

**The Divine Order**  
**of the**  
**Sons of God**  
**Lessons in Corinthians**  
I Corinthians

By  
A.S. Copley

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For this cause left I thee in Crete,  
that thou shouldest set in order the things that are wanting,  
and ordain elders in every city - Titus 1:5

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## PROLOGUE

"Whereof (of the Church) I am made a minister, according to the stewardship of God which is given to me for you to complete the Word of God" - \*Col. 1:25. Of the twenty-one epistles in the New Testament, fourteen were written by the Apostle Paul. His letters occupy five times as much space as the other seven though they were written by four different men - Peter, James, John and Jude. This ought at once to lend weight to Paul's letters. Another very important fact is this, that those four did not write about the Church, nor to her. (The Revelation to John is not included in this contrast; for it stands alone as a different last-day message.) Paul's writings alone contain this message. It is of exceeding great moment to know this fact.

The arrangement, or order of his letters as we now have them is doubtless correct, even of God, beginning with Romans and ending with Hebrews. They comprise the commencement, development and culmination of "the Gospel of God," for this parenthetical age -- the sphere of truth which is transcendently wonderful, deep and glorious, because it is the fullest expression of Divine Grace.

### Relation of the Epistle

Romans stands related to the other epistles as a hub to a wheel. All the essential features of "The Gospel" are con-centered in the letter to the Church in Rome. From it radiate all the burning spokes of Assembly teaching. It is the foundation letter of which the other thirteen constitute a grand and beautiful superstructure. Be sure that you have Romans well in hand and in heart. Acts answers to Genesis while Exodus answers to Romans in the Old Testament. **First Corinthians answers to Numbers**, and Second Corinthians answers to Leviticus. The first is setting the Church in order, even as Moses set up the Tabernacle in the wilderness; and the second is the priestly ministry in the Church, even as Aaron and his sons ministered in the Tabernacle.

**There are seven main divisions in the First Epistle.**

- 1. The Divine Scheme** - Chaps. 1-3.
- 2. The Divine Stewardship given to Paul** - Chaps. 4 to 6. It is exceedingly essential to understand this point and see the place that God gave to him.
- 3. The Divine Callings or ranks foreshadowed** - Chap. 7.
- 4. The Divine Foundation, fourfold** - Chaps. 8 to 11.
- 5. The Divine Equipment for the Assembly** - Chaps. 12-14. Comp. 2 Tim 1:7.
- 6. The Divine Goal. or the Resurrection** - Chap. 15.
- 7. The Divine Revelation, or Eternal Salutation** - Chap. 16.

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#### \*Colossians 1:25

Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

## THE FIRST EPISTLE FIRST DIVISION

### THE DIVINE SCHEME Chapters 1 to 3

Materials for the Tabernacle were gathered. Likewise, the materials for the Assembly of God. Hence, the primary thought in this first grand division is "Gathering." These three chapters fall into three sublimes sub-divisional -

1. The Gathering Center, One Name, even the Lord Jesus Anointed -

**Chap. 1.**

2. The Gathering Power, One Spirit, even The Holy Spirit - **Chap. 2.**

3. The Gathering Purpose, One Temple, the Dwelling Place for God -

**Chap. 3.**

How marvelous that at the threshold of God's New Testament House we see at a glance the three personalities of the Godhead, as the absolute requirement of order in the Church. To start right is to continue and culminate right. "The Name," which we see emblazoned over the doorway of this Epistle of Order, is "The Name of our Lord Jesus Anointed" – **\*Cor. 1:10**. Why is God not put first? Because Jesus, not God, is the Head of the Assembly. "The Man Christ Jesus," not Jesus as God, is the One Head of His Body, the Church. See **\*\*Cor. 11:3**. Then the Holy Spirit, the Executor of the Divine will among men, is set forth in Chap. 2 in six aspects as the power necessary to bring men to Christ and show them the Headship of Christ. Of course, Chap. 3 unfolds the wonderful purpose of such a union of Christ and His people. So that finally it will be said: "The Tabernacle of God is with men" - **\*\*\*Rev. 21:3**. But Christ and His people will constitute that tabernacle - **\*\*\*\*Eph. 2:22**.

**1. The Gathering Center, Christ - Chap. 1.** The first three verses are the fitting introduction. Paul addresses all believers, because this is a general epistle, written to all the Church. All believers, because they are believers and are in Christ, are "sanctified in Christ Jesus;" and they are also "called Saints, or holy ones," not called to be saints (**1:1-3**).

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#### **\*Corinthians 1:10**

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

#### **\*\*Corinthians 11:3**

Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

#### **\*\*\*Revelation 21:3**

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

#### **\*\*\*\*Ephesians 2:22**

In whom ye also are builded together for an habitation of God through the Spirit.

### Introduction Chapter 1-3

#### Chapter 1

**1:1** Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

**1:2** Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:

**1:3** Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

**1:4** I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;  
**1:5** That in every thing ye are enriched by him, in all utterance, and in all knowledge;

**1:9** God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.  
**1:10** Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

**1:13** Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

Verses 4 to 9 show the full provision which God has made IN Christ for His people (**1:4-9**). The reader should study these verses closely till their breadth and meaning grip him. This is not what we have experienced; but what Jesus has for us because of His experience in death, burial, resurrection and ascension. The preposition "by" in verses 4 and 5 should be "in." All the fullness of God's Grace "is given us IN Christ Jesus"(**1:4**). "We are enriched IN Him," in all things (**1:5**). His wealth is ours. The favor of God to His Son is also to us ward who believe. What He has provided through His Son, what He offers in His Son, that will He make good.

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**(Chapter 1 Scriptures KJV)**

<sup>6</sup> Even as the testimony of Christ was confirmed in you:

<sup>7</sup> So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

<sup>8</sup> Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

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"God is faithful" (**1:9**) What a statement! God is back of all the arrangement and arraignment set forth in the following pages of this epistle. If we would be faithful to God, we must first see His provision for us and have a persuasion of His faithfulness to men. Divine fullness of provision and faithfulness meet us on the doorstep. Praise His Name! "The Name of our Lord Jesus Christ" in letters of fire hangs over the archway (**1:10**). Verses 10 to 17 powerfully announce the oneness of Christ, that is, the Christ in mystery, or Christ and His Church - He their Head and they His Body.

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**(Chapter 1 Scriptures KJV)**

<sup>11</sup> For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

<sup>12</sup> Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

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The supreme question of this epistle is this: "Is Christ divided?" -- Verse 13. There can be no true Church order if this basic truth is not observed (**1:13**). It is the very burden of the epistle to maintain Christ as the One only Head, and the Church as One Body. The Apostle does not teach us how to make the saints one, but endeavors to show us that we are one, not one apart from Christ by human legislation, but one in Christ, one with Christ, because we are already one in Him. All the troubles of Christendom are outlined in this epistle, even as the cause of all her troubles is announced in Chap. 1:10-13. There is only one authoritative Name, "Jesus Anointed Lord," and only one recognized Body. Departure from these two facts is sure to cause trouble and division. Likewise, trouble and strife and divisions can never be removed by any other means than by returning practically, not in theory, to these relationships. Saints beat the air, beat one another, call councils, adopt rules, boom projects, publish warnings, ignore some, and exalt others, build wood

**1:14** I thank God that I baptized none of you, but Crispus and Gaius;

**1:15** Lest any should say that I had baptized in mine own name.

**1:16** And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

**1:17** For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

**1:18** For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

**1:19** For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

**1:20** Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

**1:21** For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

**1:22** For the Jews require a sign, and the Greeks seek after wisdom:

**1:23** But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

**1:24** But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

**1:25** Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

and hay and stubble in massive heaps; but the end they hope to reach flees further away than ever. But to once see Christ as Head and all His people as One with Him because joined to Him, is to see strife vanish before breakfast. Hallelujah!

Therefore, Brother Paul does not put undue stress upon water baptism, because baptism is not the Gospel; it is only a memorial which "faith that worketh by love," gladly observes - **\*Gal. 5:6**. We are saved by Grace, not by water; saved by faith, not by baptism. Christ is the Savior; not Paul. Christ is the Head; not Paul, or Peter, or any modern apostle (**1:14-16**). See Chap. 3:5.

"For Christ sent me not to baptize, but to preach the Gospel; not with wisdom of words, lest the Cross of Christ should be made of none effect; for the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God" (**1:17-18**).

The remaining verses of this chapter announce Christ crucified as the very necessary basis of Church truth. And how wisely the Apostle thwarts the attempts to preach even the crucified Christ with enticing speech, nice phrases, eloquent periods, popular illustrations, lest the hearers miss the truth and see the vehicle that carries it. Just before Jesus went to Calvary, He advertised the foolishness and offense of His death in saying: "All ye shall be offended because of me this night; for it is written, I will smite the Shepherd and the sheep shall be scattered" - Mark 14:27. This is how Divine Grace is so offensive - it declares the absolute worthlessness and sinfulness of the old creation, and the just necessity of putting it to death forever (**1:19**).

The Jews stumbled because they, Abraham's seed, God's chosen people, were condemned to die. Their traditions and piety were pronounced filthy rags. Death faced them on every hand. The very heavenly face of Jesus condemned them. But die they would not. And they failed to see that in crucifying the Lord, they crucified themselves (**1:20-21**). Here they stumbled. Likewise, the wisdom of the Greeks was declared as the very essence of foolishness by the preaching of the cross (**1:22**). If the Gospel is true, the wisdom of man is false. If Christ is sufficient, then man is insufficient. If Christ is God's Anointed, then the religious Jew and the wise Greek fall backward and go down in eternal defeat. "The foolishness of God is wiser than men (the Greeks) ; and the weakness of God is stronger than men" (the Jews) (**1:23-25**).

Wonderful is our God. His Man is the Lord Jesus Christ. God's method is death and resurrection.

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**\*Galatians 5:6**

For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

**1:26** For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

**1:27** But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

**1:28** And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

**1:29** That no flesh should glory in his presence.

**1:30** But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

**1:31** That, according as it is written, He that glorieth, let him glory in the Lord.

## **Chapter 2**

**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.

**2:2** For I determined not to know any thing among you, save Jesus Christ, and him crucified.

**2:3** And I was with you in weakness, and in fear, and in much trembling.

**2:4** And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

God's choice is the foolish, the weak, etc. (**1:26-28**). God's glory is His Son, who was crucified in weakness, but raised in power (**1:29**).

Note the conclusion of Chap. 1. "But of Him are ye in Christ Jesus, who, out from God is become unto us wisdom, even righteousness and sanctification and redemption" (**1:30**). Man has no righteousness of his own, and of course he cannot live a holy life. But the wisdom of God is displayed in producing a righteousness for fallen man. Christ is God's righteousness for man; hence, he that believeth on Jesus is justified, or counted righteous before God. He stands accepted in Christ, a standing that cannot be imitated, duplicated, or annulled. He is "accepted in the Beloved" - **\*Eph.1:6**. However, a just standing, the result of a change of relationship, is not enough to enable one to walk uprightly. Therefore, Christ is become unto us sanctification. He alone is the very life that can live victorious over sin. He lives in the believer. We are not only "holy in Christ Jesus;" but He is our holiness; hence, He is our enabling to live and walk uprightly (**1:30**). "Christ liveth in men," a life of victory over all - **\*\*Gal. 2:20**. But we dwell in a mortal frame, and some day, if Jesus tarries this frail bark must be hauled into port and set aside as worn out. Death and burial are inevitable. Hence, Christ is become our resurrection. We shall not remain in the tomb. "I am the resurrection and the life," said Jesus - **\*\*\*John 11:25**. Thus, Divine wisdom is wonderfully shown forth in Christ being our standing, or acceptance with God; He is our walk throughout life; and finally, He is our triumph over death and the grave. Apart from Christ, man is hopelessly sinful, helplessly, weak to live right, and doomed to eternal separation from God. But in Christ, he is freed from sin, made strong in the Lord, and brought into eternal fellowship with God (**1:31**).

**2. The Gathering Power, the Holy Spirit - Chap. 2.** Here are six salient sayings about the offices of the Spirit in bringing Christ to men, and men to Christ. Paul's private and public ministry was only "in demonstration of the Spirit" (**2:4**).

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### **\*Ephesians 1:6**

To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

### **\*\*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.

### **\*\*\*John 11:25**

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

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

**2:11** For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

**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.

**2:13** 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.

**2:14** But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

**2:15** But he that is spiritual judgeth all things, yet he himself is judged of no man.

**2:16** For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ.

### Chapter 3

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#### (Chapter 2 Scriptures KJV)

<sup>5</sup> That your faith should not stand in the wisdom of men, but in the power of God.

<sup>6</sup> 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:

<sup>7</sup> But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

<sup>8</sup> Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

<sup>9</sup> But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

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God's provision for us and the "deep things of God," "He hath revealed unto us by His Spirit;" for "the Spirit searcheth all things" He searches in God and brings forth for us His deep truth and makes us understand them (**2:10**). And the Holy Spirit only can make known the things of God, for He only "knoweth the things of God" (**2:11**). Now we have received the Spirit which is of God - and in no sense the spirit of the world (**2:12**). Hence, the scheme and purpose of the execution and operations of the scheme and in no sense the spirit of the world. Hence, as the scheme and purpose of the execution and operations of the scheme are wholly Divine. Therefore, the natural man, though he be very religious, cannot receive the things of the Spirit (**2:13,14**).

By some it is claimed that Paul meant by verse 2 that he would teach only the beginnings of the Christian life to the Corinthians, and not the deep things. The above statements, with others in this same epistle, positively prove the fallacy of such a view. His endeavor always was to lead all his readers on into the depths. His contrast in that verse was not with the deeper teachings, but with the wisdom of the world. Comp. verse 1. He stoutly resisted the very semblance of worldly things, its speech, its wisdom, its methods, its spirit. This must have been very important, for he announced the same attitude in Chap. 1:17. That God might get all the glory, not only for redeeming and saving men, but also for making known this great salvation. The Apostle takes the place of absolute dependence upon Him, the very opposite of man's method, and does all things in the power and demonstration of the Holy Spirit.

"But we have the mind of Christ" (**2:16**). What a fine conclusion to this chapter. No man can instruct the Lord; but believers are instructed by Him. And more -- as Christ is our life, so also is He our mind. We may and should take Him for all things. This is weakness; but this is also reliable strength.

### **3. The Gathering Purpose, a Dwelling Place for God - Chap. 3.**

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man corrupts the temple of God, him shall God bring to corruption, for the temple of God is holy, which temple ye are" (**3:16,17**). As there is but one gathering center, even Jesus Christ, and

**3:1** And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

**3:2** I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

**3:3** For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

**3:4** For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

**3:8** Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

**3:9** For we are labourers together with God: ye are God's husbandry, ye are God's building.

**3:10** According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

**3:11** For other foundation can no man lay than that is laid, which is Jesus Christ.

**3:12** Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

only one gathering power, even the Holy Spirit, "who worketh all things in all;" (**12:6**) so there can be only one habitation for the Divine Presence: and this is termed "the temple of God." Verse 9 announces that the believers collectively "are God's husbandry, or farm, God's building" (**3:9**). The oneness of Christ and His people are continually held before our view. "Now he (Paul) that planteth and he (Apollos) that watereth are one; for we are laborers together with God" – (**3:8,9**). How beautiful this all is.

In closing the former chapter and introducing this one, the Apostle speaks of three classes of people, viz.: "the natural man," or the unregenerate, "the spiritual man," or he who is walking in the Holy Spirit and growing up into Christ, and "the carnal," or fleshly, that is, believers who do not walk after the Spirit, but after the flesh. These latter he terms "babes in Christ" (**3:1**). They are saved, for they are in Christ; but they are still babes. The proofs of babyhood are four - "Not able to bear meat;" "envying, strife and divisions among you;" "walk as men;" and hold some other one as head instead of Christ (**3:2,3**). See verse 4 and Chap. 1:12. By this quartette portraiture we know unmistakably who are carnal, or spiritual (**3:4**).

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#### (Chapter 3 Scriptures KJV)

<sup>5</sup>Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

<sup>6</sup>I have planted, Apollos watered; but God gave the increase.

<sup>7</sup>So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

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Study these four fleshly singers. These fleshly fellows are not necessarily horse thieves, or highway robbers; they are religious, and led by religious workers; but both leaders and people are carnal. They attempt to do supernatural things by natural means; they follow the traditions of men, exploded theories, or new-fangled notions of men, instead of God's word; they are guided by human opinions, or reasonings, instead of the Spirit of God. The written word is too prosaic, too restrictive, too intricate; its policy is too slow, too tedious, too small of results.

#### God's Building (3:9-12)

And this is the kind of religious workers that the Spirit warns us against in this chapter, because they corrupt the temple of God, break it up into fragments, divide it into sects, and precipitate endless confusion. Men will build; and they cannot build without building material. Hence, if they do not employ the simple, plain, written Word of God, which teaching is here termed "gold and silver and precious stone," they will "teach for doctrines the commandments of men," here called, "wood and hay and stubble" (**3:12**). Of course, they corrupt God's temple; they spoil God's farm. To build according to the Spirit, using the word of

**3:13** Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

**3:14** If any man's work abide which he hath built thereupon, he shall receive a reward.

**3:15** If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

**3:16** Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

**3:17** If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

**3:18** Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

grace as the only fit material, is very slow and un-showy, and brings no glory to the builder, except that he is a "minister, or servant," yea, Paul declares him "not any thing" (5:7). Yes, gold and silver and precious stones are rarities, and small in size. But God be praised, scriptural building lasts and wears; and the builder shall have an eternal reward (3:12).

He shall not only be saved "as by fire;" but he shall be amply remunerated in a blaze of eternal glory. Thank God for "the Day, and the judgment seat of Christ," when every man's work shall be tried by the fire of the truth, (3:13). Woodpiles are showy; haystacks are tall and conspicuous, and stubble rustles and sounds like something were doing. Oh, how the carnal in believers' clings to see - able things; how ambitious to work for God, if only it can have its own way and to do things that attract the eye and ear of the people. But observe that in this kind of building there is no gold, or real Divinity. God is in the background, if He is in it at all. There is no silver, or redemption; it is the religion of self-effort, self-improvement (3:14,15).

Calvary is at most "weaved as a scarlet thread" through the teaching – \*Ex. 26:1. There are no precious stones, or sinners made "living stones" through faith in Jesus \*\*I Peter 2:5. It is simply patching up the old man; it is reformation. Such procedure draws the crowd, gets the hearing and the fame and the money, and a loud call elsewhere. But oh, the deplorable outcome (3:17). Baby saints are deceived and hindered from growth; the temple of God, that is, the body of believers, is defiled, or corrupted; and the worker himself at last saved as by fire, while his gigantic woodpile and haystack go up in smoke to mock him before God and all the redeemed (3:18). Oh, beloved reader, let us go the scriptural way and walk in the Spirit, even if we see nothing accomplished. We had better see nothing but the will and favor of Jehovah now; we had better have the consciousness of moving scripturally and in fellowship with the Spirit here, then to see nothing but a great conflagration and sky-blackening smoke, and a painful consciousness of utter and eternal failure at the judgment.

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#### (Chapter 3 Scriptures KJV)

<sup>19</sup> For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

<sup>20</sup> And again, The Lord knoweth the thoughts of the wise, that they are vain.

<sup>21</sup> Therefore let no man glory in men. For all things are your's;

<sup>22</sup> Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;

<sup>23</sup> And ye are Christ's; and Christ is God's.

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#### \*Exodus 26:1

Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.

#### \*\*1 Peter 2:5

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

**Introduction**  
**Chapter 4-6**

**Chapter 4**

**4:1** Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

**4:2** Moreover it is required in stewards, that a man be found faithful.

**4:3** But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

**4:4** For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

**4:5** Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

## THE SECOND DIVISION

### The Divine Stewardship

#### Chapters 4 to 6

We cannot possibly overestimate the importance of THIS SECOND DIVISION of First Corinthians. In chap. 4, his stewardship is announced and established; and in chaps. 5 and 6, it is proven effectual.

#### A. Paul's Stewardship Established by seven invincible practical proofs.

Chap. 4, as follows:

**First**, his faithfulness to God and the truth before his stewardship began. "Let a man so account of us as of the ministers of Christ and stewards, or housekeepers of the mysteries of God; **(4:1)** moreover it is required of stewards, that a faithful man be found" - Vs. 1, 2, Gr. **(4:2)**. In chap. 1:1, Paul announces himself an apostle by the will of God, and addresses the Church as one having authority, whose words should be received as of chiefest importance. Here he boldly declares his office. By "us" he means Sosthenes (chap. 1:1) and Apollos and Timothy - Chap. 4:6, 17. Though' he is the chief apostle and housekeeper, yet, others are associated with him. Paul's place in the Divine program was intimated in chap. **3:10** - "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon." Of course, he means the foundation for the Church. That is, he preached Jesus Christ, the only foundation, as no others had done before him **3:11**. But our main point here is that God chose one for his housekeeper of the mysteries, who was beforehand faithful to the light he had seen. "I was not disobedient to the heavenly vision," he exclaimed - \***Acts 26:19**. And always afterward he walked in the light. Such a one, God chose to be the dispenser of assembly truth. (Comp. \*\***Gen. 18:17-19**.) Hence,

**Second**, the blamelessness of Paul's labor – **(4:3-5)**. "But with me it is a very small thing that I should be examined by you, or by man's day; yea, I examine not mine own self" **(4:3)**. For "babes in Christ," carnal and walking as men (Chap. 3:1-3) to sit in judgment over his work, or to weigh it on the scales of the men of this age, had no influence with him. For three reasons: "I know nothing against myself;" the Lord is my Judge; **(4:4)** and there is a day of judgment coming where all our labors will have praise of God according to our just deserving **(4:5)**.

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\***Acts 26:19**

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

\*\***Genesis 18:17-19**

<sup>17</sup> And the LORD said, Shall I hide from Abraham that thing which I do; <sup>18</sup> Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? <sup>19</sup> For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

**4:6** And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

**4:7** For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

**4:8** Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

**4:9** For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

**4:10** We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

**4:11** Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

**4:12** And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

**4:13** Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

How terrible for children to sit in judgment over their parents and accept the persons and teaching of others instead of Paul's. That is what Corinth did; and that is what Christendom is doing today in her own hurt.

**Third**, Paul's example of humility. "And these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that you might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another" (**4:6**). Though they were apostles by divine choice, and ministers and stewards of the mysteries, wise master builders, laborers together with God, the chiefest messengers with the chiefest message, yet they did not want the saints to regard them as lords, or heads: and if not, them how much less should they regard other men with only a kingdom message, as heads. If anyone could be looked upon as "the big fellow," surely Paul could; but he spurned the very thought of robbing Jesus of the glory which belonged to Him. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, EVEN AS the Lord GAVE to every man?" - Chap. 3:5.

**Fourth**, his example of suffering - (**4:7-13**). Not only did Paul and his co-workers reject undue honor, but they were deprived of what was really due to them as ambassadors from heaven. And this is where men draw back from Pauline truth and practice. You can discern carnal men, though they have received the Spirit, by the facts that they boast in their experiences and gifts as if they were not God-given. "Now ye are full," of your own sufficiency; "now ye are rich," in your own successes; "ye have reigned as kings without us," that is, you rule over others, lord it over God's heritage, usurp authority over men's consciences, make demands and place restrictions that are utterly unscriptural, though the time to reign as kings has not yet come, and though no one really reigns without Paul (**4:8**). No one can have victory over the world, the flesh and the devil except by means of Paul's gospel; and none will reign with Christ until Paul reigns with Him. No man can have God's best independent of Paul and his immediate associates - (**4:7,8**). Hallelujah!

And yet, these are the men whom God set forth to be the last victims of death by devouring beasts, being "made a theater unto the world and to angels and to men" (**4:9**). Because they are counted "fools for Christ, weak, and despised, or outlaws," they are the last in the arena, and are subjected to the most extreme tortures, even suffering "hunger and thirst, and are naked and buffeted and have no certain dwelling place - made as the filth of the world and the off-scrapings of all things unto this day" (**4:10-13**). Self-sufficient saints, wise, strong, honorable, full, rich and powerful, never know such suffering with Christ, they deftly shun it; they keep aloof from Paul's "sect which is everywhere spoken against." In short, they shun the grace of God.

**4:14** I write not these things to shame you, but as my beloved sons I warn you.

**4:15** For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

**4:16** Wherefore I beseech you, be ye followers of me.

**4:17** For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

**4:18** Now some are puffed up, as though I would not come to you.

**4:19** But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

**4:20** For the kingdom of God is not in word, but in power.

**4:21** What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

**Fifth**, Paul's plea as their spiritual father. How tenderly this man of sorrows and acquainted with grief appeals to his children. "I write not these things to shame you: but as my beloved sons I warn you; for though ye have ten thousand child-trainers in Christ (they really had none apart from Paul), yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel" (**4:14,15**). How could they ever have forgotten that solemn fact? Surely, he had all right to the following - "Wherefore, I beseech you; be ye imitators of me." It is most becoming and fitting for our children to imitate us and accept our instruction (**4:16**). They should regard us as responsible and unselfishly interested in their highest welfare.

**Sixth**, persistent concern for his people - "For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church" (**4:17**). Paul's language is freighted with conceit, if he is not inspired to write as he does. Behold how he holds his readers to his own teaching and confirms it by his own manner of life. Note that his ways are "in Christ," and he writes of "a man in Christ." The more we ponder his writings, the more are we persuaded that he had, not only a good and great message, but THE message; to him was given THE revelation.

**Seventh**, Paul's final visit to Christendom – (**4:18-21**). "I will come to you shortly, if the Lord will (**4:19**). What will ye? Shall I come unto you with a rod, or in love and the spirit of meekness?" He is sure to come (**4:21**). Men may try to dodge his gospel; but they will hear it. God is faithful. He will see to it that all His saints hear the word of grace. Comp. \***Tit. 2:11-15**. To those who welcome the truth, it comes in love and tenderness. To those who feel their need and fall on God's mercy, Paul comes with outstretched arms of love and hands full of unspeakable wealth even "our riches in Christ" - \*\***Phil. 4:19**. But to those who refuse him and treat lightly his message, he comes with a rod, that is, in judgment. Whether men hear, or forbear Paul's doctrine, he rightly declares: "God shall judge the secrets of men by Jesus Christ according to MY gospel" - Rom. 2:16.

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**\*Titus 2:11-15**

<sup>11</sup> For the grace of God that bringeth salvation hath appeared to all men, <sup>12</sup> Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; <sup>13</sup> Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; <sup>14</sup> Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. <sup>15</sup> These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

**\*\*Philippians 4:19**

But my God shall supply all your need according to his riches in glory by Christ Jesus.

What then can be wiser than to accept with all the heart all his wonderful doctrine, and swing out into the full enjoyment and power and practice of the same? If we must meet him, why not meet him in full fellowship with his teaching, and as part of his joy and crown? Why not be imitators of his life that we may be sharers of his eternal reward? Why not accord to the Apostle Paul the place and authority that God has given him in Christ, that we may see and come into the place of wealth and power that is already given us in Christ? Why miss anything that Calvary has purchased for us and that a loving Father freely offers to us?

## Chapter 5

**5:1** It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

**5:2** And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

**5:3** For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

**5:4** In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

**5:5** To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

## **B. Paul's Authority Effectual - a wrong headship and wrong subjection judged - Chaps. 5 and 6.**

The root-cause of the divisions and contentions mentioned in chapters 1 and 3 is shown up in this section. The Holy Spirit had intimated in (Chapter 1:13) that they were due to not holding Christ as the one rightful Head; but here this is positively and powerfully set forth. An unheard-of sin broke out - "that one should have his father's wife" (**5:1**). That is, a man assumed a headship, a lordship, that was not at all his. Of course, that caused envy, strife and factions. Covetousness with its sevenfold branches is back of fornication - \***Ex. 20:17**. Covetousness is termed idolatry - \*\***Col. 3:5**. Of course this develops into railing, drunkenness and extortion - (**5:11**). "Looking unto Jesus" only, depending upon Him alone, insures safety against coveting and its attendant evils in the natural - \*\*\* **Heb. 12:2**. But this rank outbreak of sin is a figure of a deeper, more heinous, spiritual fornication in Christendom, corresponding with John's description of the "great harlot" and "her daughters" of Rev. 17, 18. Consider it carefully.

What is God's attitude? Study verses 3-5 with verses 7 and 13. Paul had authority from God to turn the offender over to Satan, that he might go the limit after the flesh, so that if he would not learn his lesson (as he really did - \*\*\*\***2 Cor. 2:6-8**), his spirit would be saved in the day of the Lord Jesus (**5:5**).

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### \***Exodus 20:17**

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

### \*\***Colossians 3:5**

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

### \*\*\***Hebrews 12:2**

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

### \*\*\*\* **2 Corinthians 2:6-8**

<sup>6</sup> Sufficient to such a man is this punishment, which was inflicted on many. <sup>7</sup> So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. <sup>8</sup> Wherefore I beseech you that ye would confirm your love toward him.

**5:6** Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

**5:7** Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

**5:8** Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

(What a proof here that he that believeth hath everlasting life; even though his career is utterly useless, yet he is saved, as by fire). Note that Paul, "absent in body, present in spirit," judged this fellow; and that judgment holds good down to the present time - **\*Col. 2:5**.

Hence, when we heed verse 13 even as they did, and put away from our fellowship that wicked person (**5:13**), "In the name of our Lord Jesus Christ" (**5:4**) Paul's spirit is present, in the same sense as John Baptist came "in the spirit and power of Elias" - **\*\*Luke 1:17**. We reject unscriptural headships by disfellowshipping brethren who assume to lord it over God's heritage. By "holding the head," (Christ - **\*\*\*Col. 2:19**) firmly, though lovingly, we judge this false relationship and turn the perpetrator over to Satan, the author of all anti-Christian relationships. Study the end of every man who has taken an organized leadership, whether written or unwritten, and note how he fell into one carnal effort after another, drew back from clear light and imbibed other unscriptural teachings, to his own eternal hurt and that of his followers. And men who were filled with the Spirit, promising publishers of the latter rain, are falling into this same Corinthian snare. Already they are idolizing the movement, railing at those who stand for the liberty of sonship in Christ, drunk with fascinating growth and dimensions of their institutions and extorting finances to boom their enterprises under the guise of trusting God; and vainly persuading themselves that times are different, men have changed, the Church has failed, God has altered His plan. Thank God for a few who believe that "Jesus Christ is the same yesterday and today and forever (Heb. 13:8)," and who gladly "go unto Him without the camp, bearing His reproach" - **\*\*\*\*Heb. 13:13**. These dare to heed verse 7. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened; for even Christ our Passover was sacrificed for us"(**5:7**). The old leaven is the old lump, the old Adam, who persists in being the head. By the death of Christ for us, and our death with Him, we have become "a new lump," an "unleavened" lump (**5:8**). Else His sacrifice was in vain. Now we have nothing in common with the old creation. We are joined to the Lord. He alone is our head, our life, our light, our way, our truth, our resurrection, our prize. Hence, how precious is verse 8.

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**\*Colossians 2:5**

For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

**\*\*Luke 1:17**

And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

**\*\*\*Colossians 2:19**

And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

**\*\*\*\*Hebrews 13:13**

Let us go forth therefore unto him without the camp, bearing his reproach.

"Therefore let us keep the feast, or holy day, not with old leaven." Let us not worship and serve God after the manner of men and attempt to make God move in carnal religious grooves, limiting and circumscribing the Spirit to human regulations. Our feast, or holy day, whether it be the individual believers, is spiritual, of the Spirit, and can only be free and effectual, and Christ-exalting, by means of the Spirit. And if Christ receives preeminence, there will be no room for "malice and wickedness." Whatever any one's office, we regard one another as members of one happy family, and "servants one of another." Yes, we feed together, in mutual fellowship on Christ, "the unleavened bread of sincerity and truth" (5:8).

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**(Chapter 5 Scriptures KJV)**

<sup>9</sup>I wrote unto you in an epistle not to company with fornicators:

<sup>10</sup>Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

<sup>11</sup>But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

<sup>12</sup>For what have I to do to judge them also that are without? do not ye judge them that are within?

<sup>13</sup>But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

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**(Chapter 6 Scriptures KJV)**

<sup>1</sup>Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

<sup>2</sup>Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

<sup>3</sup>Know ye not that we shall judge angels? how much more things that pertain to this life?

<sup>4</sup>If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

<sup>5</sup>I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

<sup>6</sup>But brother goeth to law with brother, and that before the unbelievers.

<sup>7</sup>Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

<sup>8</sup>Nay, ye do wrong, and defraud, and that your brethren.

<sup>9</sup>Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

<sup>10</sup>Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

<sup>11</sup>And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

<sup>12</sup>All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

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Our true relation to Christ is further established in chap. 6:13-20. "Now the body is not for fornication, but for the Lord; and the Lord for the

**Chapter 6**

**6:13** Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

**6:19** What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

**6:20** For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

## Chapter 7

**7:6** But I speak this by permission, and not of commandment.

**7:7** For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

**7:8** I say therefore to the unmarried and widows, it is good for them if they abide even as I.

**7:9** But if they cannot contain, let them marry: for it is better to marry than to burn.

**7:10** And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

**7:11** But and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife.

**7:12** But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

body" (**6:13**). Christ should have preeminence in our individual fellowship, allowing no other to mar it.

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### (Chapter 6 Scriptures KJV)

<sup>14</sup> And God hath both raised up the Lord, and will also raise up us by his own power.

<sup>15</sup> Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

<sup>16</sup> What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

<sup>17</sup> But he that is joined unto the Lord is one spirit.

<sup>18</sup> Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

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Then He will prove Himself sufficient for even our physical body (**6:19**). Likewise, the Church, the Espoused of Christ, must hold Him only as her loving Head; otherwise, she becomes guilty of adultery (**6:20**). No wonder that so many of God's people have to depend upon one another, flattering and fawning one another.

## THIRD DIVISION

### Ranks Foreshadowed

#### Chapter 7

This chapter is of far greater depth and importance than the casual reader suspects. We need to look well into it.

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### (Chapter 7 Scriptures KJV)

<sup>1</sup> Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

<sup>2</sup> Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

<sup>3</sup> Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

<sup>4</sup> The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

<sup>5</sup> Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

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**First**, note the manner of Paul's address. Though he speaks partly "by permission" (**7:6**) and gives his "judgment," yet, mark verses (**7:25 and 7:40**) he speaks "as one who obtained mercy of the Lord to be faithful," and his finale is: "I think also that I have the Spirit of God." In verse (**7:12**) he says: "But to the rest speak I, not the Lord." Nevertheless, who can tell in the verses following this one where Paul ends, and the Lord begins? The truth is, the apostle's mind and heart and will were so utterly and delicately yielded to the wisdom and power of the Spirit, that he could speak only in the will of God. Hence, this whole chapter has become a valuable portion of the inspired Scriptures. Let us not treat any part of it lightly.

**7:13** And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

**7:14** For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

**7:15** But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

**7:16** For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

**7:17** But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

**7:18** Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

**7:19** Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

**7:20** Let every man abide in the same calling wherein he was called.

**7:21** Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.

**7:22** For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

**7:23** Ye are bought with a price; be not ye the servants of men.

**Second**, consider the Apostle's motives for writing. He seeks our "good" – (7:1, 26). He seeks for us the salvation of our house – (7:14-16). He would save us from "trouble in the flesh" – (7:28). He declares: "I would have you without carefulness." "I speak for your profit, that ye may attend upon the Lord without distraction" – (7:32, 35). He writes with the solicitude of a father for his dear children.

**Third**, note the pressing argument, which no one would have looked for here - "But this I say, brethren, the time is short" (7:29). Of what time is he writing? The time we have to live for God here; because the coming of the Lord is nigh. Comp. chap. \*1 Cor. 1:7. The imminence of Jesus' coming was always emphasized by all the apostles. This is the great impetus for holy living. "Every one that hath this hope set on Him (the hope of His appearing), purifieth Himself even as He is pure" - \*\*I John 3:3. And, "so much the more as ye see the day approaching" - \*\*\*Heb. 10:25. Verses (7:29-31) show the lax attitude we should hold towards all earth relationships and affairs. Wear these present things as a loose garment ready to be cast off any moment.

**Fourth**, consider the chief verse, which holds in it the supreme thought of the chapter - "Brethren, let every man wherein he is called, therein abide with God" - (7:24). Mark the last three words, "abide with God." Not only in the marriage relation, but in every relation – (7:18-22). What a leverage is given for such abiding - "Ye are bought with a price;" (6:20) alluding to slave holders. He has purchased us through the death of His dear Son. We are His. Therefore, "be not ye the servants of men," in your service, or marrying, or buying and selling (7:23). Abide with God, and He will surely abide with you.

#### **Study closely the following facts.**

1. "Every man hath his proper gift of God" (7:7); one to remain single, like Paul, another to marry, like Peter. 2. "God hath distributed to every man; the Lord hath called every one" (7:17-20); one is a Jew, another a Gentile; one is a servant, another is free. "Let every man abide in the calling wherein he is called," whether married, or unmarried, whether Jew or Gentile, whether slave or freeman (7:20). Let God make changes if any are made. Meanwhile, abide with Him, even if He never makes a change. See God in your life; seek Him in all your life; "attend upon the Lord" (7:35) preeminently; live for His glory alone, "waiting for the coming of Jesus." Such is the burden of the chapter.

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#### **\*I Corinthians 1:7**

So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

#### **\*\*I John 3:3**

And every man that hath this hope in him purifieth himself, even as he is pure.

#### **\*\*\* Hebrews 10:25**

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

**7:24** Brethren, let every man, wherein he is called, therein abide with God.

**7:25** Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

**7:26** I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

**7:27** Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

**7:28** But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

**7:29** But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

**7:30** And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

**7:31** And they that use this world, as not abusing it: for the fashion of this world passeth away.

**7:32** But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

**7:33** But he that is married careth for the things that are of the world, how he may please his wife.

**7:34** There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she

**Fifth**, there is also a typical turn to the chapter, which we do well to consider; for the teaching relative to the Christ in mystery is the ultimatum of all Paul's writings.

**Hence, here we have their place in the wedding in the air.**

**Servants.** Some saints serve God and have no higher aspiration or ambition. Indeed, they think that service is the highest, noblest relation to God. Like Martha, they grumble if others are not on the job and jump continually. Though' a closer fellowship is offered to them, they refuse it.

They are willing to suffer for Christ; but they shun "the reproach of Christ," the stigma of walking with Him alone - \***Heb. 13:13**. They are content to wave palms of victory here before the Crowned-One; and they will do the same in the glory - \*\***Rev. 7:9, 15**.

**Virgins.** The Hebrew word "alma," means not only one unmarried, but also one concealed. Virgins lived in separate apartments and veiled their faces on going out. Even marriage would not destroy their real virgin character. Comp. verses (**7:36-39**), with \*\*\***Joel 1:8**, also \*\*\*\***II Cor. 11:2**. "I have espoused you to One Husband, that I may present a pure virgin to Christ." Virgin saints are separated, surrendered unto God. The five virgins of Matthew 25 are not the Bride of the Lamb. They are "her companions that follow her" - \*\*\*\*\***Psa. 45:14**; in \*\*\*\*\***Rev. 14:4** we read: "They follow the Lamb." There is no contradiction here, for the Bridegroom and His Bride are one. So, it is evident, that though all bridal saints are of virgin character, that is, pure, separated, concealed, yielded; yet not all the virgin believers will be in the Bridehood. The Bride. Verse 7. ("every man hath his proper gift of God") gives verses 1-5 a depth and sacredness most precious. If we remember that the marriage relation, and hence marital fervor is Divine, the false shame sin has entailed and the so-called "social purity" that self-righteousness

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\***Hebrew 13:13**

Let us go forth therefore unto him without the camp, bearing his reproach.

\*\***Revelation 7:9,15**

<sup>9</sup> After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; <sup>15</sup> Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

\*\*\***Joel 1:8**

Lament like a virgin girded with sackcloth for the husband of her youth.

\*\*\*\***II Corinthians 11:2**

For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

\*\*\*\*\***Psalms 45:14**

She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

\*\*\*\*\***Revelation 14:4**

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

**7:35** And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

**7:36** But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

**7:37** Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

**7:38** So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

**7:39** The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

**7:40** But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

would inflict on believers, will vanish away. "Marriage is honorable in all, and the bed undefiled," wrote the same Apostle. But all this as only figurative of the greater, profounder union, Christ and His Church. Jesus is filled with fervent yearning for the deepest fellowship of His people. "Marriage is honorable in all, and the bed undefiled," wrote the same Apostle **\*Heb. 13:4**. But all this as only figurative of the greater, profounder union, Christ and His Church.

Jesus is filled with fervent yearning for the deepest fellowship of His people. This is His "proper gift of God." His heart will burn on till the last one of the bridal company is brought in. There must be a Bride for Him. There must be a wedding in the air. "It is not good that THE MAN should he alone: I saith the Father) will make Him an help meet for Him" **\*\*Gen. 2:18**. Any wonder that Mary forgot cooking, house cleaning, baking, laundering, everything? An unquenchable fire in a Greater kindled a flame in her. Any marvel that some souls lose sight at times of conditions and needs around, and are borne away on waves of burning love for One yet unseen? Aye, "My heart is burning with His love," sings the poet. That flame in the Beloved cannot be in vain. It must find a response; and praise God, it does. "We love Him because He first loved us" **\*\*\*I John 1:14**. Love answers to love. This bridal burning is the "proper Gift of God" to some saints. Beloved, have your garments caught fire? Do no try to quench the flame. Be willing to be lost in the vortex of His love. Oh, the inexpressible wonder of such a union. Oh the "riches of His grace" **\*\*\*\*Eph. 2:7**. Oh, the marvel that any of us ever heard the summons: "Harken, O Daughter and consider and incline thine ear; forget also thine own people and thy Father's house (the whole Church); so shall the King greatly desire thy beauty: for He is thy Lord, and worship thou Him" - **\*\*\*\*\*Psa. 45:10, 11**.

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**\*Hebrews 13:4**

Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

**\*\*Genesis 2:18**

And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

**\*\*\*John 1:14**

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

**\*\*\*\*Ephesians 2:7**

That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

**\*\*\*\*\*Psalm 45:10-11 King James Version (KJV)**

<sup>10</sup>Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; <sup>11</sup>So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.

**Introduction**  
**Chapter 8-11**

**Chapter 8**

**8:6** But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.  
**8:7** Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.  
**8:8** But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

**FOURTH DIVISION**

**THE Four-fold Foundation. Chapters 8 to 11.**

The present section of our tabernacle study, which forms the necessary basis, falls into four great parts.

**First**, "One God, the Father" - Chap. 8:4, 6.

**Second**, One Aim - "The Prize" - Chap. 9:24.

**Third**, "One Body - The Church" - Chap. 10:16, 17.

**Fourth**, One Foretold Union - Chap. 11:3.

**The fullness and completeness of this FOURTH DIVISION is very unique and wonderful.**

**1. "One God, the Father"** - Chap. 8. It is a marked and oft-recurring fact that the Holy Spirit continually anticipates error and offsets it at the outset.

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**(Chapter 8 Scriptures KJV)**

<sup>1</sup>Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

<sup>2</sup>And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

<sup>3</sup>But if any man love God, the same is known of him.

<sup>4</sup>As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

<sup>5</sup>For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

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The worship of many gods, which is always prevalent in heathen countries, is here repudiated: and the truth of the unity of the Godhead safeguarded by expressly mentioning two persons thereof, viz; the Father and the Son (**8:1-5**). "To us there is one God, the Father, out from whom are all things, and we for Him; and one Lord Jesus Anointed, through whom are all things, and we through Him" – (**8:6**). In chap. 12, the three persons of the Godhead are set forth with their respective tabernacle functions. So that it is very clear that the Anointed of God is not the Father, and the Holy Spirit is not Jesus. Each person of the Godhead is distinct from the other two, and yet gloriously one.

The heathen brings offerings into their temples to appease the wrath of their gods. Of course, these offerings are not eaten by their gods, because their gods are dead. Someone sold those gifts in the market, if they chanced to be meats. Now untaught believers had scruples of conscience in eating such meats, because they still had respect to their former gods (**8:7**). The Apostle shows that what we may eat does not affect our relation to God. We are not saved, or perfected in Christ, by eating and drinking, nor by not eating and drinking (**8:8**). There is one God. All things belong to Him, for He made all things. As believers, we acknowledge His ownership only. Nothing can be made more sacred by any religious use of it.

**8:9** But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

**8:10** For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

**8:11** And through thy knowledge shall the weak brother perish, for whom Christ died?

**8:12** But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

**8:13** Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

## **Chapter 9**

**9:4** Have we not power to eat and to drink?

**9:5** Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

**9:6** Or I only and Barnabas, have not we power to forbear working?

**9:7** Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock

**9:9** For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

The Apostle on the other hand, teaches that we must have respect for weak believers until they see their liberty in Christ (**8:9**). A believer who had knowledge of God and of our liberty in Christ could sit down to a table where meat was eaten and partake of it that had before been offered to idols in a heathen temple; but for Him to do so in the presence of a weak believer had the effect on him to consider the eating of the meat harmless, not because he understood the truth, but because he was emboldened by another to do what he himself could not do; thus his conscience was defiled (**8:10**).

Hence, Paul says, rather than cause his weak brother to stumble, he should eat no meat forever. The lesson for us in this: that though we have faith for a certain course of action, yet for the sake of a weaker brother we should forego our own liberty. If someone refuses to do the things that we have freedom to do, that party is not made to stumble: but if some weak person does the thing that we do, but goes against his own conscientious conviction, that person is thus caused to stumble (**8:11-13**).

## **2. One Aim - "The Prize" - Chap. 9.**

### **(Chapter 9 Scriptures KJV)**

<sup>1</sup> Am I am not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

<sup>2</sup> If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

<sup>3</sup> Mine answer to them that do examine me is this,

In this chapter, the Apostle gives as **nine arguments** in favor of the minister of the Gospel living by the Gospel.

**These are divided into three groups.**

**First**, he puts three questions based on practice of other apostles - (**9:4-6**).

**Second**, three arguments from nature, also put in the form of questions – (**9:7**).

### **(Chapter 9 Scriptures KJV)**

<sup>8</sup> **9:8** Say I these things as a man? or saith not the law the same also?

**Third**, three powerful proofs from Old Testament Scriptures - (**9: 9-13**). What a rich lesson for us in verse (**9:9**), showing that muzzling the ox that treadeth out the corn was not forbidden because God cares for oxen, "but for our sakes no doubt this is written, that he that ploweth should plow in hope, and that he that thresheth in hope should be partaker of his

**9:10** Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

**9:11** If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

**9:12** If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

**9:13** Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?

**9:14** Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

**9:15** But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

**9:16** For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

**9:17** For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

**9:18** What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

**9:19** For though I be free from all men, yet have I

hope" (**9:10**). Based upon this citation, Paul brings to bear upon us a spiritual argument in saying: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (**9:11**). He adds also, that he has equal right with others to support for his ministerial labors (**9:12**). Again, he refers to the custom of the Levites who ministered in the tabernacle and at the altar, and who had no other sustenance than to eat of the offerings (**9:13**).

"Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel" (**9:14**). Nevertheless, here the Apostle Paul introduces a new and deep teaching, perhaps the most difficult for ministers to learn, for he says: "We have not used this authority; but suffer all things lest we should hinder the Gospel of Christ. I have used none of these things; for though I preach the Gospel I have nothing to glory of" (**9:15,16**). The Lord Jesus Christ gave His life a ransom for many. He came not to be ministered unto, but to minister. He served others at His own expense, which is the loftiest and deepest priestly ministry. Paul sought to be a whole-hearted imitator of Jesus. He also served at His own expense (**9:17**). He sought a reward with his Lord; therefore, he asks: "What is my reward? Verily this, that when I preach the Gospel I may make the Gospel of Christ without charge, that I abuse not my authority in the Gospel. For though I be free from all men, yet have I made myself servant unto all that I might gain the more" - (**9:18, 19**).

Furthermore, he states four ways in which he serves others, and concludes with a sweeping statement that includes all manner of service (**9:20-22**). "I am become all things to all men, that I may by all means save some" - (**9:22**). How few there are that follow in his steps. How few who are really unselfish, seeking only and always the highest good of others, and that without reward. Now note that this wholehearted service of others is the process for winning the prize. Therefore, the Apostle's words: "Know ye not that they which run in a race all run; but one receiveth the prize? So run that ye may obtain" (**9:24**). What is the prize? Salvation, or eternal life, is not the prize: getting to heaven when you die is not the prize; for only saved people can run on this race course. The prize is a particular reward given to those who successfully run the race. Saved people are not all running this race, for many believers are satisfied to be saved and get to heaven when they die. On the other hand, some Christians will miss the prize though they run for it because they do not so run that they may obtain. Hence, Paul uses two other figures of speech to illustrate what is necessary to win in the race.

He says: "Every man that striveth for the mastery is temperate in all things" (**9:25**). He also says: "I therefore so run, not as uncertainty; so box I, not as one that beateth the air, but I keep my body under and bring it into subjection" (**9:26**). He means to teach by these different statements that in order to win the prize everything that would slacken

made myself servant unto all, that I might gain the more.

**9:20** And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

**9:21** To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

**9:22** To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

**9:23** And this I do for the gospel's sake, that I might be partaker thereof with you.

**9:24** Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

**9:25** And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

**9:26** I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

**9:27** But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

our pace or hinder our running must be put aside; as David said, "The righteous shall hold on his way and grow stronger and stronger" -\***Job 17:9**.

The last verse of this chapter confuses some saints, because they think that Paul means that he might be lost, even after he had preached to others. The original reads thus: "But I keep under my body and bring it into subjection lest that by any means when I have preached to others I myself should be disapproved" (**9:26**). Paul simply made practical what he preached continually. There was no danger of his ever being lost; but there was the possibility of not winning the prize even though he had fervently urged others to so run that they might obtain. If he did not meet every condition, no matter how earnestly he exhorted others, he would be disapproved as a prize-winner at the end of the race.

But what is the prize? The answer is found, in **\*\*Phil. 3:8**, to be Christ himself; that is, Christ as Bridegroom, and here the full conditions for winning the prize are mentioned. "Yea doubtless also, I am esteeming all things to be loss on account of the excellency of the knowledge of the Anointed Jesus my Lord; an account of whom I suffered the loss of all things and count them dung that the Anointed one I may gain and be found in Him." Paul is in the lead of those who shall win the prize." Therefore, he says, "Be ye imitators of me as I imitate Christ" - **\*\*\* I Cor. 11:1**.

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**\*Job 17:9**

The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

**\*\*Philippians 3:8**

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

**\*\*\*I Corinthians 11:1**

Be ye followers of me, even as I also am of Christ.

### **Chapter 10**

**10:1** Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

**10:2** And were all baptized unto Moses in the cloud and in the sea;

**10:3** And did all eat the same spiritual meat;

**10:4** And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

**10:11** Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come.

**10:12** Wherefore let him that thinketh he standeth take heed lest he fall.

**10:13** There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

**3. "One Body, the Church."** The mystical oneness of God and His people are still further emphasized in this tenth chapter. How wonderful that reference is made to God's ancient people, Israel, as an illustration of this oneness (**10:1**). As all Israel were baptized into Moses in the cloud and in the sea (**10:2**), likewise "In one spirit we all were baptized into one body" - Chap. (**12:13**). This is further indicated by the words, "They did all eat the same spiritual meat and did all drink the same spiritual drink." Of course, this made them one, for "They drank of that spiritual Rock that followed them and that Rock Was Christ" (**10:3,4**).

**(10:6-10)** express five acts of departure from this oneness. The meaning is this: If Christ does not fully satisfy us, we will lust after evil things. If He is not sufficient object of worship, we worship something else and thus become idolaters. If He alone is not our all sufficient Head, then we will turn to some other person as a head and thus be guilty of spiritual fornication.

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#### **(Chapter 10 Scriptures KJV)**

<sup>5</sup>But with many of them God was not well pleased: for they were overthrown in the wilderness.

<sup>6</sup>Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

<sup>7</sup>Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

<sup>8</sup>Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

<sup>9</sup>Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

<sup>10</sup>Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

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If we question the presence of the Lord, we tempt Christ as Israel did when they cried; "is the Lord among us, or not?"- \***Ex. 17:2**. This gradation of breaking away from full fellowship with Christ, and of course breaking the oneness of the body, will lead to murmuring. The importance of reading the Old Testament is brought out by Paul's words, viz: "All these things happened unto them for types and are written for our admonition upon whom the ends of the ages are come" (**10:6, 11**). Assembly doctrine is found in Paul's epistles; but the Old Testament writings contain many practical warnings, cautions and consolations, hence, (**10:13**): "There hath no temptation taken you but such as is common to man, etc." "The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The loaf which we break, is it not the fellowship of the body of Christ?"

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#### **\*Exodus 17:2**

Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

**10:14** Wherefore, my dearly beloved, flee from idolatry.

**10:15** I speak as to wise men; judge ye what I say.

**10:16** The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

**10:17** For we being many are one bread, and one body: for we are all partakers of that one bread.

**10:31** Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

for we being many are one body; for we are all partakers of the One Loaf" (**10:16, 17**). These are two profound verses. We do well to ponder them. The union and fellowship of Christ and His people are deep and very precious. Of course, in speaking of the cup of the blessing, reference is made to the memorial of the Lord's supper which is more fully amplified in the next chapter.

The remaining 16 verses of the chapter teach us our attitude to God and to one another as believers. Worship God only; depend on the Lord alone. The essence of the first and great commandment is here emphasized - "Thou shalt have no other gods before me" – Exodus 20:3. Comp. (**10:14, 20, 22**).

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**(Chapter 10 Scriptures KJV)**

<sup>18</sup> Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

<sup>19</sup> What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

<sup>20</sup> But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

<sup>21</sup> Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

<sup>22</sup> Do we provoke the Lord to jealousy? are we stronger than he?

<sup>23</sup> All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

<sup>24</sup> Let no man seek his own, but every man another's wealth.

<sup>25</sup> Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:

<sup>26</sup> For the earth is the Lord's, and the fulness thereof.

<sup>27</sup> If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

<sup>28</sup> But if any man say unto you, this is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:

<sup>29</sup> Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

<sup>30</sup> For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

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Finally, our attitude to God is expressed (**10:31**). Read and heed it. Then we are admonished not to seek our own; but always the good of others, which admonition the Apostle confirms by his experience - "Even as I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved."

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**(Chapter 10 Scriptures KJV)**

<sup>32</sup> Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

<sup>33</sup> Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

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## Chapter 11

**11:3** But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

**11:4** Every man praying or prophesying, having his head covered, dishonoureth his head.

**11:5** But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

## 4. One Fourfold Union - Chap. 11:3.

### (Chapter 11 Scriptures KJV)

<sup>1</sup>Be ye followers of me, even as I also am of Christ.

<sup>2</sup>Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man, and the head of Christ is God" (**11:3**) As Christ is subject to God the Father, even so the Church is subject to Christ. This subjection is taught in (**11:4-12**) by showing that the woman is subject to the man. The headship of Christ, which was introduced in chapter 1 is especially emphasized in this chapter. All through the Old Testament man was given the prominent place. Sarah called Abraham, "Lord" - \***I Peter 3:6**. Prominent men were usually types of Christ, while women were types of the Bride of Christ. There are two exceptions in the Old Testament to the subjection of woman to man, viz. Deborah, a prophetess (\*\***Judges 4:4**) and Huldah the prophetess (**II Kings. \*\*\*22:14**); but their apparent lack of subjection was because of a departure of God's people from the will of God. It was a sign of failure. There is also one exception in the New Testament - "That woman Jezebel which calleth herself a prophetess" (\*\*\*\***Rev. 2:20**), who assumes to be the teacher of divine truth and thus really takes the place of Christ. In the New Testament only men were called apostles, pastors, teachers and evangelists: this order should still be observed in the Church of Christ. This subjection of the Church to Christ as the Head is expressed in the verses above quoted; therefore, "every man praying or prophesying having his head covered dishonourth his head;" that is, by covering his head he makes it appear that Christ is not the Head of the Church but is subject to some other man (**11:4**). "But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head;" that is, she thereby appears to be the head instead of subject to the Head (**11:5**).

#### \***I Peter 3:6**

Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

#### \*\* **Judges 4:4**

And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

\*\*\***II Kings 22:14**

#### **2 Kings 22:14**

So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

#### \*\*\*\* **Revelation 2:20**

Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

**11:6** For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

**11:7** For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

**11:8** For the man is not of the woman: but the woman of the man.

**11:9** Neither was the man created for the woman; but the woman for the man.

**11:10** For this cause ought the woman to have power on her head because of the angels.

**11:11** Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

**11:12** For as the woman is of the man, even so is the man also by the woman; but all things of God.

**11:13** Judge in yourselves: is it comely that a woman pray unto God uncovered?

**11:14** Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

**11:15** But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

"For if the woman be not covered;" that is, if she does not wear a veil or bonnet in worship, "Let her also be shorn;" that is let her wear her hair short like a man (**11:6**). The man is the image and glory of God; that is, he is the visible head of the family and also of the church or the family of God; hence, he must not have his head covered any more than the Lord, because he represents Him as the Head (**11:7**).

A further argument that the woman wears a covering is this, that the woman is of the man and for the man (**11:8,9**).

(**11:11,12**) express the mutual equality of man and woman, as is said elsewhere, "In Christ Jesus there is neither male nor female; but we are all one" - \***Gal. 3:28**. Likewise, "the Church is the body of Christ, the fullness of Him that filleth all in all" - \*\***Eph. 1:23**.

The apostle also argues from nature, that the woman should be subject to the man. Study (**11:14,15**). Nature teaches that it is a shame for a man to have long hair; but long hair is a glory to the woman for her hair is given her for a covering. Some saints think that this covering of nature is sufficient as a religious covering; but the Holy Spirit means to teach us here that if a woman's long hair; but long hair is a glory to the natural and shows her reverence to her husband, and man's short hair expressed his lordship in the natural, how much more should woman have her head covered with a veil or bonnet in worship, thereby expressing the subjection of the Church to Christ.

We wonder how anyone can object to a woman praying or prophesying in public in the light of verse 5. It does not relieve the difficulty to say that Paul meant that women should pray or prophesy with other women only, for if there were no man present how could she express her subjection by wearing a covering? Furthermore, we know that Phillip had four daughters, which were prophetesses; it was announced by Joel and declared by Peter that in the power of the Spirit women should prophesy - \*\*\***Acts 2:16, 17**. "The Lord giveth the word; the women that publish the glad tidings are a great host" - \*\*\*\***Psa. 68:11**. The woman at Jacob's well evangelized a whole city (John 4) - type of woman evangelism for this age.

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**\*Galatians 3:28**

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

**\*\*Ephesians 1:23**

Which is his body, the fulness of him that filleth all in all.

**\*\*\*Acts 2:16, 17.**

<sup>16</sup> But this is that which was spoken by the prophet Joel; <sup>17</sup> And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

**\*\*\*\*Psa. 68:11.**

The Lord gave the word: great was the company of those that published it.

**11:16** But if any man seem to be contentious, we have no such custom, neither the churches of God.

How dare men rise up against such scripture statements and precedents? Sad is that the joy and usefulness of some sisters in Christ is shamefully curtailed; but good it is that some refuse to be hindered by carnal men (**11:16**).

The only caution concerning woman's ministry is that she shall not "teach nor usurp authority over the man but be in silence" - **\*I Tim. 2:12**. She is not ordained to be an apostle, or a ruler, or head. Her silence is not required as to teaching, or prophesying in subjection, but when she would assume authority, for example, "Jezebel which calleth herself a prophetess" (**\*\*Rev. 2:20**), whose attitude sets aside the Headship of Christ. Jezebel stands for Catholicism. The church, of which woman is the symbol, claims to be authority. Even among Protestants it is common to hear the bold assertion: "My church does not teach thus;" not once inquiring as to what the Bible teaches. What Paul would "not suffer," the pastor in Thyatira did suffer. Paul gave the needed warning; John gives the sharp rebuke. The church is not the head; Christ is the only Head. He alone is the Authority; hence, by divine ordination, the man is in the place of governor and instructor: but this cannot prevent Miriam (**\*\*\*Ex.15:20**) and Deborah (Judg. 4, 5) and Huldah (II Chron. 34) and Priscilla (**\*\*\*\*Acts 18:26** and **\*\*\*\*\*Rom. 16:3-5**) from fulfilling their several missions. Oh, for a balanced interpretation of God's word, "rightly dividing the word of truth" - the pure milk of the word for babes and strong meat for those of full age – **\*\*\*\*\*2 Tim. 2:15**.

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**\*I Timothy 2:12**

But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

**\*\*Revelation. 2:20**

Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

**\*\*\*Exodus 15:20**

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

**\*\*\*\*Acts 18:26**

And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

**\*\*\*\*\*Romans16:3-5**

<sup>3</sup> Greet Priscilla and Aquila my helpers in Christ Jesus: <sup>4</sup> Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. <sup>5</sup> Likewise greet the church that is in their house. Salute my well-beloved Epaenetus, who is the firstfruits of Achaia unto Christ.

**\*\*\*\*\*2 Timothy 2:15**

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

**11:17** Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

**11:18** For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

**11:19** For there must be also heresies among you, that they which are approved may be made manifest among you.

**11:20** When ye come together therefore into one place, this is not to eat the Lord's supper.

**11:21** For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

**11:22** What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? what shall I say to you? shall I praise you in this? I praise you not.

**11:23** For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread:

## **The Lord's Supper**

"The cup of blessing which we bless, is it not the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread (or loaf), one body; for we are all partakers of that One Bread" – (**I Cor. 10:16, 17**).

We have in hand a very interesting, profound and prolific subject, one which has been much abused, because it was not understood. I kindly request the fellowship of the study of this subject as plainly laid down in the Bible. Every point of difficulty concerning it should be made clear.

**First, The Title.** It is distinctly called "The Lord's Supper," because it was night when the Lord "took bread and the cup." The word "supper" is used by translators because this memorial was instituted in the evening (**11:20**). The Greek word means simply a meal, or the chief meal, and not necessarily the last meal of the day. There is nothing to indicate what time of day the Corinthian Church observed it, nor what time we should observe it. It cannot properly be called "an ordinance"; for the "law contained in ordinances" was nailed to the cross in Christ's death - **\*Eph. 2:15** and **\*\*Col. 2:14**. In chap 11:2, the word "ordinances" is "traditions" in the margin; that is, the things handed down by Paul. The identical same word is employed in **\*\*\*2 Thes. 2:15** and **\*\*\*\*2 Thes. 3:6**, where, in view of the advent of Jesus, saints are admonished to "stand fast and hold the traditions which ye have been taught, whether through a word or through an epistle of us, and to withdraw from every brother that walketh not after the tradition which he received of us." And the Lord's Supper was one of those traditions; "for I received from the Lord "that which also I delivered (or traditioned) unto you " (**11:23**). Because of not seeing the difference between the ordinances, or decrees of the old covenant and the traditions of the new covenant, honest souls have been confused; some supposing that they must observe seasons, keep the Jewish Sabbath, eat and drink according to the Mosaic law, etc., and others that they should not only put those aside, but water baptism and the Lord's Supper also.

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### **\*Ephesians 2:15**

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

### **\*\*Colossians 2:14**

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

### **\*\*\*2 Thessalonians 2:15**

Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

### **\*\*\*\*2 Thessalonians 3:6**

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

11:24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

Water baptism and the Lord's Supper may fittingly be termed "memorials;" the former bringing to remembrance our burial and resurrection with Christ, and the latter Christ's death for us. Comp. \*Lev. 2:2, \*\*Num. 5:15. He said: "This do in remembrance of Me" (11:24).

**Second, Its Reality.** "For I received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread, etc." – (11:23). Is the Lord's Supper Scriptural? Did the first Christians observe the memorial of breaking of bread in the assemblies? Did the apostle Paul really give instruction for its observance? We wonder how anyone could expect the answer "No" to these questions. Nevertheless, in spite of the plain utterance of chap. (11:17-34), saints actually say "NO," and have discarded both baptism and this precious memorial.

Because the Church of England became exceedingly formal and lifeless, imitated Rome in practicing infant baptism, and formally kept up the breaking of bread; the Friends, or Quakers, led by Geo. Fox, discarded them both. They termed them forms and ceremonies, or ordinances which they supposed to have been nailed to the cross. They failed to see the difference between old covenant shadows, which indeed passed away at Calvary (\*\*Col. 2:14-17), and new covenant remembrances, or memorials. Their pendulum swung too far to the other extreme. There are few believers today who hold this extreme view. Now without considering the motives that often lie hidden behind erroneous teachings and practices, let us look closely into this chapter.

**First, in chap. (10:16, 17),** we find that Paul and his co-workers blessed a certain cup and broke a certain loaf and asked if that was not the fellowship of the blood and body of Christ. And I ask: Did he not mean a real cup of wine and a real loaf of bread? For he immediately compares Israel's eating of the sacrifices as partaking of the altar.

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**\*Leviticus 2:2**

And he shall bring it to Aaron's sons the priests: and he shall take thereof his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD:

**\*\*Numbers 5:15**

Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

**\*\*\*Colossians 2:14-17**

<sup>14</sup> Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; <sup>15</sup> And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. <sup>16</sup> Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: <sup>17</sup> Which are a shadow of things to come; but the body is of Christ.

And he certainly refers to a real material eating and drinking when he contrasts "the Lord's table, and the table of devils" – (10:21). He shows that meat sold in shambles, or that has been offered to idols, is perfectly harmless: then finally and sweepingly concludes: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" - (10:31). This surely cannot be spiritualized away.

**11:23** For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread:

**11:24** And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

**11:25** After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

**11:26** For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

**Second, (11:23-26)** teach with unmistakable clearness and positiveness that the Lord's Supper was a real partaking of real material bread and wine. The apostle declares that he had before "delivered" something to the Assembly at Corinth, affirming that he had "received of the Lord that" something (11:23). And the Lord said to him: "This do ye, as oft as ye drink it, in remembrance of me" (11:25). The fact of Jesus taking the bread and cup that night is no secret revealed to Paul only; but the twelve witnessed it, as seen in Matt. 26, Mark 14, Luke 22 and John 13: but Paul assures us that he not only learned of it through the other apostles, but it was given to him as a direct commission from the Lord Himself, as truly as all the truth which was revealed to him. If four writers give detailed accounts of the institution of the Lord's Supper and John plainly intimates the same (John 13), how can it be discarded, or spiritualized, or treated lightly? Echo answers, "How?" If two whole chapters are here devoted to showing the nature, purpose, spirit and manner of this memorial, and severe reproofs are written against not observing it (\*I Thes. 2:15 and \*\*3:6), how dare we pass it by?

**Third, consider the deep, sweet meaning and purpose of the Lord's Supper.** "For as often as ye eat this bread and drink this cup, ye proclaim the Lord's death till He may come" (11:26). Brother just look at that. Does it not appeal to you? Do you not wish to announce the death of Him who died for you? Do you not wish to proclaim that He is coming again? Ah my friend, will you not swing your own reasoning under the tender dying request of your Lord? Do not say: "That is what I am doing every day. I am proclaiming Christ's death and His coming every day." No! No! Do not say that. Oh, this beautiful memorial! It looks back to Calvary with one eye and forward to the throne with the other. The cross demands the crown; the crown necessitates the cross. We feed on Him who was dead; we shall live with Him who is alive forevermore. We have mutual fellowship one with another in partaking of Christ, acknowledging His Headship and life, and our eternal cut-offness from the old creation and from the world around.

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**\*2 Thessalonians 2:15**

Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

**\*\*2 Thessalonians 3:6**

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

We unitedly and publicly declare that we have no fellowship with the flesh, with the world, nor with the devil. "Our fellowship is with the Father and with His Son Jesus Christ" - \***I John 1:3**.

Be it inquired as to the difference between water baptism and the Lord's Supper? We answer, this memorial reminds us of Jesus' death for us: baptism recalls our death with Him. The supper implies Jesus' resurrection: but baptism plainly symbolizes our resurrection together with His. We are baptized only once, because Jesus and we died only once and were raised only once: but we eat and drink the memorial often because He is alive forever, and we feed on Him continually. The Passover lamb was killed one night only; but Israel feasted on the unleavened bread, type of Christ's resurrection life, for seven days. We are baptized in the Name of the Lord Jesus, because He, the Man Anointed, died for us. Likewise, this remembrancer is not God's supper: but just as stated; "the Lord's Supper;" that is, Lord in the sense of Head or Bridegroom, not as God; even as chap (10:3) makes clear - "I would have you know that the Head of every man is the Anointed One; and the head of the woman is the man; and the Head of the Anointed One is GOD." Therefore, what high honor we confer upon our glorious Lord, or Head; how we rejoice His dear heart, when we keep adoringly the breaking of the bread; and how we enjoy mutual fellowship one with another in the Spirit, because we thus boldly confess our profound and inseparable union one with another, and that there is no individual partaking of the body and blood of the slain LAMB. The whole Church as one man acknowledges one all-sufficient sacrifice for all, and all-together as one man eat and drink the memorial, thus together feeding on Christ. Those who repudiate this last loving love-token of our departing Lord, grieve His heart and rob themselves of an in-expressible inward delight.

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**(Chapter 11 Scriptures KJV)**

<sup>27</sup> Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

<sup>28</sup> But let a man examine himself, and so let him eat of that bread, and drink of that cup.

<sup>29</sup> For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

<sup>30</sup> For this cause many are weak and sickly among you, and many sleep.

<sup>31</sup> For if we would judge ourselves, we should not be judged.

<sup>32</sup> But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

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The latest puzzle in this connection is this, that some believers accept water baptism, but reject the Lord's Supper. They treat the former as a literal requirement but attempt to spiritualize the latter.

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**\*I John 1:3**

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

In fact, that is outwardly acknowledging our death and resurrection with Christ, but not outwardly admitting His death for us, and that our life is dependent upon Him.

The one which is recorded only twice in the gospels (**\*Matt. 28:19** and **\*\*Mark 16:16**), and to be observed once by each individual as expressive of an individual relation to Christ, is punctually observed but the one which is mentioned in all the gospel records and delivered to us to be kept as perpetual memorial, not only expressive of our personal relationship to Christ, but much more, as expressive of a deeply united relationship with Him; this one is ignored. How can anyone accept the lesser, but repudiate the greater? The fullness of the purpose and meaning of the Lord's Supper certainly far exceeds that of water baptism. Paul wrote: "Christ sent me not to baptize, but to preach the Gospel;" (**1 Cor. 1:17**) but he never wrote thus of the Lord's memorial Supper. Let us then be imitators of him as he was of Christ.

**11:33** Wherefore, my brethren, when ye come together to eat, tarry one for another.

**11:34** And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

**Finally, The Manner.** "Wherefore, my brethren, when ye come together to eat, wait one for another; and if any man hunger, let him eat at home, that ye come not together unto condemnation" (**11:33, 34**).

Underneath all that the Apostle wrote concerning this memorial feast, lies the great truth launched in the first chapter of this epistle and made to sail with flying colors throughout it - viz; THE ONENESS OF CHRIST. This is the burden of the first sixteen verses of chapter eleven. The accusation of "divisions among you" (**11:18**) has for its root the opposition of this truth. There were some who made Peter their head, some Apollos, and some even Paul – (**Chap. 1:10-18 and 2:3-5**). Of course, if a woman attempts to recognize more husbands than one, there will be trouble; but that is just what a body of saints do when they do not hold Christ only as their one and only Head. This results in "heresies, or sects," elsewhere termed "sects of perdition" (**\*\*\*II Pet. 2:1**), which breaks the fellowship of the body as a whole. But God allows this "that they which are approved," that is, those who hold Christ as the Head and themselves as all members of the one body, "may be made manifest among you"(**11:19**). Furthermore, these instructions are given to comfort the approved ones and to reprove and correct the erring ones. How we should praise God for the lucid teaching and faithfulness of the apostle Paul.

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**\*Matt. 28:19**

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

**\*\*Mark 16:16**

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

**\*\*\* II Peter 2:1**

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

This spirit of division and selfishness became more rampant when the assembly met for the breaking of bread. If anywhere, people show their carnality, it is in eating and drinking. The Spirit rightly calls them "gluttons," saying that they "make a god of their belly" - **\*Philp. 3:19**. Shame that such a charge must ever be brought against saints. And more strange that saints would show their carnal greed at "the Lord's Table." But so, they did.

"Therefore when ye come together in one place; it is not the Lord's supper to eat; for each one his own supper takes first in eating, and (hence) one is hungry and another satiated" – **(11: 20, 21)**. The language of these two chapters indicates that those saints brought more than simply a small quantity of bread and of wine; that there was an attempt to imitate the Passover feast. Else how could some of them make a meal of what was there, and even overeat? If there were more loaves than one, they were to be regarded as "one loaf," even as all the lambs of the tents of Israel were regarded as "IT," or one lamb, pointing to "the Lamb of God." They were instructed to "kill IT," and "eat IT"- **\*\*Ex. 12:6-9**.

Note now that there is no reproof for eating and drinking as if it were a feast unto the Lord; but they are reprov'd for gratifying their fleshly appetites without even considering that others may be hungry. The house of God, the Lord's Table, was no place for such. Simply means this: By your not waiting one for another, you show that you do not come together to enjoy mutual fellowship in the Spirit over the Lord's Body, but to fill your stomachs. Hence, Paul searchingly inquires, "What? have ye not houses to eat and to drink in? or despise ye the Church of God, and put to shame them that are poor?" **(11:22)**. He steadfastly insists that the Church of God is ONE, and that the poor have an equal place in this oneness. Their conduct divided the Body of Christ, making some more worthy than others. It argued that Jesus died for individuals, and not for all the Church as one. They became "guilty of the body and blood of the Lord." Therefore they "ate and drank unworthily," because they came not in the merit of Christ alone **(11:27)**. If they had, they would have "discerned the Lord's Body," that it is "ONE BODY," each member being as worthy as the other **(11:29)**. If Christ is our merit, our worthiness, there can be no distinction.

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**\*Philippians 3:19**

Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

**\*\*Exodus 12:6-9**

<sup>6</sup> And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. <sup>7</sup> And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. <sup>8</sup> And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. <sup>9</sup> Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

"We are all one in Christ Jesus." When saints see this glorious truth with the eye of the heart, they gladly "wait one for another," and one on another, never seeking their own, but the other's good -- Chap. (10:24). They will seek the Lord's Table, to sup in mutual communion with all saints; and frankly and freely and frequently symbolize the oneness of God's people and their oneness with Him. Of course, they will live this unselfish life daily, "looking on the things of others," as always members of Christ's one blessed Body, the Church – \*Philp. 2:4. To live six selfish days in view of one symbolic hour of unselfishness is unthinkable. But do not some live that way? Reader may it not be so with us.

QUERY. Is not the above selfish, physical feasting a symbol of a worse religious feasting in our midst today? And have not some staggered at this and lost respect for the Lord's Table because of such religious selfishness? We hear of "closed communion," so-called. But do we read of such in the Book as approved of God? Some gather with saints in open communion, so to speak, but in a "closed-communion" spirit. They say: "I will not break bread, if he does." It may not even be expressed outwardly in words or conduct; but if you do not see your brother in Christ, as accepted in Christ, you are bringing this spirit of division into the meeting. You are saying: "I am worthy to feast; but he is not." Let us bear in mind that the condemnation heaped upon communicants is, that they do one thing -- break the oneness of the Body of Christ, however that may be done. It is thus that saints "eat and drink judgment to themselves" (11:29). It is those that are "weak and sickly among you, and many sleep" (11:30). The maintenance of the oneness of the saints insures physical and spiritual strength and health and is a positive preventative against spiritual decay and premature physical death. They who hold this oneness, "scrutinize themselves that they may not be judged."

Therefore, as all Israel as ONE man offered one sacrifice, as if all were guilty of the same sin; and then they ate as one, of all those lambs as one lamb, and of the unleavened bread as of one loaf; so let us eat and drink the Lord's Supper as one people, nay as one body feeding upon one life, and live every day leaning upon one Staff. God's Word and counting upon the sufficiency and efficiency of one Man, the Man in the glory for us, and entertaining one blessed hope, the sure coming of our heavenly Bridegroom: "for as oft as ye eat this bread and drink this cup, ye do announce the Lord's death till He may come" (11:26).

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**\*Philippians 2:4**

Look not every man on his own things, but every man also on the things of others.

## FIFTH DIVISION

### The Assembly's Equipment

#### I Cor. 12 to 14

These 3 chapters must be studied together to get a full, clear grasp of the truth they contain. They are closely related. Therefore, read them through again and again side by side. Become familiar with them. They constitute a very important portion of New Creation doctrine.

#### The Gifts Distributed

The first three verses of chapter (12:1-3) indicate that there are satanic spirituals and divine spirituals. In ch. (2:13) the Apostle is "comparing spirituals with spirituals;" and in chap. (3:1) he contrasts "spirituals" with "carnals." In ch. (14:1) he exhorts you to "earnestly desire the spirituals," but "that ye may excel to the edifying of the Church" – (14:12). (See 14:37.) "Spiritual wickedness" in \*Eph. 6:12 is literally "the spirituals of the wickedness." These are typified by Egyptian magicians - \*\*Ex. 7:11, 12 and \*\*\*Ex. 8:7. See also \*\*\*\*Acts 8:9-11 and \*\*\*\*\*Acts 16:16 and \*\*\*\*\*Acts 19:13-16, concerning Simon the sorcerer, the divination damsel and the "vagabond Jews, exorcists." Theosophy, Spiritism, Christian Science and all occult religions of our day are "the spirituals of the wickedness," polished, refined and reaching their highest form of development. They will climax in the anti-Christ and his satanic body even as the divine spirituals will climax in Christ and His perfected Body.

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#### \*Ephesians 6:12

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

#### \*\*Exodus 7:11

Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

#### \*\*\*Exodus 8:7

And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

#### \*\*\*\*Acts 8:9-11

<sup>9</sup> But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: <sup>10</sup> To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. <sup>11</sup> And to him they had regard, because that of long time he had bewitched them with sorceries.

#### \*\*\*\*\*Acts 16:16

And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

#### \*\*\*\*\*Acts 19:13-16

<sup>13</sup> Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the LORD Jesus, saying, We adjure you by Jesus whom Paul preacheth. <sup>14</sup> And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. <sup>15</sup> And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? <sup>16</sup> And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

## **Chapter 12**

**12:1** Now concerning spiritual gifts, brethren, I would not have you ignorant.

**12:2** Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

**12:3** Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

**12:4** Now there are diversities of gifts, but the same Spirit.

**12:5** And there are differences of administrations, but the same Lord.

**12:6** And there are diversities of operations, but it is the same God which worketh all in all.

Hence, verse **(12:3)** contrasts with verse **(12:2)**. As in the natural, a man was carried away and led into idolatry by evil spirits (**Ch. 10:20, 21**, and **\*Acts 17:22**, R. V.); so in Christ, a man carried away and led by the Holy Spirit cannot call Jesus accursed; even as no man in the natural can say that Jesus is his Lord. For "the carnal mind is enmity against God" - **\*\*Rom. 8:7**. It rejects the Lordship of Jesus Christ, which is the distinguishing mark of divine spirituals. Contrast - **\*\*\*Ex. 5:2** with **\*\*\*\*Acts 2:13** and **\*\*\*\*\*I Pet. 3:13**, R. V.

In vs. **(12:4-6)**, the triune God is seen operating and controlling the divine spirituals, through the various ministries of the Lord as Head and through the various gifts of the Spirit as Distributor. The gifts of the Spirit – **(12:7-11)**. "God hath set some in the Church; first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of hearings, supports, governments, kinds of tongues" **(12:28)**. Here it is declared that the gifts and offices have been permanently placed in the Assembly. This is also proven by allusion to the members, which "God set in our natural body as it hath pleased Him" **(12:18)**. If our natural members and their functions are to continue with us throughout life, should not the gifts and offices of Christ's Church, which is His Body, continue throughout its earthly career? Shall the symbol be more permanent and perfect than the great spiritual organism thus symbolized? If one member of our natural body is wanting, the body is considered mutilated and deficient. How then about the Assembly of God? Chapter 1:7 announces that there is a provision "that ye come behind in no gift." And **(12:13)** of this chapter, indicates the time and process of that provision. "In one Spirit were we all baptized into one body, whether Jews or Gentiles, bond or free. All Jewish and Gentile believers, typified by the "two wave loaves" (**\*\*\*\*\*Lev. 23:17**), were sovereignly and provisionally baptized into "one body" on the day of Pentecost.

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### **\*Acts 17:22**

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

### **\*\*Romans 8:7**

Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

### **\*\*\*Exodus 5:2**

And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

### **\*\*\*\*Acts 2:13**

Others mocking said, These men are full of new wine.

### **\*\*\*\*\*I Peter 3:13**

And who is he that will harm you, if ye be followers of that which is good?

### **\*\*\*\*\*Leviticus 23:17**

Ye shall bring out of your habitations two wave loaves of two tenth deals; they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD.

There is only "one loaf" now (Ch. **10:16, 17**, R. V.), as there was but one baptism. Therefore, we never read of another baptism in the Spirit The "one baptism" of **\*Eph. 4:5** refers to Pentecost. The Gentiles were included in that, though in actual experience it was about ten years later - **\*\*Acts 10:47**. As in this case, so elsewhere, the Spirit "fell on them;" they were "filled with the Holy Spirit;" they "received the Holy Spirit" - **\*\*\*Acts 8:15**, **\*\*\*\*Acts 9:17** and **\*\*\*\*\*Acts 19:2**. The individual experience is called an "anointing." "God anointed Jesus" (**\*\*\*\*\*Acts 10:38**); and so "He hath anointed us" - **\*\*\*\*\*2 Cor. 1:21**. John wrote later of "the anointing which ye have received" - **\*\*\*\*\*1 John 2:27**.

Now, when the Holy Spirit came at Pentecost, He brought all the assembly gifts and offices with Him and instituted the Assembly. If He is here in the Church of Christ today, then all the gifts and functions of the Church must be here also. She is Christ's Body. And just as truly as our natural body is deficient if one member is missing, so is the Assembly deficient as to her career on earth, if any of her functions are missing.

"Childish things" (Ch. **13:11**) does not mean tongues, prophecy or knowledge. Chapter **14:19, 20** show that Paul had reference to the childish use of the gifts. "Be not children in understanding; howbeit in malice be ye babes, but in understanding be full grown." He does not say that the gifts have ceased; but they shall cease and be done away when that which is perfect is come.

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**\*Ephesians 4:5**

One Lord, one faith, one baptism,

**\*\*Acts 10:47**

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

**\*\*\*Acts 8:15**

Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

**\*\*\*\*Acts 9:17**

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

**\*\*\*\*\*Acts 19:2**

He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

**\*\*\*\*\*Acts 10:38**

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

**\*\*\*\*\*2 Corinthians 1:21**

Now he which stablisheth us with you in Christ, and hath anointed us, is God;

**\*\*\*\*\*1 John 2:27**

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

12:7 But the manifestation of the Spirit is given to every man to profit withal.

"The path of the just shineth more and more unto the perfect day" - \***Prov. 4:18**. Has that day yet come? Had Paul reached it. No! He declares plainly: "Not as though I had already attained, either were already perfect" - \*\***Phil. 3:12**. When will we reach it. When God shall "present us without fault before the presence of His glory with exceeding great joy" - \*\*\***Jude 1:24**. Till then, all the gifts and offices continue in the Church.

Note exactly the Apostle's language. "Now," since "I became a man," and "put away childish things; now we see through a glass darkly and know in part; but then, face to face, and as I am known" - Chap. **3:10-12**. He exhorts plainly to "covet earnestly the best gifts," "covet earnestly the spirituals" (Ch. **14:1**), "covet earnestly to prophecy, and forbid not to speak with tongues" - Chap. **14:39**. Then he gives a sweeping endorsement from personal experience: "I thank my God more than all of you, speaking in tongues" - Ch. **14:18**, Gr.

**THE GIFTS ARE DISTINCTLY** called severally "the manifestation of the Spirit" - Ch. (**12:7**). How, then, shall we have such a manifestation without a gift of the Spirit? Or, do some saints not want His manifestation? Or, do they want only such manifestation? Or, do they want only such manifestation as they deem wise? Just as consistently let me pluck out your eyes and cut off your arm and clog up your brain and thus stop some manifestation of your natural body. That is what people do who decry the gifts and offices as God set them in His glorious Assembly, the Body of Christ.

The gifts are "divided to every man severally as He, the Spirit, will" – (**12:11**). "As He will" proves the sovereignty of God here. Just as He set the members in our natural body "as it pleased Him," (**12:18**) so in the spiritual body. God has already set them, but we are to covet them for His glory; then the Spirit will manifest Himself through them. Can there be any room to glory in having a gift? "What hast thou that thou hast not received?" - Ch. **4:7**.

"The manifestation of the Spirit." That is what each gift is called. Generally, people think that shakings, shootings and prostrations are the manifestations of the Spirit. That is not correct. Those are only incidental and secondary. There is often an unnecessary waste of energy because of ignorance. Every motion, operation and manifestation of the Spirit is "to profit" and "edify all" (**12:7**).

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**\*Proverbs 4:18**

But the path of the just is as the shining light, that shineth more and more unto the perfect day.

**\*\*Philippians 3:12**

Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

**\*\*\*Jude 1:24**

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

12:8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

Now when saints feel like shouting and jumping, usually if they conserve that inward power and yield their brain and voice to the Spirit, presently He will cause them to speak to edification, either in a tongue, or in their own native language. The speaker himself, or some other may have the interpretation of the strange tongue. There is much shouting and speaking in tongues because of the good feelings they bring. That is a waste of time and energy. God wants us to "bring every thought into captivity to Christ," (\*2 Cor. 10:5) and yield every member and emotion to Him for use to the edification of the Assembly. Or this otherwise waste-energy may sometimes be suddenly turned into a torrent of intercessory prayer. "The Spirit maketh intercession for the saints" - \*\*Rom. 8:26, 27.

### GIFTS SEVERALLY CONSIDERED

1. "A word of wisdom," "a word of knowledge" – (12:8). These are possible because the Holy Spirit is "the Spirit of wisdom and knowledge" - \*\*\*Isa. 11:2. These two are at the head of the list, evidently to guard, guide and control all the others. There is too often a sad, reckless rushing past them to the other seven. Now the Spirit does not give us either "a word of wisdom, or of knowledge" in fullness, except we obtain a knowledge of God's Word wisely learned. Ignorance and lack here are why so many prophecies, messages in tongues and interpretations have not proven true. Honest souls get impressions, think them to be words of wisdom or knowledge, or revelations and give them out as such; but they fall powerless upon the hearers (at least upon those who know the Word), and soon come to naught.

Jesus and all the apostles and New Testament workers and writers spoke words of wisdom and knowledge as "moved by the Holy Spirit," (\*\*\*\*2 Pet. 1:21) but by constantly referring to and quoting from the Old Testament. Again, and again they said, "As it is written." Half of Peter's first message under the anointing with the Spirit was quoted from Joel, the Psalms and Zechariah - Acts 2.

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\*2 Corinthians 10:5

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

\*\*Romans 8:26, 27

<sup>26</sup> Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. <sup>27</sup> And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

\*\*\*Isaiah 11:2

And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

\*\*\*\*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.

12:9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

Jesus said, "When they deliver you up, it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you" - \***Matt. 10:19, 20**. But note the fulfillment of that word in Acts 4:1-11. The apostles being arrested, "Peter, filled with the Spirit," exclaimed, "This is the Stone which was set at naught of you builders, which is become the Head of the corner," (\*\***Acts 4:11**) thus referring their adversaries back to the Old Testament declarations: And so all through the Acts, the word of wisdom and knowledge given was always based upon knowledge previously obtained. You may have the Holy Spirit, have an experience, be filled with enthusiasm, and speak much and fluently, and yet not speak "a word of wisdom, or knowledge." Dear Student, look well to this. Knowledge and wisdom come by diligent search of what God has written. The use of them depends upon your holding them subject to the Spirit's control.

**2. "Faith to a different one" – (12:9).** This faith is a gift for some particular case, or event. Or it may be continuous along some certain line of service. The gift of faith may hold the assembly together continually. It may obtain victory for a service. It may precipitate a revival, hold a difficult case of healing, or hold the enemy in abeyance for some troubled soul, or for an assembly. "It is by the Spirit as He will." Joshua's successorship to Moses and Paul's apostleship to the Gentiles are examples of a continuous gift of faith. George Muller's life work is a present-day example of a continuous gift of faith. Joshua's faith to stop the sun and Paul's raising Eutychus to life at Troas are examples of a gift of faith for a particular case. They did not continue stopping the sun and raising the dead, however. **3. "To another gifts of healings" – (12:9).** "In Him (Christ) all the fullness was pleased to dwell" - Col. 1:10. Hence, all the gifts were in Him. As the coming King, He gave the twelve power to heal the sick and work miracles (dynamics) - Matt. 10:8 and Mark 6:13. At the close of His ministry here, Jesus gave them a larger commission, naming five signs that should follow to confirm the Word - \*\*\***Mark 16:17-20**.

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**\*Matthew 10:19, 20**

<sup>19</sup> But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. <sup>20</sup> For it is not ye that speak, but the Spirit of your Father which speaketh in you.

**\*\*Acts 4:11**

This is the stone which was set at naught of you builders, which is become the head of the corner.

**\*\*\*Mark 10:16:17-20**

<sup>17</sup> And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; <sup>18</sup> They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. <sup>19</sup> So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. <sup>20</sup> And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.

**12:10** To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

Amen.

That was especially for the Kingdom. When the King was rejected, the Holy Spirit having come, the above two gifts - healings and miracles - were transmitted to the Assembly and others also were introduced. The Spirit brought the full equipment for the Church. According to **\*James 5:14, 15**, "the elders of the Assembly" are expected to possess the "gifts of healings." Carefully compare **\*\*Mark 6:13**. This need not preclude others from having them. It is always "as He, the Spirit, will." We must not expect too much from such elders. "Let your expectation be from the Lord" There can only be with them "the proportion of faith" (**\*\*\*Rom. 12:6**) according to the faith of the sick one. Mark this well. This was the experience of Jesus who, in His own country, "did not many mighty works, because of their unbelief" - **\*\*\*\*Matt. 13:58**. And when Paul saw that the lame man "had faith to be healed, he said, Stand upright on thy feet" - **\*\*\*\*\*Acts 14:9, 10**. Why did the Apostle leave. "Trophimus at Miletum sick" - **\*\*\*\*\*I Tim. 4:20**? The Lord had some lessons for him that could be learned in no other way. Furthermore, the trial and development of faith, which come with the delayed answer, are worth more to God and to us than the answer itself. The gifts of healings would be more manifest and potent in some assemblies if the saints had not such unscriptural notions about them and were really expecting them.

**4. "The working of miracles" – (12:10).** The literal rendering is "working of powers, or dynamics." The word miracle" is translated "mighty work" (**\*\*\*\*\*Mark 6:5**), "mighty deeds" (II Cor. 12:12), and

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**\*James 5:14,15**

<sup>14</sup>Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:<sup>15</sup> And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

**\*\*Mark 6:13**

And they cast out many devils, and anointed with oil many that were sick, and healed them.

**\*\*\*Roman 12:6**

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

**\*\*\*\*Matthew 13:58**

And he did not many mighty works there because of their unbelief.

**\*\*\*\*\*Acts 14:9,10**

<sup>9</sup>The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,<sup>10</sup> Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

**\*\*\*\*\*I Timothy 4:20**

Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

**\*\*\*\*\*Mark 6:5**

And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

**\*\*\*\*\*II Corinthians 12:12**

Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

"miracles" - \*Acts 2:22 and \*\*Acts 8:13 and \*\*\*Heb. 2:4.

In the last three references, it is associated with and distinguished from "signs and wonders." \*\*\*\*Acts 8:7, 13 with \*\*\*\*\*Mark 9:38, 39, shows that casting out demons is termed a miracle, or work of power. And "God wrought extraordinary dynamics through the hands of Paul," (\*\*\*\*\*Acts 19:11) in healing the sick and casting out demons by aprons and handkerchiefs being brought from his skin and laid upon them. Nothing is said about anointing with oil here. In most instances, the word miracle in the A. V. should be sign as in the R. V. Every healing and miracle are a sign; but not every healing is called a miracle, though everyone is miraculous in the sense of being supernatural.

The purpose of hearings, signs and miracles are to "confirm the Word" (\*\*\*\*\*Mark 16:20 and \*\*\*\*\*Heb. 2:4), show forth the glory of Christ (\*\*\*\*\*John 2:11) and that men may believe \*\*\*\*\*Acts 8:6, 7. How illogical and unscriptural then, to attempt

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\*Acts 2:22

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

\*\*Acts 8:13

Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

\*\*\*Hebrews 2:4

God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

\*\*\*\*Acts 8:7, 13

<sup>7</sup> For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. <sup>13</sup> Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

\*\*\*\*\*Mark 9:38, 39

<sup>38</sup> And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us. <sup>39</sup> But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

\*\*\*\*\*Acts 19:11

And God wrought special miracles by the hands of Paul:

\*\*\*\*\*Mark 16:20

And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

\*\*\*\*\*Hebrews 2:4

God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

\*\*\*\*\*John 2:11

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

\*\*\*\*\*Acts 8:6, 7

<sup>6</sup> And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. <sup>7</sup> For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies,

and that were lame, were healed.

to keep these gifts out of the Church. How foolish to cry, "The age of miracles is passed." Miracles, or works of power, seem to have been less frequent locally. They followed chiefly with the ministry of apostles and evangelists. Healings with them also, but being more needed locally, they come more constantly under the ministry of pastors and elders than do miracles.

**5. "Prophecy" – (12:10).** This word literally means, "speaking for another." In Ch. **14:3**, it is defined as speaking to "edification and exhortation and comfort." What a splendid definition! Therefore, telling past events is as much prophecy as foretelling future events. The Old Testament prophets always combined the two, declaring what God had done and what He would do. This is bestowed upon some as a permanent gift. But one who has not the gift, may utter a prophecy on some special occasion. "Is Saul also among the prophets? - \***I Sam. 1:24**. Apostles and evangelists of necessity had this gift. Be it ever understood that prophecy is always based upon, and in full accord with the written Word of God. Any prophecy, or revelation super-added to the Bible is spurious and devilish and has the curse of God pronounced upon it - \*\***Rev. 22:18**. This gift is also conferred on the sisters. The evangelist Philip had four daughters, virgins, which did prophesy" - \*\*\***Acts 21:9**. Paul writes to "every woman that prayeth, or prophesieth" - **I Cor. 11:5**. "The Lord gave the Word and the company of women that published it was a great host" - \*\*\*\***Psa. 68:11**. Preaching and teaching are prophesying.

**6. "Discerning of spirits" – (12:10).** This means just what it says. What many people call "discernment" is simply criticism, or misjudgment, springing from ignorance, or envy, or self-seeking. This gift is a divine instinct, or intuition, a "quickscent" by the Spirit - \*\*\*\*\***Isa. 11:3**. It is bestowed upon some for the protection of the Assembly, or cause of God. As with the other gifts, it is not the possession of everyone. For this reason, John says, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world" - I John 4:1.

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**\*I Samuel 1:24**

And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young.

**\*\*Revelation 22:18**

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

**\*\*\*Acts 21:9**

And the same man had four daughters, virgins, which did prophesy.

**\*\*\*\*Psalms 68:11**

The Lord gave the word: great was the company of those that published it.

**\*\*\*\*\*Isaiah 11:3**

**12:11** But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.  
**12:12** For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

**12:13** For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.  
**12:14** For the body is not one member, but many.

And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

One who has not the gift of discernment must try or prove strangers. It is not safe to accept everyone who claims to be a Christian, or a prophet of God. The gift of tongues and interpretation will be considered in the study of chapter 14.

### UNITY OF CHRIST ILLUSTRATED

"For as the body is one and has many members, and all the members of that one body, being many, are one body; so also is Christ" – (12:12). "For as we have many members in one body and all the members have not the same office; so we being many, are one body in Christ and every one members one of another" - Rom. 12:4, 5.

This phrase, "So also is Christ," is a profound statement (12:12). That former saying, "He that is joined to the Lord is one Spirit" (Ch. 6:17) shows our personal union with Christ. But these words announce the oneness of the whole Church with Christ and declare Him and Her inseparably to be the Christ in mystery. Literally, "So also is the Anointed One." "The Assembly is His body, the fullness of Him" - \*Eph. 1:22, 23. This is how God regards the entire Church - "one body in Christ." Because "in one Spirit we all into one body were baptized." That occurred on the day of Pentecost. That was the "one baptism" - \*\*Eph. 4:5. Hence, we do not read of another baptism. God constituted all believers, whether Jews or Gentiles, "one body;" He made "the two wave loaves" (Lev. 23) "one loaf" - I Cor. 10:17. With Christ, the Assembly is one. That baptism was His sovereign provisional act at Pentecost. And that was experience to those only who were there, because they received the gift of the Spirit. "And have been all made to drink into one Spirit" (12:13) Literally, "were all given to drink," or "were watered" as in Ch. 3:6 or irrigated. God "poured out His Spirit," or irrigated "all flesh," as He had promised; but only those who personally receive the Spirit come into the fellowship of the oneness and into the power and joy of the watering (12:14). The farmer waters his cattle; but only those that drink derive any benefit. The baptism and watering were God's part. They were sovereign, once for all, and independent of our attitude. But the drinking is our part. It is personal. Hence, the question: "Have ye received the Holy Spirit since ye believed?" - \*\*\*Acts 19:2. When we drink, we receive the Spirit. We do not receive the baptism. (See our tract, "The Holy Spirit.")

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\* Ephesians 1:22, 23

<sup>22</sup> And hath put all things under his feet, and gave him to be the head over all things to the church, <sup>23</sup> Which is his body, the fulness of him that filleth all in all.

\*\*Ephesians 4:5

One Lord, one faith, one baptism,

\*\*\*Acts 19:2

**12:15** If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

**12:16** And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

**12:21** And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

**12:22** Nay, much more those members of the body, which seem to be more feeble, are necessary:

**12:23** And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

**12:24** For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked.

**12:27** Now ye are the body of Christ, and members in particular.

He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

Verses **(12:15,16)** refer to believers who are tempted with discouragement because they have a lower, or less prominent place in the body. They are none the less members. They are not responsible for being such members, for "God set them in the body as it hath pleased Him" – **(12:18)**.

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**(Chapter 12 Scriptures KJV)**

<sup>17</sup> If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

<sup>18</sup> But now hath God set the members every one of them in the body, as it hath pleased him.

<sup>19</sup> And if they were all one member, where were the body?

<sup>20</sup> But now are they many members, yet but one body

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**(12:21-24)** continue the comparison, showing that the stronger, more honored, more comely members, as "the eye," or "the head," cannot glory in being what and where they are **(12:21)**. Nor can they speak flippantly, or domineeringly of less honored members. "Our comely members have no need" **(12:24)**. We never dress up, beautify, or cover up the eye, or nose. God gave them "more abundant honor," by giving them a prominent place, though they be delicate, tender, sensitive **(12:23)**. But how painstaking we are with the hands and especially the uncomely feet. Others "seem to be more feeble." But they are necessary. And some, "we think to be less honorable, and uncomely."

"The members have the same care one for another." The eye sees; the nose scents; the ear hears; the hand gathers; all for the body "to profit withal" – **(12:7)**. The feet carry the body; the heart gives it life; the head gives it wisdom.

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**(Chapter 12 Scriptures KJV)**

<sup>25</sup> That there should be no schism in the body; but that the members should have the same care one for another.

<sup>26</sup> And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

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"Now ye are a body of Christ, and members in particular" – **(12:27)**. That was said to the Assembly in Corinth. But this is God's voice to each Assembly, as is indicated by Rom. 12 and Eph. 4, each local assembly representing the whole Church, "the Assembly of first-born ones, registered in heaven" - **\*Heb. 12:23**.

"Ye are members." "All members have not the same office;" "having then gifts differing" - **\*\*Rom. 12:4, 6**.

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**\* Hebrews 12:23**

To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

**\*\*Romans 12:4,6**

**12:28** And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

<sup>4</sup>For as we have many members in one body, and all members have not the same office: <sup>6</sup>Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

Study these three statements together. In the Church the officers, such as apostles, prophets, helps, and the gifts are not the members. Some members have offices, or gifts. Some may have more than one. One member may have the offices of apostle, prophet and elder, as, e. g., Peter - \***I Pet. 1:1** and \*\***I Pet. 5:1**, with Acts 2. He also had the gifts of wisdom and knowledge, and the gifts of hearings and dynamics.

Doubtless, apostles and evangelists possessed all the gifts, since it was their mission to fell the forests and break up the soil, found assemblies and foster them, "plant, water and build." Local elders, shepherds, or overseers (\*\***Acts 20:28**), may not have the gifts of dynamics, but that of hearings, because they are more constantly needed - \*\*\*\***Jas. 5:14**.

"According to the proportion of faith" - \*\*\*\*\***Rom. 12:6**. This is an important phase of the truth. The gifts and offices are according to God's sovereign grace. But the healthful and useful exercise of them is according to the proportion of faith. You cannot have faith to speak "a word of wisdom, or knowledge," simply because the need seems great. Paul did not have faith till after "many days" to rout the demon from the damsel - \*\*\*\*\***Acts 16:18**. And when "he saw the lame man had faith to be healed," he bid him arise - \*\*\*\*\***Acts 14:9**. "The proportion of faith" requisite, therefore, for each specific occasion depends either upon the faith of the people, or the sovereign will of God, or upon both.

#### **Offices in the Assembly**

"And God did set (permanently place) certain (gifts and offices) in the assembly: primarily, apostles; secondly, prophets; thirdly, teachers; then dynamics; then gifts of healings, supports, governments, kinds of tongues" (**12:28**).

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#### **\*I Peter 1:1**

Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

#### **\*\*I Peter 5:1**

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

#### **\*\*\*Acts 20:28**

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

#### **\*\*\*\*James 5:14**

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

#### **\*\*\*\*\*Romans 12:6**

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

#### **\*\*\*\*\*Acts 16:18**

And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

\*\*\*\*\*Acts 14:9

The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed

In \*Ephesians 4:11, which was written five years later, we find two other offices mentioned, viz., "evangelists" and "pastors."

The words "first," "secondly" and "then" do not refer to time, but to relative value. God set them all in the Body at once. But the office of apostle is most important and has more authority (12:28).

Hence, in New Testament history, it is always to the front. The offices and gifts of prophecy and teaching come next, because an apostle is of necessity a prophet and teacher. The superior importance of these first named is proven by Eph. 4:11, where we have recorded the five offices especially needed "for the perfecting of the saints," viz.: apostles prophets, evangelists, pastors and teachers." Man has eliminated most of these gifts and offices, leaving those only that suited his fancy, unbelief, or convenience. Hence, how mutilated the Body of Christ appears.

The office of apostle has been entirely cut out. It is declared by Bible expositors that the twelve apostles and Barnabas and Paul were the only apostles; and that the apostolic office ceased with them. But the Word itself contradicts all this. Paul writes of "Epaphroditus, your apostle" (\*\*Phil. 2:25 R. V. marg), and of "the apostles of the churches" -\*\*\*II Cor. 8:23 R. V. marg. In the Greek, this word "messenger" is the very word elsewhere translated "apostle." Now if seeing the Lord is the great distinguishing mark of an apostle, as is claimed, pray tell when did those "messengers," or Epaphroditus see Him? And what are "the signs of an apostle," but "authority over all the power of the enemy" - "demons, serpents and scorpions" and "all manner of sickness and disease?" - \*\*\*\*II Cor. 12:12. Did not the "other seventy" have this authority? - \*\*\*\*\*Luke 10: 17-19.

A patient study of the use of the word apostle will remove the vagueness and strained views that men have about the office.

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\*Ephesians 4:11

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

\*\*Philippians 2:25

Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

\*\*\*II Corinthians 8:23

Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.

\*\*\*\*II Corinthians 12:12

Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

\*\*\*\*\*Luke 10: 17-19

<sup>17</sup> And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. <sup>18</sup> And he said unto them, I beheld Satan as lightning fall from heaven. <sup>19</sup> Behold, I give unto you power to tread on serpents and scorpions, and

over all the power of the enemy: and nothing shall by any means hurt you.

In **\*Matt. 10:5**, we read: "These twelve Jesus sent forth." In **\*\*Mark 3:14**, He "appointed twelve that they might be with Him and that He might send them to preach, etc." In **\*\*\*Luke 10:1, 3**, He "appointed other seventy also and sent them two and two." The verbs above, "sent forth," "might send" and "sent" are exactly the same Greek word from which comes the noun "apostle." That is the word apostle means one sent away, or literally, apostled. Accordingly, Barnabas and Saul were not termed apostles (**\*\*\*\*Acts 14:14**) till after they were chosen from among the "prophets and teachers in Antioch" and separated and sent unto the work to which the Spirit called them - **\*\*\*\*\*Acts 13:1-4**. Mark this well. Those men had the gifts of prophecy and teaching. "There were in the church that was at Antioch certain prophets and teachers, as Barnabas and Saul." Now they are called to the widest field and most responsible office.

There is a difference between "the twelve apostles of the Lamb" (**\*\*\*\*\*Rev. 21:14**) and "the apostles of the churches" - **\*\*\*\*\*II Cor. 8:23**. The former pertain especially to the kingdom, and the latter - Paul, Barnabus, Epaphroditus and others - to the Church. The seventy of Luke 10 were strictly speaking apostles, for Luke says: "The Lord sent, or apostled other seventy also."

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**\*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:

**\*\*Mark 3:14**

And he ordained twelve, that they should be with him, and that he might send them forth to preach,

**\*\*\*Luke 10:1, 3**

<sup>1</sup> After these things the LORD appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. <sup>3</sup> Go your ways: behold, I send you forth as lambs among wolves.

**\*\*\*\*Acts 14:14**

Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

**\*\*\*\*\*Acts 13:1-4**

<sup>1</sup> Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. <sup>2</sup> As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. <sup>3</sup> And when they had fasted and prayed, and laid their hands on them, they sent them away. <sup>4</sup> So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

**\*\*\*\*\*Revelation 21:14**

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

**\*\*\*\*\*II Corinthians 8:23**

Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or

**12:29** Are all apostles? are all prophets? are all teachers? are all workers of miracles?

**12:30** Have all the gifts of healing? do all speak with tongues? do all interpret?

our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.

Jesus' words of commission to them was, "Go your ways; behold, I send you forth (or apostle you) as lambs among wolves." They also had the "signs of an apostle" - \***II Cor. 12:12**.

### **Authority of Apostles**

The twelve for the Kingdom of God, and Paul for the Assembly of Christ had authority and power not delegated to others. In the Church, Paul had authority over evangelists, and evangelists have authority over elders. (**12:29,30**). Paul left Titus "in Crete to set in order the things that are wanting and ordain elders in every city" - \*\***Tit. 1:5**. And his letters to Timothy prove this authority. The twelve were in a position above the seventy. They raised the dead. They will "sit on twelve thrones judging the twelve tribes of Israel" after Jesus comes - \*\*\***Luke 22:28-30**. And Paul held a place above Barnabas and the other Church apostles, and distinct from the Kingdom apostles, being "appointed a preacher and an apostle and a teacher of the Gentiles" - \*\*\*\***II Tim. 1:11**. He says, "A stewardship is committed unto me," "the stewardship of the grace of God which is given me to you-ward" - \*\*\*\*\***I Cor. 9:17** and \*\*\*\*\***Eph. 3:2** and \*\*\*\*\***Rom. 15:18-21**. The twelve apostles filled their mission in introducing the kingdom. They will consummate it when Jesus comes - Rev. 22. Paul filled his course in introducing "the mystery of Christ" and the divine order for the Church. We certainly should expect the teaching of the mystery and the original Church order to continue.

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### **\*II Corinthians 12:12**

Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

### **\*\*Titus 1:5**

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

### **\*\*\*Luke 22:28-30**

<sup>28</sup>Ye are they which have continued with me in my temptations.<sup>29</sup> And I appoint unto you a kingdom, as my Father hath appointed unto me;<sup>30</sup> That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

### **\*\*\*\*II Timothy 1:11**

Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

### **\*\*\*\*\*I Corinthians 9:17**

For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

### **\*\*\*\*\*Ephesians 3:2**

If ye have heard of the dispensation of the grace of God which is given me to you-ward:

### **\*\*\*\*\*Romans 15:18-21**

<sup>18</sup>For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, <sup>19</sup>Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. <sup>20</sup>Yea, so have I strived to

**12:31** But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

### **Chapter 13**

**13:1** Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

**13:2** And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

**13:3** And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

preach the gospel, not where Christ was named, lest I should build upon another man's foundation:<sup>21</sup> But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

And none the less should we expect the perpetuation of the office of apostle of the Barnabas and Epaphroditus rank. There should still be "the brethren, the apostles of the churches, the glory of Christ" - **\*II Cor. 8:23**. Someone exclaims: "It is presumption to assert that the offices of apostle, prophet, etc., are in the Church today." To this we reply that it is presumption to eliminate what God has clearly ordained, and to substitute human offices, ordinations and titles. What scripture authority is there for a pope, for cardinals, diocesan bishops, vicars, etc.? What right, or propriety is there for the title's reverend, doctor, M. A., D. D., LL. D., etc.? "Be not conformed to this age" - **\*\*Rom. 12:2**. The Lord has given us His plan and pattern through Paul, just as they were given to Israel through Moses. Is that not enough? When we depart from God's order, we assume responsibility. But when we keep in His order, He bears all the responsibility. "He has the care." Then, with bounding hearts, we may constantly expect His faith, His power, His presence and His sanction and blessing. Victory and prosperity are sure.

"Helps and governments" (**12:28**). The word rendered "helps" literally means "those who seize hold of and support." It means more than "minister," or "attendant" as in **\*\*\*Acts 13:5**. It refers to steady, sturdy, firm members in the Body who hold up the assembly by their believing prayers and means. These "helps" correspond with the bones in our natural body. The word "governments" is "wise counsels" in the revised version. Literally, "steerings, pilotages, those who hold the helm, guides." These two officers of course have the gifts of wisdom and faith, if no other (**12:31**).

### **The Divine Love**

**Chapter 13** announces the possible use of the gifts without love, the superiority of love to the gifts, the brief duration of the gifts and the perpetual duration of love. The old and new creations are both declared possible here in the same person.

**1. The Love Magnified – 13:1-3.** The gifts are by the Spirit and are conferred upon the new creation. He does not distribute His gifts to sinners. Jesus said, "These signs shall follow them that believe" - **\*\*\*\*Mark 16:17**.

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### **\*II Corinthians 8:23**

Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.

### **\*\*Romans 12:2**

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

### **\*\*\*Acts 13:5**

13:4 Charity suffereth long,  
and is kind; charity envieth  
not; charity vaunteth not  
itself, is not puffed up,  
13:5 Doth not behave itself  
unseemly, seeketh not her  
own, is not easily  
provoked, thinketh no evil;  
13:6 Rejoiceth not in  
iniquity, but rejoiceth in the  
truth;  
13:7 Beareth all things,  
believeth all things, hopeth  
all things, endureth all  
things.  
13:8 Charity never faileth:  
but whether there be  
prophecies, they shall fail;  
whether there be tongues,  
they shall cease; whether  
there be knowledge, it shall  
vanish away.

13:9 For we know in part,  
and we prophesy in part.  
13:10 But when that which  
is perfect is come, then that  
which is in part shall be  
done away.

And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

\*\*\*\***Mark 16:17**

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

But the self-life usurps the use of these gifts which belong only to the Christ-life. This is as true as it is astonishing.

Men can actually speak in tongues, even angelic tongues, prophesy, move mountains; in short, use all the gifts without love. And the analysis of love that follows shows that they do so from envy, or self-seeking. Reader, do you see why there has been religious wreckage by means of these glorious gifts of love? Ishmael has employed for his own gain what were given to Isaac for God's glory.

God counts the old man dead. He utterly refuses to credit the new man with any good that the self-life may do, or any fruit he may bear. Therefore, when self-displays a gift, the new man must exclaim, "I am become brass sounding, or a cymbal clanging; nothing I am, nothing I am profited." What solemn truth is this! Others may be benefited by my carnal service; but the Lord allows it not to be any credit, or profit to me. Service in the Spirit, "the labor of love," and the "fruit of the Spirit," the fruit of love, are alone acceptable fruit to God.

**2. The Love Analyzed – 13:4-8.** Here are sixteen statements about the love. This is double the new creation number. Hence, eight of these are negative and eight are positive. "Suffering" heads the list. Christ Jesus brought in this new creation through suffering (13:4). "Never fails" concludes the list (13:8). Literally, never falls out, is never banished, or hissed from the stage. Hallelujah! This is true of Christ. Hence, all the other fourteen qualities are also true.

Now when we receive the Holy Spirit, He pours out into our heart this divine love - \*Rom. 5:5. He also brings the gifts with Him, "dividing them severally as He will" (12:11). Then as we count the old man "yield our members as instruments of righteousness unto God;" (\*\*Rom. 6:13) there will come "the manifestation of the Spirit" (12:7) in the gifts, and this sixteen-lobed manifestation of love which will actuate and control the exercise of the gifts. Thus, it will be "to profit withal" (12:7). The one using the gift, the Assembly and God will be profited.

**3. The Love Abiding -.** The gifts of the Spirit are granted to the assembly for signs to the unbelieving and for the building up of the Assembly. They should continue with it as long as it exists. "When that which is perfect (or full-grown) is come, then that which is in part shall be done away" (13:10). The gifts and offices will be discontinued when they have served their purpose, when "we all may arrive into the unity of the faith and of the knowledge of the son of God, into a man full grown, into a measure of stature of fullness (or completeness) of Christ."

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**\*Romans 5:5**

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

**13:11** When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

**13:12** For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

**13:13** And now abideth faith, hope, charity, these three; but the greatest of these is charity.

#### **Chapter 14**

#### **\*\*Romans 6:13**

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Five offices are distinctly given - "apostles, prophets, evangelists, pastors and teachers, with a view to the perfecting of the holy ones" to bring about the full growth of the Church, or Body of Christ" - \***Eph. 4:11-13**. Therefore, in Revelation, the book of consummations, we read no more of the Church, or Body of Christ after the fourth chapter. Then she will have come to full growth. Her mission on earth as the Church will have ceased. The "perfect day" will have come (**13:10**). She will hear a voice from heaven; "Come up hither" - \*\***Rev. 4:1**. Until that day, all the offices and gifts, brought to her on the day of Pentecost, should continue with her. But the love which contrived this wondrous plan and fills the Church shall abide forever; for "God is love." Hence, the admonition, "Pursue love" (**13:13**).

**Prophecy and Tongues Contrasted. - Chapter 14.** In chapter **12:7**, we saw that "the manifestation of the Spirit is given for profit." In the last verse of this chapter, we are admonished to "let all things be done becomingly and according to order" (**14:40**). The burden of the chapter is expressed in verse twelve - "Seek that ye may excel to the edifying of the church" (**14:12**). The significant word "edify," or build up, occurs eight times in this chapter. Let us keep these facts in mind and we will see what the Spirit means to teach us here.

The word translated "speak" in these three chapters is peculiar to this section. It is employed scarcely anywhere else. The word means to prate, chatter, babble; to chirp, or twitter, as birds. It properly means to make inarticulate sounds; for example, "The thunders uttered their voices" - \*\*\***Rev. 10:4**. "The blood of sprinkling speaketh" - \*\*\*\***Heb. 12:24**.

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#### **\*Ephesians 4:11-13**

<sup>11</sup> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; <sup>12</sup> For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: <sup>13</sup> Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

#### **\*\*Revelation 4:1**

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

#### **\*\*\*Revelation 10:4**

And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

#### **\*\*\*\*Hebrews 12:24**

**14:1** Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

**14:2** For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

**14:6** Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

**14:7** And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

**14:8** For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Observe seven facts about speaking in a tongue without the interpretation "He speaketh unto God;" "he speaketh mysteries;" "he edifieth himself" (**14:1-4**) "but the other is not edified (**14:17**); "tongues are for a sign to the unbelievers" (**14:22**); provokes needless ridicule (**14:23**); and is termed childish, confusing and unbecoming – (**14:20, 33, 40**).

Observe seven facts about prophecy - "exhortation," "comfort," "teaching," "conviction," "judgment," "heart secrets manifested" - all culminating in that one grand result, "edification," or building up the whole assembly. Hence, prophecy is of more value than tongues and "he that prophesieth is greater (as to office, or gift) than he that speaketh in a tongue." But he that speaks in a tongue and interprets his message is the greatest of all, because he has three gifts, viz. - tongues, interpretation and prophecy (**14:1**). Thus, speaking in tongues has great value when accompanied by these two other gifts. Every message in a tongue is a "mystery" – (**14:2**).

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#### (Chapter 14 Scriptures KJV)

<sup>3</sup> But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

<sup>4</sup> He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

<sup>5</sup> I would that ye all spake with tongues but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

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But the interpretation of it will be the "revelation" by "prophecy" of some new fact, or it will be the expounding of "knowledge" by "doctrine," or teaching – (**14:6**). Such revelation is never some new doctrine. That would be adding to the Holy Writings - \***Rev. 22:19**. It is always in perfect harmony with the Word already given. Revelation is bringing to light something that is covered; exposing the cause of defeat as with Achan in Israel; or announcing some special favor, or judgment from God's hand.

According to his usual custom, Paul produces a powerful argument from nature against unintelligible speaking in tongues. Note here that the words "sound" and "voice" are exactly the same. First, he shows that playing on a pipe, or harp without a tune, or blowing a trumpet meaninglessly, as only a child would do, is to no profit (**14:7,8**). Just so is speaking in tongues without interpretation. Then, he goes further and says:

**14:9** So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

**14:10** There are, it may be, so many kinds of voices in the world, and none of them is without signification.

**14:11** Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

**14:14** For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

**14:15** What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

**14:16** Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

**14:17** For thou verily givest thanks well, but the other is not edified.

**14:18** I thank my God, I speak with tongues more than ye all:

**14:19** Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

#### **\*Revelation 22:19**

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

"There are, it may be, many kinds of voices (or languages) in the world; and none of them is inarticulate (**14:10**). Therefore, if I know not the meaning (lit. power) of the voice, I shall be to him that speaketh a barbarian, and he that speaketh a barbarian unto me" (**14:11**). This last statement, the Apostle afterwards experienced on the Island of Melita on his way to Rome - **\*Acts 28:4**. God came to his aid and caused him to speak to those barbarous people" in their own language. He preached the Gospel to them and healed their sick. God has not promised the Church the power to speak to the heathen in their native language. But He does it sometimes sovereignly. The hundred and twenty speaking fifteen different languages at Pentecost was wholly Israelitish. Some dear saints have met with defeat and discouragement since "the latter rain," because they did not understand this - **\*\*James 5:7**. It may please God to repeat that power when the Spirit resumes His work upon Israel after the catching away of the Church.

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#### **(Chapter 14 Scriptures KJV)**

<sup>12</sup> Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

<sup>13</sup> Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

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#### **Instruction About Tongues.**

The individual speaking should pray (while speaking) for the interpretation. The whole assembly should not speak in tongues at once. Only let two, or three speak and one interpret. It is not at all likely that these restrictions apply to sudden outbursts of tongues which last only for a few moments; but rather to prolonged speeches. Our praying, praising and giving thanks as well as speaking should also be with the understanding, or in our native tongue, as well as in another tongue (**14:13-19**).

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#### **(Chapter 14 Scriptures KJV)**

<sup>20</sup> Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

<sup>21</sup> In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

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#### **\*Acts 28:4**

And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

#### **\*\*James 5:7**

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman

**14:22** Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

**14:23** If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

**14:24** But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

**14:26** How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

**14:34** Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law.

**14:35** And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

**(14:22-24)** at first seem to be contradictory. They are not so, however. Two facts are emphasized, viz: "Tongues are for a sign," and that "to unbelievers;" "prophecy is for building up;" and that of "believers" **(14:22)**. **(14:23)** suggests that the on-lookers "are uninstructed," because they "are unbelievers;" while verse 24 suggests that the individual visitor is "an unbeliever," because he is "uninstructed." The first will not be convinced by the sign -- "and yet for all that they will not hear Me saith the Lord" **(14:21)** and **(\*Luke 16:31)**; nor benefited by prophecy - "the word preached did not profit them, not being mixed with faith in them that heard it" - **\*\*Heb. 4:2**. The believer does not need a sign. He that comes in unbelieving, or uninstructed, on being instructed by direct prophecy, or by tongues and interpretation, is convinced, judged and converted **(14:24)**. He becomes a believer.

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#### **(Chapter 14 Scriptures KJV)**

<sup>25</sup> And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

**(14:26)** indicates the indecorous conduct of the Corinthian Church. "Every one of you hath a psalm, hath a doctrine, etc." The Holy Spirit gently reproves and corrects them. Hence, verses **(14:26-33)** show the proper order of the use of these more prominent gifts. Observe the seven "lets" in these eight verses. The first one is the most important - "Let all things be done unto edifying" **(14:26)**. This governs the teaching of the whole chapter. **(14:33)** intimates that such disorder was not common in the other assemblies.

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#### **(Chapter 14 Scriptures KJV)**

<sup>27</sup> If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

<sup>28</sup> But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

<sup>29</sup> Let the prophets speak two or three, and let the other judge.

<sup>30</sup> If any thing be revealed to another that sitteth by, let the first hold his peace.

<sup>31</sup> For ye may all prophesy one by one, that all may learn, and all may be comforted.

<sup>32</sup> And the spirits of the prophets are subject to the prophets.

<sup>33</sup> For God is not the author of confusion, but of peace, as in all churches of the saints.

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#### **Woman's Place in the Assembly.**

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church" – **(14:34, 35)**.

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#### **\*Luke 16:31**

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

**\*\*Hebrews 4:2**

For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

"Every woman that prayeth, or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven" – **(11:5)**. "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence; for Adam was first formed, then Eve" - **\*I Tim. 2:11-13**.

Women's proper place in the Church is easily ascertained by considering these citations together. The words "silence," "obedience," "subjection," "teach," and "usurp authority" give the clue to the situation **(14:34-35)**. We saw in chapter eleven that woman has the right to pray and prophesy, not in company with her own sex simply, or in private, but also in the Assembly; else what sense is there to the command to "pray and prophesy with head covered?" If there is no man present, how can she show her subordination?" In **\*\*I Tim. 2:8, 9**, Paul exhorts, "I will therefore that men pray in every place lifting up holy hands apart from wrath and reasoning; in like manner also the women (should pray lifting up holy hands) in guise seemly, etc." But as there was disorder, indecorum and tumult in the Assembly in regard to tongues and prophecy, so also there was a manifest indecorum on the part of the women in their relation to the men in the Assembly. Some sought to teach the men. Some sought to usurp authority over the men. They were not in subjection. They were not teachable. They were not silent in obedience to the men whom God had set in the lead. They spoke in tongues, had revelations, visions and dreams more than the men and pushed these things on the Assembly in a spirit of insubordination.

**The following questions and reflections are in point:**

Furthermore, the Greek word "esuchia," rendered "silence," is rendered "quiet" in **(14:2)**. In **\*\*\*Luke 23:56**, the same word is translated "rested," and in **\*\*\*\*Luke 14:4** and in **\*\*\*\*\*Acts 11:18**, it is "peace," and in **\*\*\*\*\* Acts 21:4**, "ceased."

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**\*I Timothy 2:11-13**

<sup>11</sup> Let the woman learn in silence with all subjection.<sup>12</sup> But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.<sup>13</sup> For Adam was first formed, then Eve.

**\*\*I Timothy 2:8-9**

<sup>8</sup> I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.<sup>9</sup> In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

**\*\*\*Luke 23:56**

And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

**\*\*\*\*Luke 14:4**

And they held their peace. And he took him, and healed him, and let him go;

**\*\*\*\*\*Acts 11:18**

When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

**\*\*\*\*\*Acts 21:4**

And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

Therefore, the word silence here does not mean absolute cessation of speech, but cessation of anxiety, of carnal, unwise and untimely activity, or of officiousness, as (14:33) - "He is not the God of confusion, but of peace." It means to be at rest, gentle and yielding, not officious, nor insubordinate. Also note the phrase "usurp authority" – \*I Tim. 2:12. That does not rob woman of all authority, nor deprive her of holding some spiritual office that belongs to another. (I wonder if some men should not take this home to themselves.) Authority is granted to women scripturally as truly as to men. And a man who "usurps authority" is in just as bad a case as if he were a woman. Indeed, male usurpers are doing more harm today than the women; for a "legion" of fellows, because they speak in tongues, or have license from some sect, or are glib talkers, assume authority which God never gave them, nor intended that they should have. On the other hand, some modest women have proved, by their spiritual prowess, that they were authorized from heaven to minister God's Word to others.

May the women have the gifts? How could Priscilla be Paul's "fellow worker;" and how could Tryphena and Persia the beloved all "labor in the Lord" if they had not some gifts? - \*\*Rom. 16:3, 12. Had not Priscilla the gift of teaching if she could "show Apollos the way more accurately?" - \*\*\*Acts 18:26. She was evidently more prominent than her husband; for the Holy Spirit mentions her first in their labors with Paul (Rom. 16:3 and \*\*\*\*II Tim. 4:19), even as Paul is mentioned first with Barnabas after he becomes by the Spirit "the chief speaker." And did not "the Elect Lady" have the gifts of wisdom, knowledge and teaching? How else could she keep "her children walking in the truth?" - \*\*\*\*\*II John 1:4. It is distinctly declared that "Philip had four daughters, virgins, which did prophesy" - \*\*\*\*\*Acts 21:9.

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**\*1 Timothy 2:12**

But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

**\*\*Romans 16:3,12**

<sup>3</sup> Greet Priscilla and Aquila my helpers in Christ Jesus: <sup>12</sup> Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

**\*\*\*Acts 18:26**

And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

**\*\*\*\*II Timothy 4:19**

Salute Prisca and Aquila, and the household of Onesiphorus.

**\*\*\*\*\*II John 1:4**

I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

**\*\*\*\*\*Acts 21:9**

And the same man had four daughters, virgins, which did prophesy.

**14:36** What? came the word of God out from you? or came it unto you only?

**14:37** If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

**14:38** But if any man be ignorant, let him be ignorant.

**14:39** Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

**14:40** Let all things be done decently and in order.

### **Objections to Tongues Answered (14:36-40)**

There were some in the Corinthian Assembly who opposed the speaking in tongues; hence, the Apostle writes: "Forbid not to speak in tongues" (**14:39**). Some set themselves up as authority against the teaching of the Apostle, as if they only were prophets, or spiritual, or as if that Church alone had received the truth or were alone capable of sending out the light. Therefore, Paul declares very boldly: "The things that I write unto you are the commandments of the Lord" (**14:37**). "But if any man be ignorant (lit. a know-nothing), let him be ignorant" (**14:38**). If any man will not be instructed, let him be a know-nothing.

**1. Tongues were for the beginning of this age, but not for now, is the claim of some.** People quote Paul, saying, "Tongues shall cease." But Paul said also, in the same verse, that "prophecies and knowledge shall be done away." When? He answers, "When that which is perfect is come;" that is, when Christ shall call us to glory (**8:13-10**). Not till then should any of the three manifestations cease. The 120 "began to speak in tongues," (**\*Acts 2:4**) which implies that it should continue. Jesus had said, "These signs shall follow them that believe" (**\*\*Mark 16:17**), and tongues was the second in the list. Paul wrote that "tongues are a sign" (**14:22**). God be praised, the signs did follow, and they did continue. Ten years after Pentecost, the Holy Spirit fell on Cornelius and his friends, speaking in other tongues - **\*\*\*Acts 10:46**. About twenty years after Pentecost, speaking in tongues began in Corinth - Comp. Acts 18 with I Cor. 2 and 14. Over twenty years after Pentecost, the Spirit fell in Ephesus, and the recipients "spoke in tongues and prophesied" - **\*\*\*\*Acts 19:6**. And there is not one syllable in the New Testament, which indicates that such a phenomenon should be discontinued. The apparent proofs that men produce against speaking in tongues come from their brains, but not from the Bible. They do not seem to understand that such objections are Satan's cunning scheme to keep the supernatural out of the Church. He even helps folks to be religious and put on pious airs as long as they sail clear of the Bible pattern. But the more we conform to the Simple Word of God, the more the devil and reasoning men become arrayed against us.

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#### **\*Acts 2:4**

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

#### **\*\*Mark 16:17**

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

#### **\*\*\*Acts 10:46**

For they heard them speak with tongues, and magnify God. Then answered Peter,

#### **\*\*\*\*Acts 19:6**

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

**2. Paul said nothing about tongues in any of his epistles except one, and in that one, he gave them a very small place, is the fling of still others.** This argument is too silly for words. Why should he write to the other assemblies what he wrote to Corinth? All the letters were for the whole Church, though addressed to individual congregations. "He that hath an ear, let him hear what the Spirit saith to the churches" (**\*Rev. 2:7**), is no doubt God's voice concerning Paul's letters also. Why not condemn the Apostle for not writing a symposium on the Holy Spirit? But Jesus gave us such a symposium in John 14, 15 and 16. The epistles were written to people who had been initially filled with the Spirit, instructing them how to walk in the Spirit, how to gain victory over sin, how to grow up into Christ, and showing them their place and wealth in Christ and their glorious and eternal goal and reward.

We repeat that Paul's letters were written to build up the saints, who had been initially filled with the Spirit. What is the order in a properly arranged house? The cooking utensils are nearby, or on the stove, not in the parlor. The dishes are in the cupboard, not in the garret. The beds are in the sleeping rooms, not in the kitchen. The dining set is in the eating room, not in the basement. A place for everything and everything in its place is the sensible order in natural things. How much more should we look for such wise arrangement in supernatural and divine things. But men's critical brains and unbelieving hearts reject plain statements and treat the Bible as if it were a ludicrous jumble. They do not consider that the apostles walked in the Spirit for years and grew in grace and divine knowledge - grew out of babyhood into manhood - before they wrote the epistles. Men and women pose as teachers in their spiritual babyhood before they are capable of unfolding God's Word; hence, they spoil it, disarrange it and muddle it to the hurt of honest hearts. It requires diligent, close and prolonged study of the Word in order to divide it accurately. And such students must be anointed with the Holy Spirit.

**3. Men object to speaking in tongues as the distinctive sign of the fullness of the Spirit.** They say that the Apostle asked, "Do all speak with tongues?" (12:30). But that question is no proof against it; for he had no reference to the initial filling or anointing with the Spirit. He does not say; did you all speak in tongues when you received the Spirit? He knew they had; for otherwise, they would have had only what the fathers had under the old covenant. Bezaleel was filled with the Spirit of God (**\*\*Ex. 31:3**);

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\*Revelation 2:7

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

\*\*Exodus 31:3

And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

the Spirit came upon Gideon (**\*Judg. 3:10**); He came mightily upon Samson (**\*\*Judg. 14:6**) and Simeon came into the temple by the Spirit (**\*\*\*Luke 2:27**): but no one under the Old Covenant was filled with the Spirit after the Pentecostal pattern. They did not have what Joel foretold and of which Peter exclaimed, "THIS IS THAT." Nay, for speaking in tongues is a distinctive new covenant blessing - **\*\*\*\*Isa. 28:11, 12** and **\*\*\*\*\*Mark 16:17**. Even healing and miracles were not new.

Paul meant, do all members of the assembly speak in tongues as a gift? Do all members of the body have the same functions? The entire twelfth chapter is "concerning spiritual gifts; for "there are diversities of gifts" (**12:1, 4**). The other six questions convey this meaning, and no other. Apply the critic's reasoning to them and you will land in a theological muddle. Are all teachers then? I am following the logic of the opposer of tongues as the distinctive sign of the personal anointing with the Spirit. If he makes Paul, ask the question concerning speaking in tongues when they get filled, he must make him ask the other six questions also concerning the same time. If the others have no reference to our initial filling with the Spirit (and they do not, most emphatically), then neither does his query about tongues. If the other six questions are about gifts, distributed as the Spirit wills to profit the assembly withal, then do also his questions about tongues and interpretation refer to gifts, and not to the initial filling with the Spirit.

"Wherefore, Brethren" - for all these foregoing reasons - covet earnestly to prophesy and forbid not to speak in tongues (**14:39**). Let all things be done becomingly and according to order" (**14:40**).

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**\*Judges 3:10**

And the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim.

**\*\*Judges 14:6**

And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.

**\*\*\*Luke 2:27**

And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

**\*\*\*\*Isaiah 28:11,12**

<sup>11</sup> For with stammering lips and another tongue will he speak to this people. <sup>12</sup> To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

**\*\*\*\*\*Mark 16:17**

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

## Chapter 15

**15:1** Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;  
**15:2** By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.  
**15:3** For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;  
**15:4** And that he was buried, and that he rose again the third day according to the scriptures:

## SIXTH DIVISION

### The Resurrection

#### Chapter 15.

"Moreover, Brethren, I declare unto you the glad tidings, which I preached as glad tidings unto you, which also ye have received and wherein ye have stood, through which also ye are being saved, if ye keep in memory a certain word which I preached as glad tidings unto you, unless ye believed in vain" – (15:1, 2).

Each of Paul's epistles teaches some vital truth, which necessarily associates with it some other vital truths. Each one has a solid beginning, gives a clear and full unfolding of that particular truth, and ends in a glorious consummation. First Corinthians, setting forth Assembly Order, of necessity furnishes us the fact and fashion of the resurrection of the dead in Christ. Hence, before us lies a majestic and sublime of doctrine. The book would be far from complete without it.

**First**, the fact of the resurrection of the saints is established by seven invincible arguments (15:3 to 32).

**Second**, the manner, or fashion of the resurrection is grandly set forth, beginning the resurrection of Christ and ending with the last believer raised at the end of the millennium (15:35 to 58).

A. The Resurrection Established, (15:1 to 32).

**Proof One.** Paul reviews the message he had before announced (15:1-4). This message, the very foundation truth of the gospel, and called in (15:2), "A certain word" (Greek), is four-fold - "Christ died our sins; was buried; rose again and was seen" (15:3,4). He reminds his readers that their faith in this fourfold announcement brought them an experience of salvation. Some of them were accepting the doctrine of the Sadducees and saying that there is no resurrection of the dead (15:12). This occasioned the writing of this chapter. And this accounts for the phrase in (15:2), "unless ye have believed in vain." He does not mean to intimate that you may be saved now and be lost at last: but if there be no resurrection, our faith is vain. See (15:14, 17). The original is very rich and full. Paul announced the glad tidings. If there were no resurrection, his preaching was not glad tidings; but believers are of all men most miserable (15:19). Hence, the death of Christ, as the necessary substitute for guilty sinners, is the greatest and most august event in history. Likewise, His resurrection is the most stupendous miracle ever wrought. But what is that to Almightyness? "God raised Him from the dead" - \*Acts 2:24. And bear in mind, this gospel is "according to the scriptures," (15:3) or Old Testament writings. The Bible agrees with itself and proves itself from beginning to end, and from end to beginning.

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\*Acts 2:24

Whom God hath raised up, having loosed the pains of death: because it was not

**15:5** And that he was seen of Cephas, then of the twelve:

**15:6** After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

**15:7** After that, he was seen of James; then of all the apostles.

**15:8** And last of all he was seen of me also, as of one born out of due time.

possible that he should be holden of it.

**Proof Two.** Christ was seen after His resurrection by six companies at six different times (**15:5-8**). These appearances were made known to Paul especially, as having official value. Those recorded in the Gospels are chiefly historic, though none the less valid. Hence, Jesus was seen first by Peter, to whom He first announced His Church, and to whom He gave the keys of the Kingdom - \***Matt. 16:18, 19**. Next, He was seen of the twelve (**15:5**); therefore, the election of Matthias to the apostleship was clearly of the Lord - \*\***Acts 1:21-26**. Paul was destined to be the leading apostle of another school altogether, for a distinct purpose altogether. The phrase, "all the apostles" (**5:7**), doubtless includes the "seventy" of Luke 10; for they too were called apostles. See the Greek. "And last of all, just as by the abortion, He was seen also by me" (**5:8**). Israel had nationally rejected Christ, in which rejection Saul participated, and expressed it by holding Stephen's clothes while his enemies stoned him - \*\*\***Acts 7:58**. Therefore, there was no hope for him until the threatened period of blindness (\*\*\*\***Rom. 11:7, 25**) should be lifted. But Sovereign grace revealed the Messiah ahead of the time appointed for the Christ rejecting nation. Thus, his spiritual birth was as if by abortion, or premature.

Here we must call attention to the wonderful typical teaching of these six appearances of Christ, which correspond with the different companies mentioned in Revelation. We suggest for study the following. Viewed officially, Peter corresponds with the four living creatures; and "the twelve," with the twenty-four elders; since twelve is the number of Divine rule (24 being twice 12) - Rev. 4. As the twelve shall sit on twelve thrones judging the twelve tribes of Israel; even so John saw 24

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**\*Matthew 16:18,19**

<sup>18</sup> And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. <sup>19</sup> And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

**\*\*Acts 1:21-26**

<sup>21</sup> Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, <sup>22</sup> Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. <sup>23</sup> And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. <sup>24</sup> And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, <sup>25</sup> That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. <sup>26</sup> And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

**\*\*\*Acts 7:58**

And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

**\*\*\*\*Romans 11:7, 25**

<sup>7</sup> What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. <sup>25</sup> For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in

part is happened to Israel, until the fulness of the Gentiles be come in. elders sitting on 24 thrones in heaven. The 500 to whom Jesus appeared, remind us of the great company of tribulation saints of Rev. 7. James suggests the "Two witnesses" of Rev. 11. As he was distinctively a witness to Israel, so will they be. And they will be taken up to heaven. "All the apostles," the 12 and the 70, foreshadow the 144,000 of Rev. 7 and 14. Finally, as the Lord was seen by Saul in route for Damascus, so He will be seen by His people Israel as He is revealed from heaven. This is exactly Paul's meaning. His salvation by sovereign grace at the beginning of this age is an earnest of the salvation of his own race at the end. And if Jesus' appearance to him is a foregleam of His appearance to Israel; then also are His other appearances mentioned above, typical of His final appearances to other saints. The first five groups are all seen by John in heaven; the last will be on earth. Be it also remembered, that these appearances of Christ are recorded in this most significant chapter about the resurrection. Why so, if they are not full of typical teaching? Echo alone answers: "Why?"

What an unanswerable evidence of the resurrection of the dead. Christ was seen by six different companies, who were only an earnest of six other larger companies, many of whom are now in their graves, who must also see Him; for the Head and the Body, the Church, must be brought together in one place, and God's covenant promise to Israel must be fulfilled.

**Proof Three.** Abundant sovereign grace bestowed on Paul (15:9, 10). The apostle declares that his salvation, his apostleship and his achievements were absolutely of grace. If the other brethren were meant to be called apostles because they never resisted the light, Paul felt that he was not; because he "persecuted the Church of God" (15:9). Peter had a claim on Jehovah, even His covenant promise to Abraham; but Saul had none. Peter accepted the promise; Saul rejected it and was blinded. Saul's self-sufficiency and rejection of God's All-sufficiency, even Christ the only Redeemer, made him "the chief of sinners" - \*I Tim. 1:15. Therefore chiefest grace made him chief in service - "I labored more abundantly than they all; yet not I, but the grace of God which was with me" (15:10). Only those who see and choose the place of abject weakness and utter helplessness, can appreciate the above. Now he brings forward his gracious call and mission and message as an invincible evidence that the dead shall be raised; for if there be no resurrection, all this is vain.

**Proof Four.** The other apostles also preached the same gospel, including the resurrection - (5:11). "Therefore whether it were I or they, so we preach; and so ye believed." If he were in error, so were the other apostles, and so were the Corinthian believers.

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**\*I Timothy 1:15**

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

**15:9** For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

**15:10** But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

**15:11** Therefore whether it were I or they, so we preach, and so ye believed.

**15:12** Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

**15:13** But if there be no resurrection of the dead, then is Christ not risen:

**15:14** And if Christ be not risen, then is our preaching vain, and your faith is also vain.

**15:15** Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

**15:16** For if the dead rise not, then is not Christ raised:

**15:17** And if Christ be not raised, your faith is vain; ye are yet in your sins.

**15:18** Then they also which are fallen asleep in Christ are perished.

**15:19** If in this life only we have hope in Christ, we are of all men most miserable.

**Proof Five.** Christ's resurrection necessitates absolutely that of His people. Six arguments are advanced for its support (**15:13-19**). The positive statement is this: "if there be no resurrection of the dead, then is Christ not risen" (**15:13**). They did not deny that Christ was raised; but His people. Such a view makes His salvation imperfect; for redemption must go as deep in its recovery as sin has gone in its ruin. The whole man was ruined; the whole man must be redeemed. Death is the result of and penalty for sin; redemption must offset both; hence, death must be swallowed up of life. Furthermore, Christ is the Head of a Body called the Church. How can He be in heaven and His people be forever in the grave? How insane such a thought. How that would stamp redemption with blushing weakness. How Satan would forever rejoice. The mystery of Christ would be a dwarfish defeat. Old Testament prophecies would fail of fulfillment. Jesus' resurrection demands absolutely our resurrection.

**1. "Our preaching is vain" (15:14)** if Christ be not raised. Paul and the other apostles had been preaching for years.

**2. "Your faith is vain" (15:14)** if Christ be not raised; for "he was raised on account of our justification" - **\*Rom. 4:25**. We cannot be saved if Christ be not raised. There is no salvation in a dead Savior. Saving faith is in the risen, living Savior. "He is able to save to the uttermost, seeing He ever liveth" - **\*\*Hebrews 7:25**.

**3. "We are found false witnesses of God" (15:15)** if Christ be not raised. We give God the lie; for if there be no resurrection, then it is not true that God raised Christ from the dead.

**4. "Ye are yet in your sins" (15:17)** if Christ be not raised. "He put away sin (for us) by the sacrifice of Himself;" but He puts away from us the consciousness or guilt of sin by His life. We were reconciled to God by Jesus' death; but we are saved by His life. - **\*\*\*Rom. 4:10**.

**5. "Then they also which are fallen asleep in Christ are perished" (15:18)** if Christ be not raised. Not only are the living believers still unsaved; but the dead are lost forever; there is no hope of again seeing the Lord if Christ be not raised.

**6. "We are of all men most miserable" (15:19)** if Christ be not raised .... for faith in the historic Christ only can save no one. Only the crucified, buried and risen Christ can save. Hence, if we believe that Jesus saves us, we are occupied with a false claim and hope, a hallucination from which the unbeliever is free, if it is true that Christ is still in the grave.

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**\*Romans 4:25**

Who was delivered for our offences, and was raised again for our justification.

**\*\*Hebrews 7:25**

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

**\*\*\*Romans 4:10**

How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in

**15:20** But now is Christ risen from the dead, and become the firstfruits of them that slept.

**15:21** For since by man came death, by man came also the resurrection of the dead.

**15:22** For as in Adam all die, even so in Christ shall all be made alive.

**15:23** But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

**15:24** Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

circumcision, but in uncircumcision.

Is it any wonder that Russellism knows nothing of an experience of personal salvation, present and joyous? For it holds that the body of Christ was never raised. Any wonder that blinded Jews do not accept our Savior? If they believed that He was raised from the dead, they would have to acknowledge that He is the Son of God. And is it any wonder that so many believers have no real joy and victory, no comforting assurance of present salvation? The resurrection is only a tenet of faith, a doctrine of their creed; it is not to them a living, vital reality; it is not to them the stupendous miracle upon which their very existence, salvation, safety and destiny depend. Many confess the resurrection of Christ with their lips but deny it in their lives. They attempt to live by their own efforts, and not by the risen life of the Lord.

**Proof Six.** The Consummation – (15:20-28). These verses show the utter impossibility of separating the resurrection of the saints from that of Christ, and that the consummation of all things is bound up with both, as one great resurrection, called "The first resurrections." Hence, with one dash of his holy pen, the Apostle sweeps through from the raising of Christ to the end of the Millennium.

"Christ is the first fruit of those having fallen asleep; for since through a man the death came, through a Man, comes the resurrection of dead ones; for as in Adam all die, so in the Christ shall all be made alive" (15:20,21). There is no reference here to the resurrection of the wicked dead, as some suppose. This chapter tells all about the first resurrection, in which the wicked have no part. "Blessed and holy is he that hath part in the first resurrection" - \*Rev. 20:6. Though, all men died in Adam, yet only those who believe on Christ are in Him and can be made alive in Him.

The word rendered "coming" (15:23), is "parousia" and means presence. They that are Christ's will be raised at His presence which will continue through the millennium. Hence, the first resurrection must include the last sleeping saint at the end. (See 15:26 and 54). "Then the end," that is the end of Christ's millennial reign. Paul does not inform us of the duration of this reign; but John does - \*\*Rev. 20:4, 6. During His 1000 years reign, "all things are put under Him." Joseph's reign over Egypt is a beautiful type of Christ's reign.

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**\*Revelation 20:6**

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

**\*\*Revelation 20:4,6**

<sup>4</sup> And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. <sup>6</sup> Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

**15:25** For he must reign, till he hath put all enemies under his feet.

**15:26** The last enemy that shall be destroyed is death.

**15:27** For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

**15:28** And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

**15:29** Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

As he was the great man on the throne, even in Pharaoh's stead; so, Jesus as a Man, will reign as God. That will be the rightful, scriptural deification of man, which Satan is continually endeavoring to counterfeit. \***Matt. 28:18** will then be fully fulfilled; also, the latter part of \*\***Isa. 9:6** - "His name shall be called Wonderful, Counselor, The Age-Lasting Father, The Prince of Peace; but not now as some foolishly teach. The distinct personalities of the Father and Son are here as everywhere maintained. "It is manifest that He (God the Father) is excepted" in the subjection mentioned (**15:27**). God is not subject to His Son; but He puts all things under His Son, who shall reign as God, for the thousand years. Then after His glorious reign of peace and holy conquest, the Son Himself shall be subject to the Father, "that God may be all in all" (**15:28**).

Do you see, beloved, that this Divine program could never be carried on if the dead be not raised? How terrible to question for one moment the purposes and plans and promises of God. Men would do away with the supernatural.

**Proof Seven** - Water Baptism. Otherwise what shall they do who are baptized for the dead if dead ones are not raised at all? and why are they baptized for them?" (**15:29**). This supposedly difficult verse brings to us the far-reaching meaning of water baptism. The same meaning is taught in \*\*\***Rom. 6:5** - "For if we have become planted together in the likeness of His death, certainly we shall also be (raised in the likeness) of His resurrection." Water baptism not only symbolizes the death of our old man and the springing into life of the new man; but it also foreshadows the actual burial of our bodies and their coming forth in resurrection power and glory. By baptism, we declare that we believe in the resurrection to come. We are regarded as being "baptized in behalf of the dead," all the dead in Christ as "one body" that is, "planted together," not simply planted as individuals in death. We all died together in the death of Christ. - "OUR old man," not simply MY old man. We died as one in the first Adam: we were raised as one in the Last Adam; hence our physical resurrection will be one. Therefore, my baptism is not simply in my own behalf, but in behalf of the whole body of Christ which is in the tomb.

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**\*Matthew 28:18**

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

**\*\*Isaiah 9:6**

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

**\*\*\*Romans 6:5**

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

**15:30** And why stand we in jeopardy every hour?

**15:31** I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

**15:32** If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

**(15:30-32)** complement this culminating argument. If there be no resurrection, "why stand we in danger every hour?" **(15:30)** Why jeopardize our brief lives if there is no hope of a future life and rewards? "Every day I die by your boasting, which I have in Christ Jesus" **(15:31)**. Chap. **(4:8)** explains the carnal boast to which Paul refers. They were self-sufficient; but Christ was his sufficiency. The sufficiency that they claimed to have in themselves, he possessed in Christ. He gloried in Him. But their carnal glorying occasioned suffering in him, equal to dying. He fully develops this daily dying experience by referring to a rare conflict he had with Satan at Ephesus - **\*II Cor. 1:8**. Remember that, it was at Ephesus, where only we really have combats with his satanic majesty. Saints who never reach Ephesus, never know the devil and his power, and hence, never reach the culmination of victory - **\*\*Eph. 6:12**. Ephesus represents the heavenlies. "If according to man, I fought with a beast in Ephesus" **(15:32)**. Who was that "beast" but the devil? What was that fight but a contention against Satan as if against the antichrist? Him who will prevent the resurrection of the dead and the translation of the living if possible; yea still more, he will especially try to hinder the out-resurrection and the out-translation, for which Paul was boxing. The adversary "pressed him out of measure, above strength," and made his to "despair even of life." A premature death, a death at Satan's hands, the Apostle resisted; for that would rob him of the prize which shall fall to the full over-comers. How did Paul gain the victory? "But we had the sentence, or answer of death in ourselves," pronounced on Calvary and symbolized by burial in water, "that we should not trust in ourselves, but in God which raiseth the dead," **(\*\*\*II Cor. 1:9)** symbolized by the baptizer raising us out of the water. Hallelujah! I tell you friend, in Corinth Paul was withstanding sadduceanism, or no resurrection of the dead; but in Ephesus he was contending against anti-Christ, the author of "no hell" and of "no resurrection." Paul proved the fact of the resurrection of the dead in that deadly duel with Satan. He trusted the God of resurrection; and that God met his faith, delivering him even "from so great a death" - **\*\*\*\*II Cor. 1:10**.

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**\*II Corinthians 1:8**

For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

**\*\*Ephesians 6:12**

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

**\*\*\*II Corinthians 1:9**

But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

**\*\*\*\*II Corinthians 1:10**

Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

I tell you this was the climaxing argument in favor of the resurrection. Paul had the glory of Christ's resurrection in his spirit; but here he experienced the resurrection power in his body. The former was an inward evidence, largely unseen to others; but here was an invincible, visible proof. What he desired in **\*Phil. 3:10**, he experienced here.

Therefore, his culminating interrogatives. If there be no resurrection, what shall the baptized do, and why are they baptized in behalf of those who look for such a glorious loosing from death? Why endanger ourselves every day? Why contend for our place in the heavenlies with Christ? Why "wrestle against principalities and powers, against organized forces of wickedness in the heavenlies" if there is no resurrection?

How vastly different from this is the dark Romish and Mormon heresy that some living person is baptized for one who has died. That is antichrist. It makes the baptized one the savior of the dead one; then Christ is not needed. It teaches salvation after death. It is simply one of the items of the damnable religion of works. It makes water baptism a saving medium. Christ alone is the savior, but a beautiful, and glorious and comprehensive symbol is baptism when fully understood.

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**(Chapter 15 Scriptures KJV)**

<sup>33</sup> Be not deceived: evil communications corrupt good manners.

<sup>34</sup> Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

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**Proof Eight.** The manner of the resurrection illustrated (**15:35-50**). (**15:36 to 41**), setting forth undeniable facts in nature, are replete with minute teaching concerning the fashion of the resurrection. Study them closely. They answer the puzzling questions of (**15:35**).

Of course, the resurrection is life out of death. This at once staggers reason. How can life ever again appear in a form that has turned to stinking corruption and unidentifiable dust? But nature's answer is: "Foolish, that which thou sowest is not quickened except it die" (**15:36**). The farmer knows this to be true of a grain of corn, or wheat, or pumpkin seed. Though' he cannot understand how it can be that life springs out of a decaying seed, yet he never hesitates to sow, even though' he is a professed infidel about spiritual things (**15:37**). Here we are informed as to how it can be - "God giveth it a body, (Paul does not let nature have the glory of producing its own kind) as it hath pleased Him". Exactly so does He in raising the dead; for the phrase, "so also is the resurrection of the dead," refers to every item mentioned concerning natural things. God gives each sleeping saint a body as it hath pleased Him. Yes, "and to every seed its own body" (**15:38**). Wheat springs into wheat; corn into corn; etc.

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**\*Philippians 1:10**

That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ.

**15:35** But some man will say, How are the dead raised up? and with what body do they come?

**15:36** Thou fool, that which thou sowest is not quickened, except it die:

**15:37** And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

**15:38** But God giveth it a body as it hath pleased him, and to every seed his own body.

**15:39** All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

**15:40** There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

**15:41** There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

**15:45** And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

**15:46** Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

**15:47** The first man is of the earth, earthy; the second man is the Lord from heaven.

**15:48** As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

**15:49** And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

This language about certain bodies coming from certain seeds, and the comparison of four kinds of flesh (**15:39**), indicate that in the resurrection the bodies of believers will differ in their state and appearance. Still keep in mind (**15:42**). The racer for the prize in Philippians expects "the body of our humiliation to be transformed into the likeness of the body of His (Jesus') glory" - **\*Phil. 3:21**. But according to (**15:40,41**) not every glorified body will be thus transformed. "There is one glory," of the sun and another glory of the moon, etc" (**15:41**). Some saints will share with Jesus in the highest, or "sun glory;" and their bodies, like His, will radiate that transcendent glory. Their bodies will be like the body of His glory, not simply like the bodies of "moon glory," or "star glory." Though they are all incorruptible, they differ in brilliance. For example; gold is brighter than silver, and a diamond brighter than gold.

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**(Chapter 15 Scriptures KJV)**

<sup>42</sup> So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

<sup>43</sup> It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

<sup>44</sup> It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

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The resurrected body will be incorruptible, glorious, powerful and spiritual. The reason for all this is shown by the contrast between the two federal heads (**15:45-49**). The first Adam was never spiritual; but only natural and soulish. He was subject to sin, and hence to decay. To see this is to lose all hope of ever improving the old creation, or of simply purging it from sin and restoring it to Adam's state before he fell. What profit in that? He could fail and fall again. But the Last Adam came, not only a living personality, but a life-giving spirit (**15:45**). Adam transmitted life; but Jesus gives life where there is none. He was heavenly; Adam was earthy. Jesus was spiritual; He moved by the Holy Spirit. Adam moved by his own volition (**15:46**). Likewise, now, to be spiritual is to be moved by the Spirit of God instead of natural impulse. And yet, spiritual people are not thinking every moment of the Spirit but being occupied with the Lord and for His glory, they are swayed by a happy, holy, heavenly instinct. Therefore, "as is the Heavenly One, such are they also that are heavenly ones" (**15:48**). Then of course follows the next verse - "and as we have borne the image of the earthy one," weakness corruptibility, dishonor, "we shall also bear the image of the Heavenly One," incorruptibility, glory, honor, spirituality, power (**15:49**).

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**\*Philippians 3:21**

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

**15:50** Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

**15:51** Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

**15:52** In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

**(15:50)** corresponds with **\*Rom. 14:17** - "The Kingdom of God is not in eating and drinking, but righteousness and peace and joy in the Holy Spirit." And as it is not revealed by flesh and blood, but by God Himself (**\*\*Matt. 16:16**); so, by Divine power we are translated out of the kingdom of darkness into the kingdom of the Son of His love (**\*\*\*Col. 1:13**), which is the first and important translation. We come into the kingdom by the new birth, not by the old creation inheriting it; and these born ones "inherit all things" – **\*\*\*\*Rev. 21:7**.

**B. The Final Mystery.** "Behold, I shew you a mystery - We shall not all fall asleep; but we shall all be changed, in a moment, in a twinkling of an eye" (**15:51,52**). Of all New Testament writers, Paul informs us of the mysteries - "the mystery of inquiry, the mystery of godliness, the great mystery", the bridehood. Here is the culminating mystery. The doctrine of the resurrection was not new. It was plainly taught in the Old Testament - **\*\*\*\*\*Isa. 25:8; \*\*\*\*\*Ezek 37:12; \*\*\*\*\*Dan. 12:2**. But that "all shall be changed," whether they die or not, was new (**15:52**). Some saints will be alive when the trumpet blows, and that very blast will change their bodies into immortality, power and glory at the same moment changing the dead into incorruptibility, similarly as Ezekiel said: "The Spirit entered into me as He spoke unto me, and set me upon my feet" - **\*\*\*\*\*Ezek. 2:2**.

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**\*Romans 14:17**

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

**\*\*Matthew 16:16**

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

**\*\*\*Colossians 1:13**

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

**\*\*\*\*Revelation 21:7**

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

**\*\*\*\*\*Isaiah 25:8**

He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

**\*\*\*\*\*Ezekiel 37:12**

Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

**\*\*\*\*\*Daniel 12:2**

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

**\*\*\*\*\*Ezekiel 2:2**

And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

**15:53** For this corruptible must put on incorruption, and this mortal must put on immortality.

**15:54** So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

**15:55** O death, where is thy sting? O grave, where is thy victory?

**15:56** The sting of death is sin; and the strength of sin is the law.

**15:57** But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

The resurrection of all believers is called "The first resurrection," in distinction from the resurrection of the wicked dead, or "second resurrection" - **\*Rev. 20:14**. But not all believers will be raised at exactly the same moment, or twinkle; "but every man in his own rank" (**15:23**). The phrase "last trump," requires that there shall be more than one trumpet blast. The appearance of Jesus to different companies at distinct times (**15:5-8**) and the distinct visions that John had at successive times of distinct companies in heaven agree with this view and demand the resurrection to take place at different stages. Paul's yearning for "the resurrection out from dead ones" (**\*\*Phil. 3:11**) and the warning of (**\*\*\*I Thes. 5:4-8**) teach the same stirring truth. The "last trump," of necessity sounds at the end of the millennium. "This corruptible, and this mortal" of (**15:54**) includes believers on earth during the millennium, at the end of which, "death is swallowed up in victory." Comp. **\*\*\*\*Isa. 65:20** with **\*\*\*\*\* Isa. 25:8**. The triumphant question of (**15:55**) (**\*Hos. 13:14**) cannot be sounded out till the last trumpet sound has died away in eternal victory. When there is actually no more sin, there will be no more death.

"But thanks be to God which giveth us the victory through our Lord Jesus Christ" (**15:57**). The Apostle is not teaching by this verse that we now have immortal bodies, which some people erroneously call eternal life. He means to teach that we now have victory over sin in the flesh and the effect of sin in our bodies. Immortality comes with the advent of Jesus from heaven, and not till then. We are amazed that any one claims to have incorruption as long as he has weak eyes and deaf ears and wrinkles on the face and white hair on the head and is compelled to eat

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**\*Revelation 20:14**

And death and hell were cast into the lake of fire. This is the second death.

**\*\*Philippians 3:11**

If by any means I might attain unto the resurrection of the dead.

**\*\*\*I Thessalonians 5:4-8**

<sup>4</sup> But ye, brethren, are not in darkness, that that day should overtake you as a thief. <sup>5</sup> Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. <sup>6</sup> Therefore let us not sleep, as do others; but let us watch and be sober. <sup>7</sup> For they that sleep sleep in the night; and they that be drunken are drunken in the night.

<sup>8</sup> But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

**\*\*\*\*Isaiah 65:20**

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

**\*\*\*\*\*Isaiah 25:8**

He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

**\*\*\*\*\*Hosea 13:14**

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

**15:58** Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

## Chapter 16

**16:1** Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

**16:2** Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

**16:3** And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

**16:4** And if it be meet that I go also, they shall go with me.

**16:5** Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

and sleep and is subject to sickness and death like other people. Beware of those. Our bodies are "earthen vessels," from which we "groan to be delivered," that we may be "clothed with our house (glorified body) from heaven" - **\*II Cor. 5:1,2**. We now have bodies of humiliation till then. We are amazed that any one claims to have incorruption as long as he has weak eyes and deaf ears and advent of Jesus from heaven, and not our bodies. Immortality comes with the after Jesus comes, we will have bodies of glory - **\*\*Phil. 3:20**.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (**15:58**). What a victorious conclusion. The phrase "in vain" occurs six times in this wonderful chapter. If there is indeed a resurrection of the bodies of believers, our faith is not in vain, our preaching is not in vain, grace bestowed upon us is not in vain, and finally our abundant sufferings and toil are not in vain. Nothing in the Lord is in vain. A sure reward from the Just Judge awaits us upon our arrival in heaven via translation or resurrection, since indeed Christ arose and there is a glorious resurrection of all His people.

## **SEVENTH DIVISION**

### **The Glorious Advent**

#### **Chapter 16**

"And these things, brethren, I have in a figure transferred to myself and Apollos for your sakes" - Chap. (**4:6**). Likewise this chapter is full of typical teaching. Paul's coming to Corinth was a forecast of the coming of Jesus. The collection for the saints should not only be ready for Paul to gather up and take on to Jerusalem, but it should all be in when Jesus comes (**16:1**). How many saints will have to regret their penuriousness, or carelessness concerning the use of their wealth, or its misuse, The "wet day" for which they are laying up never comes (**16:2-5**). The words of Jesus should never be forgotten - "Lay not up for yourselves treasures on earth" (they who do so are not full over-comers); "but lay up for yourselves treasures in heaven" - **\*\*\*Mat. 6:19-21**. The measure of our giving is "as God hath prospered."

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#### **\*II Corinthians 5:1,2**

<sup>1</sup> For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. <sup>2</sup> For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

#### **\*\*Philippians 3:20**

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

#### **\*\*Matthew 6:19-21**

<sup>19</sup> Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:<sup>20</sup> But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:<sup>21</sup> For where your treasure is, there will your heart be also.

**16:6** And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

**16:7** For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

**16:8** But I will tarry at Ephesus until Pentecost.

**16:9** For a great door and effectual is opened unto me, and there are many adversaries.

**16:10** Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

**16:11** Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

**16:12** As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

"But I will tarry at Ephesus until Pentecost" (**16:6**). This verse together with (**16:19**) indicates that the Apostle wrote this letter from Ephesus. The rich forecast of the verse is, that the Pauline doctrine will continue with the people of God, even after the rapture of the full over-comers, reaching on to the pouring out of the Spirit on Israel, which **\*Ezek. 39:29** announces. You will be surprised at the frequent references to Ephesus. It will greatly repay the reader to look up and study all the citations thereto. Ephesian saints need to know all about Ephesian truth, so as to be brought into Ephesian victory and Ephesian hope. Too many saints tarry at Pentecost, but never reach Ephesus - they know something of the power of God; but never learn the deep things of God, never know the mysteries hidden in God (**16:7-9**).

"Now if Timotheus come, see that he may be with you without fear; for he worketh the work of the Lord as I also do: let no man therefore despise him" (**16:10,11**). Timothy or Timotheus, means "honored of God." The young man, who was such a great comfort to Paul, was to return to Corinth with Paul's Gospel that the saints there might become "rooted and grounded" in the love of the truth. Corinthian saints everywhere abound! That is, such as are only "babes in Christ, and walk as men," having among them "envying and strife and divisions," "full and rich" in their own conceits, and "reigning as kings without us" (Chap. **3:3** and **4:8**); that is, they are sufficient and soaring without Paul's Gospel. Hence, they need Timothy; they need to hear him whom God honors, and who is that but he who declares fully and heartily the Gospel of grace and the mystery of God, even Christ in all his fulness? Exactly this is what God is doing now. He is sending him "whom God honors," with Paul's glorious message, or the Gospel of grace and the Gospel of the glory to Corinth.

Dear Reader, remember that Paul's voice is the voice of the Spirit. It is the Holy Spirit that is saying: "Receive him; despise him not; conduct him forth in peace" (**16:11**). He must come from you with fruit that will abide and abound to the glory of God. Reader if you want an inheritance, you must receive Timothy; if you wish to grow, if you wish to labor "not in vain," if you wish to "build gold and silver and precious stone," (**3:12**) you must receive Paul's message at Timothy's hands. "For I look for him with the brethren," shouts Paul. He expects "whom God honors" to be raptured with the full over-comers. Paul expects all such to arrive in his rank. Hallelujah! Amen.

"Apollos' will was not at all to come at this time" (**16:12**). Apollos means "one who destroys." Any wonder that he was not willing to go to Corinth? They were not able to bear strong meat, and the destructive blows of Apollos' eloquence must wait till Timothy goes ahead and prepares the soil for him.

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**\*Ezekiel 39:29**

Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

**16:13** Watch ye, stand fast in the faith, quit you like men, be strong.

**16:14** Let all your things be done with charity.

**16:15** I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)

**16:22** If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

"But he will come when he shall have convenient time," even in the perfect order of the Lord. Look for him too.

Note how tenderly and yet how firmly the Apostle draws his children on into full development -- "Watch ye; stand fast in the faith; quit you like men; be strong" (**16:13**); as if to prepare them for the coming of Timothy and Apollos, and through them, prepare them for the coming of Jesus.

**(16:15)** contradicts **\*Rom. 16:5** in the common text. There could not be two parties, each called "the first fruit of Achaia." Epenetus was the first fruit of Asia" - R. V.

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**(Chapter 16 Scriptures KJV)**

<sup>16</sup> That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.

<sup>17</sup> I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

<sup>18</sup> For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

<sup>19</sup> The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

<sup>20</sup> All the brethren greet you. Greet ye one another with an holy kiss.

<sup>21</sup> The salutation of me Paul with mine own hand.

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"If any one love (Philei, Gr.) not the Lord Jesus Christ, let him be accursed; the Lord cometh" (**16:22**). This is a remarkably interesting statement, when understood. It has special value at this point. The word for love is not "agapao," or Divine love, but "philei," human love, or friendly affection. A study of (**\*\*Lev. 5:11**) will help us to grasp the scriptural use of this word love, which also occurs in Jesus' interview with Peter just after the former's resurrection - **\*\*\*John 21:15-17**. Lev. 5:11 says. "But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering."

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**\*Romans 16:5**

Likewise greet the church that is in their house. Salute my well-beloved Epaenetus, who is the firstfruits of Achaia unto Christ.

**\*\*Leviticus 5:11**

But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.

**\*\*\*John 21:15-17**

<sup>15</sup> So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.<sup>16</sup> He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.<sup>17</sup> He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

All those Levitical offerings referred to Christ in some aspect of His character, or His substitutionary death for us. From God's viewpoint, no one can be saved except upon the basis of the death of another. "Without shedding of blood there is no remission" - \***Heb. 9:22**. Hence, a lamb, or goat, or at least a turtledove had to be brought and offered up to make atonement for the transgressor.

God said to Israel: "When I see the blood, I will pass over you" - \*\***Ex. 12:13**. Now some people's conception of Christ and His atoning work is so meager that they see Him only as a beautiful character, a lovely man. His death for them does not seem to impress them. Yet they believe on Him, accept Him as their Savior, and love Him. To them, Christ is only a tenth part of an ephah of fine flour, or "a meal-offering." God saves them upon their confession of faith in Him, though they bring no blood, because He sees the blood which His Son shed. This is the meaning of the love expressed in the above verse, by the Greek word "philei." This is the meaning of Peter's love for Jesus when he said to Him: "Thou knowest that I love (philo) thee."

Peter did not have the proper conception of the death of Christ before He was crucified; hence, his rebuke of Jesus - "Be it far from thee, Lord; this shall not be unto thee" - \*\*\***Matt. 16:22**. He could not see the necessity of Jesus dying for mankind. He could not offer Christ as a lamb, or goat - a sin offering, but only as a handful of fine flour, a meal offering. Peter loved Jesus as a man and as the Son of God. Jesus corrected Peter's carnal pity, showing him that it was satanic. This wounded the Apostle's feelings; and he followed Him afar off. After our Lord's death and resurrection, He inquires of Peter if he still has only a human love for Him, if he still sees Him as a meal offering only? Twice He asks: "Do you love me with a divine love?" To which Peter both times replied: "I love you with a human love." Then the third time, Jesus asked: "Do you indeed love me only for my holy character, and not also for dying in your behalf?" Peter not yet seeing the grace of Christ which He displayed in His death for others, still insisted, "I love you with a human love; I see you only as a meal offering." How fitting that this tender mercy of God, this smallest view of the Savior should be placed at the close of this epistle. If any one does not love the lovely, holy character of Jesus Christ as God's dear Son; if he does not bring Him to God as a small part of an ephah of fine flour; if he does not trust his case in His

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**\*Hebrews 9:22**

And almost all things are by the law purged with blood; and without shedding of blood is no remission.

**\*\*Exodus 12:13**

And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

**\*\*\*Matthew 16:22**

**16:23** The grace of our Lord Jesus Christ be with you.

**16:24** My love be with you all in Christ Jesus. Amen.

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

hands, the curse of God must inevitably be upon him - Though men may not see Him as Paul always preached Him - "Christ crucified," yet, because God sees Him as such, if they receive and love Him, there is no curse for them. "Maranatha" means, "the Lord cometh" (**16:22**). The curse of God, due to every sinner, fell upon His Son on Calvary. He who bore the curse once, cometh as the eternal Blessor of all them that believe on Him.

"My love be with you all in Christ Jesus. Amen" (**16:23,24**). This is a peculiar benediction. It breathes the father heart of the Apostle, who said before (chap. **4:15**): "Ye have not many fathers." What a deep yearning he always maintained for the highest welfare of all his followers, and for all the saints.

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