates that Church Age believers in spiritual maturity produce the action.

 The circumstantial participle expresses attendant circumstances of those for whom God prepared all these invisible things.

**** - is the accusative direct object from the masculine singular intensive pronoun AUTOS, meaning “*Him*.” This is a reference to God the Father.

**1 Cor 2:9 corrected translation**

***“But just as it stands written, ‘Things which the eye has not seen and the ear has not heard, in fact it has not entered into the heart of man, the things which God [the Father] has prepared for those who keep on loving Him.’”***

**Explanation:**

1. ***“But just as it stands written”*** This verse is a paraphrase of Isa 64:4, which says, “For from of old they have not heard nor perceived by ear, neither has the eye seen a God besides You, who acts in behalf of the one who waits for Him.”

 a. This verse is not quoted by Paul; it only reminded him of the inscrutable riches we have in Christ Jesus.

 b. For Isaiah this was a faith-rest promise for deliverance from the enemies of Israel. For Paul it was a faith-rest promise of the invisible assets given to us at salvation and the blessings for time and eternity for the believer.

2. ***“Things which the eye has not seen and the ear has not heard”*** is a reference to what man can know by empiricism.

 a. Empiricism has no ability to discover or understand the things given to us at salvation, such as:

 (1) Eternal life.

 (2) A personal relationship with the second person of the Trinity.

 (3) Personal access to God the Father in prayer.

 (4) Eternal security.

 (5) The promise of a resurrection body.

 (6) A new home in heaven.

 (7) Regeneration - the creation of a human spirit.

 (8) The indwelling and filling of God the Holy Spirit.

 b. Empiricism has no ability to discover or understand the blessings made available to us for time and eternity.

 (1) Blessing by association.

 (2) Spiritual blessings such as a personal sense of destiny, spiritual autonomy, and spiritual maturity.

 (3) A perfect environment under the filling of the Holy Spirit.

 (4) Temporal blessings such as success, prosperity, family, friends, and loved ones.

 (5) The opportunity to glorify God through undeserved suffering.

 (6) Eternal rewards and blessings which are so great they cannot even be described by human language.

3. ***“In fact it has not even entered into the right lobe of man”*** is a reference to what man can know by rationalism.

 a. Rationalism has no ability to discover or understand the blessings made available to us at salvation, such as:

 (1) Efficacious grace.

 (2) The sealing of the Holy Spirit.

 (3) The imputed righteousness of God.

 (4) Reconciliation with God.

 (5) The creation of a new spiritual species.

 (6) Being entered into the royal family of God forever.

 (7) Equal privilege and equal opportunity.

 (8) The indwelling of God the Father and God the Son.

 (9) The unique availability of divine power.

 b. Rationalism has no ability to discover or understand the blessings made available to us for time and eternity, such as:

 (1) The crown of righteousness, given to the Church Age believer who fulfills the plan of God by advance to spiritual maturity.

 (2) The crown of life, given to the Church Age believer who passes evidence testing (Job) administered by Satan as testimony in the angelic conflict.

 (3) The crown of glory, given to pastors who faithfully study and teach Bible doctrine so that they and their congregation attain spiritual maturity.

 (4) The order of the Morning Star, Rev 2:26, 28, “Furthermore, the winner, even he who keeps My assignments [execution of the protocol plan of God] until the end [perpetuation of spiritual maturity through evidence testing], to him I will give authority over the nations.” Verse 28, “Furthermore I will give to him the order of the Morning Star.”

4. ***“the things which God [the Father] has prepared for those who keep on loving Him”*** is a reference to everything God has given to us for both time and eternity. The fantastic things provided for those who attain personal love for God are absolutely beyond description.

 a. Rom 2:4, “Or do you think lightly of the riches of His kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance?”

 b. Rom 9:23, “And He did so [endured with much patience vessels of wrath] in order that He might make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory.”

 c. Rom 10:12, “For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call upon Him.”

 d. Rom 11:12, “Now if their [the Jews] apostasy becomes the riches of the world and if their failure became the riches of the Gentiles, how much more will their fulfillment be!”

 e. Rom 11:33, “Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His decrees and unfathomable His ways!”

 f. Eph 1:7, “In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.”

 g. Eph 1:18, “I also pray that the eyes of your right lobe may be enlightened, so that you may know what is the confidence of His calling, what are the riches of the glory of His inheritance in the saints.”

 h. Eph 2:7, “in order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.”

 i. Eph 3:8, “To me, the very least of all saints, this grace has been given, to preach to the Gentiles the unfathomable riches of Christ.”

 j. Eph 3:16, “that He would grant you according to the riches of His glory to become strong by means of power through His Spirit in the inner man.”

 k. Phil 4:19, “And my God shall supply all your needs according to His riches in glory in Christ Jesus.”

 l. Col 1:27, “to whom God has decreed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the confidence of glory.”

 m. Heb 11:24, “By means of confidence in doctrine Moses, when he had grown up, refused to be called ‘The son of Pharaoh’s daughter’…, because he considered the reproach associated with Christ as greater riches than the treasures of Egypt; for he kept on being intent on the reward.”

 n. 1 Tim 6:17, “Regarding the rich in this present age, keep commanding [them] not to be arrogant, nor to have confidence based upon the uncertainty of riches, but on the basis of God, Who abundantly provides for us all things for the purpose of our enjoyment.”