

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

**THE SECOND EPISTLE**

By

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**Romans 15:16 King James Version (KJV)**

That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

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### **Introduction**

"I have written of the grace that is given to me of God that I should be a public servant of Jesus Christ at my own expense for the Gentiles, administering as a priest the glad tidings of God, that the oblation of the Gentiles may be well-pleasing, having been sanctified by the Holy Spirit" - **\*Rom. 15:16.**

As stated in the notes on First Corinthians, which set the Church in order as God's present-day Tabernacle; so, Second Corinthians exhibits the true servant of God filling his priestly functions in the Tabernacle. The verse quoted above from Romans is very beautiful and full of meaning in connection with our present study.

"Paul an apostle of Jesus Christ by the will of God, and Timothy a brother" (**II Cor. 1:1**). Contrast this salutation with that of First Corinthians. There we read: "Paul called an apostle" (**I Cor. 1:1**). He speaks of himself as they view him. First, he was called an apostle; but after they knew him and appreciated him, they recognized him as indeed an apostle by the will of God. Reader, how do you view this "vessel of election?" - **\*\*Acts 9:15.** Sosthenes was associated with Paul in writing the first letter; but Timothy in writing this one. Sosthenes means "savior" and as such they first preached Christ to the Corinthians, and could write little more than elementary teaching in the first letter - but there are hidden depths which the Spiritual babes and carnal Christians cannot receive; as Paul said, "I have fed you with milk, and not with meat" -**I Cor. 3:2.** Silvanus, "considering," and Timothy, "honored of God," were with Paul on one tour preaching to them (**II Cor. 1:19**).

Observe that this letter is addressed, not to saints in Corinth only, but to "all the saints which are in all Achaia," or to all who are in affliction; therefore, it is for you, Suffering One. Hence, how fitting the tender ascription of praise - "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort." Divine "all comfort" is set over against all trouble at the very threshold of the letter (**II Cor. 1:1-3**). Accordingly, we read of the direst distress, but also of the most divine deliverance in the very first chapter.

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#### **\*Romans 15:16**

That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

#### **\*\*Acts 9:15**

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

#### **\*\*\*I Corinthians 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.

## OUTLINE OF THE EPISTLE

Following the thought of priesthood, the letter falls beautifully into the accompanying framework.

I. The anointed priest offering himself up - **Chap. 1.**

II. Such a priest a sweet savor unto God - **Chap. 2.**

III. The priest ministering within the veil unto God, exceeding glorious - **Chap. 3.**

IV. The priest ministering unto men, exceedingly powerful.

1. A new, heavenly life, the risen life of Jesus - **Chap. 4.**

2. A new, heavenly tabernacle; both based upon the fact of Christ having become a trespass and a sin offering for us – **Chap. 5.**

V. Such a priestly ministry affects:

1. Separation from all things **Chap. 6.**

2. Separation unto God, inward and deep - **Chap. 7.**

3. Fellowship in distribution, or communication - **Chaps. 8 & 9.**

VI. -The suffering and glory of such a priest - **Chaps. 10 and 12.**

VII. The priest's source of power - **Chap. 13.**

**We recommend a careful examination of the above outline, and then a thoughtful reading through of the epistle itself several times, to derive the greatest benefit.**

## **Chapter 1**

**1:1** Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

**1:2** Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

**1:3** Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

**1:4** Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

**1:5** For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

**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:

**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:

## **DIVISION ONE**

### **The Anointed Priest Offering**

#### **Chapter 1**

The tribulations incident to a victorious Christian life call forth the writing of this tender epistle. Therefore, the word "comfort, or consolation" occurs ten times in this first chapter. That God who instituted the Church and set in order as indicated in I Corinthians, here announces Himself to be "the God of all comfort" for all saints under all conditions (**1:3**). The basis for the hope of such unspeakable encouragement is this, that our beloved brother Paul, God's authorized first assembly priest, offered himself up to God for us, not to make atonement for sin, but "to fill up that which is behind of the tribulations of the Anointed One for His Body's sake." His afflictions were of a particular character, because to him it was "given to complete the word of God" (**\*Col. 1:24, 25**); but all who choose to share with him in this priestly ministry, like Timothy, Titus, etc., will also share in priestly tribulations. Doubtless this is especially the Bride company. If we suffer conjointly with Christ, we shall also reign conjointly with Him (**1:4,5**). As truly as our Lord Jesus had to suffer as a transgressor and "bear our sins in His own body on the tree;" so truly must some of His devotees suffer that others may be saved and be built up in the faith – **\*\*I Pet. 2:24**. The unselfish, sacrificing spirit of the Apostle is expressed in verses (**1:12,24**) and chap. (**2:4-13**).

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#### **(Chapter 1 Scriptures KJV)**

<sup>6</sup> And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.

<sup>7</sup> And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

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"Dying daily" (**\*\*\*I Cor. 15:31**) and "poured out" (**\*\*\*\*Philp. 2:17**) of others is the normal manner of the life of a New Testament priest. "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead" (**1:9**). Not only did the Apostle receive this sentence at the moment that he was pressed out of measure, above strength and despaired of life (**1:8**); but he refers to

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#### **\*Colossians 1:24, 25**

<sup>24</sup> Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:<sup>25</sup> 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;

#### **\*\*1 Peter 2:24**

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

#### **\*\*\*1 Corinthians 15:31**

I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

#### **\*\*\*\*Philippians 2:17**

Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

Calvary where the death sentence was pronounced upon the whole old creation. Hence it is safe only and always sufficient to trust the God of resurrection. It is folly to rely upon our well bodies, or bright intellects, or victorious experiences; nor need we despair when all flesh fails us, for He who raiseth the dead will always deliver us until our race is run. "There is no want to them that fear Him" - \***Psalms 34:9**. There is no death to them that trust Him; death is only counted a sleep. Satan, sin and sickness were conquered at Calvary. They cannot have dominion. "Whether we die (fall asleep) we die unto the Lord; whether we live, or die, we are the Lord's" - \*\***Rom. 14:8**. "As thy day thy strength shall be" - \*\*\***Deu. 33:25**

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**(Chapter 1 Scriptures KJV)**

<sup>10</sup> Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

<sup>11</sup> Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

<sup>12</sup> For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

<sup>13</sup> For we write none other things unto you, that what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

<sup>14</sup> As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the day of the Lord Jesus.

<sup>15</sup> And in this confidence I was minded to come unto you before, that ye might have a second benefit;

<sup>16</sup> And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea.

<sup>17</sup> When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

<sup>18</sup> But as God is true, our word toward you was not yea and nay.

**1:19** For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

**1:20** For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

**1:21** Now he which stablisheth us with you in Christ, and hath anointed us, is God;

**1:22** Who hath also sealed us, and given the earnest of the Spirit in our hearts.

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"Now He who stablishes us with you unto Christ and hath anointed us, is God; who hath also sealed us and given the earnest of the Spirit in our hearts" – (**1:21, 22**). Here are four fundamental things which God does for His own. The first is continuous; the other three were once and forever. Hence, Paul never admitted defeat; neither do we if we believe that we are anointed with power. He never questioned the certainty of his destiny and reward; neither can we if we really believe that we were "sealed unto the day of redemption." He rejoiced in hope of having a body fashioned like unto the body of Christ's glory. So, do we. See also chap. 5:5. With him there was no going back, no letting down, no losing out, no growing cold.

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**\*Psalms 34:9**

O fear the LORD, ye his saints: for there is no want to them that fear him.

**\*\*Romans 14:8**

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

**Deuteronomy 33:25**

Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.

**1:23** Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

**1:24** Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

## **Chapter 2**

**2:1** But I determined this with myself, that I would not come again to you in heaviness.

**2:2** For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

**2:3** And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all.

**2:4** For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

**2:5** But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

**2:6** Sufficient to such a man is this punishment, which was inflicted of many.

**2:7** So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

Neither is there with us; for we too are being established with grace. As we stated before he never dealt out negatives to the people. "Our preaching to you was not yea and nay; but in Him was yea; for all the promises of God in Him (Christ) are yea, and in Him Amen, unto the glory of God by us" (**1:19**). God said what he meant and meant what He said. Paul believed it all without wavering, declared it all without toning it down, practiced it all without flinching or compromising. God's word was all "yea" to him. And so is it to us today who dare to be out and out for God's will. Those who know and really believe the truth become like Paul, who was characterized with a modest boldness, and uncompromising gentleness, and invincible faith. They act and speak like God, because they are from God, and know it; being more and more established, or confirmed in and by the truth (**1:23,24**).

## **DIVISION TWO**

### **The Priest A Sweet Savor to God**

#### **Chapter 2**

"For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you" (**2:4**). A priestly service flowing from such a fountain is sure to become a sweet savor unto God - (**2:15**). Such a one always and only seeks the highest good of the saints by pointing them to Christ as the one only Head, having before pointed Him out to the sinner as the one only Savior. The man mentioned in I Cor. 5, symbol of everyone who assumes unscriptural authority over the saints, seeking "dominion over your faith" (**1:24**), caused Paul grief. This is the great grief today, that men assume the place and authority which belongs to Jesus Christ only. They rob Him of His Headship and make divisions; for there are as many divisions in Christ's body as there are heads, whether self-appointed, or appointed by others. The Apostle and the Assembly "put away that wicked person" from their fellowship - \***I Cor. 5:13**. That proved effectual. He repented. Therefore, Paul adds; "Sufficient to such a one is this rebuke, which was by the majority." - (**2:6**). He beseeches them to forgive and encourage him lest he be swallowed up with overmuch sorrow. He refuses to leave an opportunity for Satan to drive the offender to despair, or to cause hardness toward him among those who were harmed. He also assures them that he stands with them in this attitude of full forgiveness (**2:7**).

Will our brethren, who are guilty of spiritual fornication, robbing Jesus of His honor and directorship, repent of their assumptions and pride? Very few will, until the majority of believers throw off this yoke by disfellowshipping such conditions.

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#### **\*I Corinthians 5:13**

But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

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**(Chapter 2 Scriptures KJV)**

<sup>8</sup> Wherefore I beseech you that ye would confirm your love toward him.

<sup>9</sup> For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

<sup>10</sup> To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;

<sup>11</sup> Lest Satan should get an advantage of us: for we are not ignorant of his devices.

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**2:12** Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord,

**2:13** I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

**2:14** Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

**2:15** For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

**2:16** To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

**2:17** For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

Saints are continually admitting the wrong and yet condoning and fellowshiping it. \*"**Particeps criminis**" is pronounced against us if we encourage the very conditions that cause schisms in the body. If others "set bounds" and eliminate us, we are not to blame. The blame is with them. Let us be outspoken and outstanding for the truth that holds Christ as Head, makes for the oneness of Christ and keeps men free. "When I came to Troas for the glad tidings of Christ and a door was opened unto me of the Lord, I had no ease in my spirit because I found not Titus my brother; but taking my leave of them, I went into Macedonia" (**2:12, 13**) Why? He was far more concerned for the welfare of those already saved, than to precipitate another revival. To build up a meeting already founded is much wiser than to leave it to the wolves and start another for wolves to destroy. Hence, how the Apostle was lifted up and comforted on meeting Titus (**7:6, 7**). The importance of feeding and establishing the saints is shown by the fact that all the epistles by all the apostles are written to and for believers. Men make the conversion of sinners the vital thing; but God makes the "care of the churches" (**11:26-28**), the vital thing.

"But to God be thanks who always leads us in triumph in the Anointed One, and the odor of the knowledge of Him makes manifest through us in every place; for we are to God a sweet perfume of Christ, in those being saved and in those perishing" (**2:14, 15**). What an exalted ministry is our priesthood in Christ! How sacred to God Himself! He protects it and makes it effective. The faith of God fills and emboldens the faithful priest; for he is continually offering himself to God for service, or sacrifice, and offering Christ to needy men. Looking at himself, he exclaims: "For these things who is competent?" (**2:16**). Immediately he looks and again exclaims: "Our competency is out from God." He is conscious of not "making gain by corrupting the word of God," as the many do. He fearlessly declares: "But as of sincerity, but as of God, before God, in Christ, we speak" (**2:17**). This is a rare ministry - this unselfish priestly service, which is wholly from God and for God, which is consciously "in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God" (**1:12**), which is manifestly in Christ and all for His glory. Only a few are experimentally in this line. Did you note that it is stated that "the many corrupt the word to make gain?" (**2:17**)

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\***Particeps criminis** (Latin) partner in crime.

They seek to gain numbers, applause, ease and wealth, and that at the expense of Divine truth, and of course at the cost of the welfare of the Church of God. Oh, how great the need for Christ-like pastors and teachers, who can instruct others also, and who will do it wholly for the Body of Christ and for His glory. As to numbers, the true priestly line is a "feeble folk," but thank God, they are builded on the Rock- \*Mat. 7:24. \*\*Prov. 31:26.

**DIVISION THREE**  
**The Priest Ministering to God**  
**Chapter 3**

"Do we begin again to commend ourselves? or need we, as some, letters of commendation to you, or of commendation from you?" (3:1).

In this chapter, the Apostle is contrasting the ministration of the new with that of the old covenant. In (3:1-6), he announces himself and his associates to be the divinely called and equipped ministers of this new covenant, and intimates what constitutes their credentials. The phrase, "as some," (3:1) in the question above, shows that some workers needed letters of recommendation to the Church at Corinth, else they might not receive them, or letters from that Church if they wished to be received elsewhere. So, it is today. Ministers have a mania for credentials. For this there is a cause. But Paul and his co-workers needed no such credential to Corinth for they knew them. They needed no such commendation from Corinth to other churches; for he could well say: "Ye are our epistle, written in your hearts, known and read of all men" (3:2). The fruit of their labors was their recommendation. Those men preached the word of grace in the power of the Holy Spirit, the essential message of the new covenant. Their hearers everywhere were saved thereby, if saved at all, without any mixture of works whatever. The Pauline ministry was sharply defined that it was clear, under whose ministry their people were saved. The Corinthian Assembly was "manifestly declared to be the epistle of Christ ministered (by no other, but) by us," Paul adds (3:3). And further "written not with ink," (no self-effort, wholly apart from works); "but with the Spirit of the living God;" their converts were wholly supernatural and began spiritual; "not in tables of stone (like the ten commandments), "but in fleshy tables of the heart," invisible, inward, spiritual, un-erasable. And such saints were the sufficient letters of commendation in behalf of the apostles of the churches.

**Chapter 3**

**3:1** Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

**3:2** Ye are our epistle written in our hearts, known and read of all men:

**3:3** Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

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**\*Matthew 7:24**

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

**\*\*Proverbs 31:26.**

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

**3:4** And such trust have we through Christ to Godward:

**3:5** Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

**3:6** Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

If others needed credentials, it was because their message and ministry were not wholly scriptural, or because they "corrupted the word of God for gain" (**2:17**). The same facts are true today. If preachers have Paul's kind of credentials, they will need no other. If they are satisfied to announce, "the glad tidings," "our gospel," (**4:3**) "not shunning to declare all the counsel of God," (**\*Acts 20:27**) they will have abundant epistles of commendation. They will be able to say further with Paul and say it gladly: "And such trust have we through Christ towards God" (**3:4**). The eye of faith sees and counts Him sufficient and needs no broken reed of man's recommendation. Those who are self-sufficient, issue letters of commendation for such as are neither self-sufficient, nor divinely sufficient. But Paul exclaims "Not that we are competent from ourselves to reckon anything as from ourselves; but our competency is from God, who also hath made us competent ministers of the new covenant." (**3:5,6**). Thank God, they who do not find their competency in themselves, nor in any others, truly find it in the all-competent Jehovah. Then the fruit of such competency becomes the all-sufficient commendation. Under a deep sense of human weakness, the Apostle cries, "Who is competent for those things?" - Chap. (**2:16**). But here he records the ample answer. It is "from God" (**3:5**). What business have men to try to preach, if they have not found God enough? What cruelty for them to palm off on the people their uncertainties, their frailties, their excuses, and call that "serving God." What a crime for men, having self-imposed authority, to issue so-called credentials to men and women who cannot intelligently and scripturally instruct a sinner how to be saved. Any wonder that God has to inscribe "Ichabod" over some meetings? - **\*\*I Sam. 4:21**. If you want to see another clause in the apostolic credentials, consider the 28 pronounced items in chap. (**6:4 to 10**). Those are invincible commendations. The Two Ministrations Contrasted. Paul's ministry was distinctively "not of the letter, but of the Spirit: for the letter killeth; but the Spirit giveth life" (**3:6**). By "the letter" is meant the law; "the Spirit," of course means the Spirit of the Lord (**3:17**), as indeed "the Spirit of grace" - **\*\*\*Heb. 10:29**.

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**\*Acts 20:27**

For I have not shunned to declare unto you all the counsel of God.

**\*\*I Samuel 4:21**

And she named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.

**\*\*\*Hebrews 10:29**

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

**3:7** But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

**3:8** How shall not the ministration of the spirit be rather glorious?

**3:9** For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

**3:10** For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

### Observe the six points of contrast.

- 1. The law is "the ministration of condemnation" (3:9).** It hunts down and arraigns the guilty sinner before the judgment seat of a holy God. This is why legalists never show any pity, but are stern and rigid, hard and frigid. There are no glad tidings in their mouth, except for the fellow that can do right, as they claim, in his own strength, or possibly by Divine help. But the ministry of the Spirit is "the ministration of righteousness" (3:9), not self-righteousness, which is of the law; but it is absolutely the righteousness of God imputed to the unrighteous one who believes on Jesus. Though the former was glorious because it justified God; yet the latter exceeds in glory because it displays God's goodness and love. Remember that this is the only righteousness that God accepts.
- 2. The law ministers dimness of vision the meaning of "Moses putting a vail over his face,"** which means that the very law that they hoped would give them light, only veiled their eyes from beholding God's grace (3:13). But the ministry of the Spirit brings "the light of the knowledge of the glory of God" (chap. 4:6); "we all, having been unveiled, behold the glory of the Lord" (3:18). The people of grace are the only people who see as God sees. The eyes of grace are indeed "Dove's eyes," (\***Song of Solomon 1:15**) or the eyes of the Spirit. Only those whose eyes are enlightened by steadfastly looking into "the exceeding riches of His grace," (\*\***Eph. 2:7**) can understand the gross darkness and terrible bondage that legalists are in. Comp. (**3:13, 14, 18**).
- 3. The law is "the ministration of death" (3:7).** Of course, the ultimatum of condemnation is death, the result and penalty for sin. "The law was not made for a righteous man" that is, to keep him righteous, or perfect him, "but for the lawless and disobedient, etc." - \*\*\***I Tim. 1:9**. The law could not make a man righteous nor give him life - \*\*\*\***Gal. 2:21** and \*\*\*\*\***Gal. 3:21**. The righteous man does not need the law; and the law can do nothing with the unrighteous but execute him. On the other hand, "the ministration of the Spirit" is transcendently glorious because it gives and sustains life. It begins with life; it feeds that life; it

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#### \***Song of Solomon 1:15**

Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes.

#### \*\***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.

#### \*\*\***1 Timothy 1:9**

Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

#### \*\*\*\***Galatians 2:21**

I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

#### \*\*\*\*\***Galatians 3:21**

Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

**3:11** For if that which is done away was glorious, much more that which remaineth is glorious.  
**3:12** Seeing then that we have such hope, we use great plainness of speech:

protects that life; it perfects the growth of that life; and crowns it with an eternal reward.

**4. The law was "done away in Christ" (3:11, 14).** The law was never given to the Gentiles; and the most it could do for Jews was to be to them "a schoolmaster until Christ," not "to bring up unto Christ" as the translators wrongly make Paul speak; but the law sought to curb its pupils that their sin and the weariness of the law to save might be made more manifest, so "that they might be justified by faith." "The law entered that the offense might abound" (**\*Rom. 5:20**), but not to save the offender. Only abounding grace can do that. Therefore, "after that faith is come (through Christ), we are no longer under a schoolmaster; for ye are all the children of God through faith in Jesus Christ" - **\*\*Gal. 3:24-26**. Hence, when saints who are still under the law really see this truth, they throw off the galling yoke of the schoolmaster, and shout their freedom in Christ. Hallelujah! But the ministration of the Spirit "remaineth" (**3:11**), because Christ as the great High Priest "continueth ever and hath an unchangeable priesthood" – **\*\*\*Heb. 7:24**. "He ever liveth to make intercession for" His own - **\*\*\*\*Heb. 7:25**. There is no room for fear of failure or defeat. "He who has begun a good work in you will perform it until the day of Jesus Christ" – **\*\*\*\*\*Philippians 1:6**. Such a prospect provokes boldness of utterance (**3:12**). Out of the abundance of the heart the mouth speaketh.

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**(Chapter 2 Scriptures KJV)**

<sup>13</sup> And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

<sup>14</sup> But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

<sup>15</sup> But even unto this day, when Moses is read, the vail is upon their heart.

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**\*Roman 5:20**

Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

**\*\*Galatians 3:24-26**

<sup>24</sup> Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. <sup>25</sup> But after that faith is come, we are no longer under a schoolmaster.

<sup>26</sup> For ye are all the children of God by faith in Christ Jesus.

**\*\*\*Hebrews 7:24**

But this man, because he continueth ever, hath an unchangeable priesthood.

**\*\*\*\*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.

**\*\*\*\*\*Philippians 1:6**

Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

**3:16** Nevertheless when it shall turn to the Lord, the vail shall be taken away.

**3:17** Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

**3:18** But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

**5. The law ministers bondage.** It knows no freedom. It stands with a stern face and with a lash in hand, setting limitations, making demands, giving cold orders, and promising nothing but "fiery judgment" for violations. But the ministration of the Spirit is one of liberty, even "the liberty of the glory of the sons of God" - **\*Romans 8:21. (3:17)** is a remarkable statement. It explains what Spirit is meant all through this chapter. "Now the Lord is the Spirit," that is, the Spirit referred to here. The following words confirm this fact - "and where the Spirit of the Lord is, there is liberty," It cannot possibly be rendered "where the Spirit is Lord, there is liberty," for the word Lord is in the genitive, or possessive case. The same is true of **(3:18)**. Back of this truth lies the sonship of Jesus Christ. He is Lord because He is God's Son. We are free because we are sons, even in the line of sonship with the Lord Jesus, thru whom "we receive the sonship" - **\*\*Gal. 4:4-7**. Hence, where the Spirit of the Lord is (not the Holy Spirit, the Comforter, the third Person of the Trinity); but where Christ's own Spirit rules apart from law, there is unbound liberty to approach into God's presence, "within the vail," because we are sons - **\*\*\*Heb. 6:19**. We have the privileges of sons and obtain the authority of the faith of sons and "come boldly unto a throne of grace" - **\*\*\*\*Heb. 4:16**. This is not license to commit sin, but freedom to demand ample power against sin and Satan. This is no excuse for sin; for with such provision, we are left without excuse forever. Of course, this is thru the enabling of the Holy Spirit, who executes the will of the Father and of the Son. Titus, "we all, having been unveiled, behold the glory of the Lord in His face as in a mirror" **(3:18)**.

**6. And "into the same image we are being transformed from glory into glory even as from the Spirit of the Lord."** There can be no such transformation to the law keeper. The vail covers his face, as it does Israel to this day. When they turn to Christ, the vail will be lifted – **(3:16)**.

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**\*Romans 8:21**

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

**\*\*Galatians 4:4-7**

<sup>4</sup>But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, <sup>5</sup>To redeem them that were under the law, that we might receive the adoption of sons. <sup>6</sup>And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. <sup>7</sup>Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

**\*\*\*Hebrews 6:19**

Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

**\*\*\*\*Hebrews 4:16**

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

By steadfastly beholding the face of our glorious Lord, through faith in His word, which James calls "a mirror" (\***Jas. 1:23**), this transformation goes on from day to day till we shall "be like Him and see Him as He is," (\*\***I John 3:2**) and with Him, be "covered with light as with a garment" - \*\*\***Psa. 104:2**.

Oh, what a priestly ministry is ours to sound out such glorious tidings that saints may be brought in experience into the liberty of the glory of sons, and actually grow up into redolent, radiant, partakers of Christ's glory here and enjoy the "riches of His glory" (\*\*\*\***Philp. 4:19**) with Him forever. In view of such an unspeakable consummation, Pauline credentials (chap. 6:4-10) are a pleasure; for "if we suffer with Him, we shall also reign with Him."

## Chapter 4

**4:1** Therefore seeing we have this ministry, as we have received mercy, we faint not;

**4:2** But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

## **DIVISION FOUR** **The Priest Ministering to Men** **Chapters 4 and 5**

"Therefore seeing we have this ministry as we have received mercy, we faint not" (**4:1**). By "this ministry," the Apostle means the ministry of the new covenant described in chap. 3, where we learned of the priest's liberty to come into the holiest place by faith, which is the necessary preparation for his ministry unto men as outlined in these two chapters. Having gone in and been warmed and refreshed and empowered through fellowship with the Father and the Son, we come forth to pour upon men all that we have drunk within the vail. Of course, "we faint not" (**4:16**).

"But we have renounced the hidden things of dishonesty, or shame" (**4:2**). The kinds and character and amount of religious dishonesty are appalling. Men hide their purposes and motives by a cloak of make-believe piety and pretensions to knowing the truth; claiming to get revelations, taught arbitrarily by the Holy Spirit: while in it all, they are seeking their own, either money, place or fame. They "falsify the word of God, corrupt the word of God for gain" (**2:17**). All this Paul boldly shunned; "but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" (**4:2**). He and his, declared the truth, all the truth, and put it into practice. They lived on the fare they offered in their market. This credentialed them to their hearers.

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### **\*James 1:23**

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

### **\*\*I John 3:2**

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

### **\*\*\*Psalms 104:2**

Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

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

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

**4:3** But if our gospel be hid, it is hid to them that are lost:

**4:4** In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

**4:5** For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

**4:6** For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

"But if our gospel be hid, it is hid from them that are perishing, in whom the god of this age blinded the thoughts of the unbelieving, so as not to beam forth to them the illumination of the gospel of the glory of the Anointed One, who is the image of God" (**4:3,4**). Who is the god of this age, elsewhere termed, "this present evil age" - **\*Gal. 1:4**. Not our God; for He is here on a visit only, "to take out a people for His name" - **\*\*Acts 15:14**. **\*\*\*Eph. 2:2** informs us that it is Satan. Oh, how little we should have to do with the things of this age, whether they be national, educational, or religious; for this trinity of reformation combines to fix mankind up, independent of the redemption of Jesus Christ. And these are the veils by which Satan covers men's eyes from the saving truth of the gospel. They are here; we cannot change them. "We are in the world, but not of it." We can only "shine as luminaries in the world;" (**\*\*\*\*Philp. 2:15**) thus some are led to believe on Jesus and be saved out of these conditions.

"For not ourselves do we proclaim, but Anointed Jesus (to be) Lord, and ourselves your bondmen for the sake of Jesus" (**4:5**). Some men announce themselves to be lords or heads and assume unscriptural authority. Not so with the real servant of Christ. God has not commanded us to be lords; but "God who commanded the light to shine out of darkness" (when creating the world), "shined in our hearts for an illumination of the knowledge of the glory of God in the changeable priesthood" (**4:6**) - **\*\*\*\*\*Heb 7:24**. "He ever liveth to make face of Jesus Anointed." First, we are to be light-receivers; then we are to be light-dispensers. Christ only is Head, or Lord. Most men darken counsel, becloud the vision, obscure the knowledge of God, hence; veil His glory, which beams forth from the face of Christ. Therefore, it becomes us to announce Christ as the glad tidings; then men will behold His face, and in that face, they will behold the glory of God. What a glorious priestly ministry is ours! Nor does the gospel stop with initial salvation through faith in Jesus, in the beginning of the gospel of grace; but it culminates with "the gospel of the glory." See verses (**4:4, 6**).

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**\*Galatians 1:4**

Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

**\*\*Acts 15:14**

Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

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

Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

**\*\*\*\*Philippians 2:15**

That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

**\*\*\*\*\*Hebrews 7:24**

But this man, because he continueth ever, hath an unchangeable priesthood.

**4:7** But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

**4:8** We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

**4:9** Persecuted, but not forsaken; cast down, but not destroyed;

**4:10** Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

**4:11** For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

This is one of the neglected themes. Not only is our gospel a "glorious gospel;" but it climaxes with the "exceeding riches of glory" - **\*Eph. 1:18**. Comp. also **\*\*I Tim. 1:11** and **\*\*\*Tit. 2:13**. Reader have you ever heard a message, or lesson on "the gospel of the glory?"

"But we have this treasure in earthen vessels, that the super-abounding of the power may be of God, and not out from us" (**4:7**). By the treasure is meant the light, the life, the glory which we have from God. By the earthen vessels we are ever reminded of the frailty of our human body, or body of humiliation. "Troubled, perplexed, persecuted, cast down," expressions of the weakness are of the vessels (**4:8,9**). This is the "dying daily" (**\*\*\*\*I Cor. 15:30-32**), which people generally misinterpret as dying to sin, because they do not understand that Paul died to sin once when he died with Christ on Christ's own cross. If saints do not see this wondrous truth and agree with God and reckon themselves to be dead indeed to sin, they will continually attempt to commit suicide of the self-life, and actually think they are "crucifying self," or "dying daily," "dying out to sin." (**4:10-12**) explain this more fully. "Always the dying of the Lord Jesus in the body bearing about, that also the life of Jesus in our body may be manifested" (**4:10**). This has no reference to Jesus' death on the cross; but to his perilous life on earth. He was daily in jeopardy; his enemies were full of murderous intent, and several times sought to kill him. Satan sought to drown him in the sea by a tempest. Such is the meaning of his "dying in the body." And that dying we bear about by being in daily danger, and physical suffering (not sickness) from every side because we pour out our lives for the truth, even beyond strength. As further stated, "for always we who live, unto death are delivered on account of Jesus, that also the life of Jesus may be manifested in our mortal flesh" (**4:11**). Those only who actually count the old man dead and Christ only to be their life, know anything of such an experience. Self-crucifixionists are too busy trying to kill themselves or praying for more love, faith and power, and for gifts, to really engage in the Pauline priestly ministry for others. What a relief to know that we have absolutely nothing to do with the old man but to count him dead,

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**\*Ephesians 1:18**

the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

**\*\*I Timothy 1:11**

According to the glorious gospel of the blessed God, which was committed to my trust.

**\*\*\*Titus 2:13**

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

**\*\*\*\*I Corinthians 15:30-32**

<sup>30</sup> And why stand we in jeopardy every hour? <sup>31</sup> I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. <sup>32</sup> 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.

**4:12** So then death worketh in us, but life in you.

**4:13** We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

**4:14** Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

**4:15** For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

**4:16** For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

forever free to serve God in the beauty of holiness and in the power of and with sin, but to shout "Sin shall not have dominion;" (**\*Romans 6:14**) so that we are the Holy Spirit. Such a life angers the enemy to the uttermost, because it is Christ living His life over again in us. Thus, the life of Jesus is put on exhibit in our mortal flesh. We, the vessels, are not seen except as weak, dependent; but His life, the treasure, is shown because our flesh is still mortal, or subject to death or decay. "Death worketh in us;" (**4:12**) the true servant of God would die multiplied times if Christ did not stand up in him and renew him. "But life in you;" our life of sacrifice brings life, health, comfort and victory into other lives. But there is never any praise to the vessels; but "the excellency, or the superabundance of the power is from God" alone. No room for boasting that we prayed, we fasted, we had the gift of healing. "Knowing that He who raised the Lord Jesus, shall raise us up also through Jesus and present us with you" (**4:14**). This life of Christ thus manifested in us, is His resurrection life, the new creation life. What a safeguard against falsely so-called "Unity" and "Christian Science," which simply attempt to imitate Christ, but deny His atonement. This life exhibited in our mortal bodies is the sure earnest and guarantee of a glorified body when our Savior returns to complete His salvation - **\*\*Rom 8:11, 23, 24 and \*\*\*Phil. 3:20, 21**. Of course Christ's resurrection is solid basis for present faith in the constant manifestation of His life. To know this truth is to have "the same spirit of faith" that David and Paul had – (**4:13**). Wonderful! And all these things are for the sake of the saints and for the glory of God –(**4:15**). If brother Paul had believed in present immortality, as some today foolishly claim to do, he could not have written of "the outward man perishing" – (**4:16**). This chapter climaxes in uttermost triumph. It begins with grace introducing light, unfolds into life, develops into unspeakable power, and culminates in a climacteric weight of glory. These, insignificant when compared with what they produce, are working for us while we consider the invisible things above. Three small items are contrasted with five incomparable items to come. The worker for us is "tribulation," which is

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**\*Romans 6:14**

For sin shall not have dominion over you: for ye are not under the law, but under grace.

**\*\*Romans 8:11, 23, 24**

<sup>11</sup> But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. <sup>23</sup> And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. <sup>24</sup> For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

**\*\*\*Philippians 3:20, 21**

<sup>20</sup> For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: <sup>21</sup> 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.

**4:17** For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

**4:18** While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

termed light and momentary (**4:17**). Study Paul's recital of stripes, imprisonment, deaths oft, perils by land and sea, for perhaps 30 years. But these were all working together for his good unto an unwordable reward. Oh, how tame is language to express what the heart's eye sees. He terms it "GLORY;" nay, "a WEIGHT of glory;" nay more, "an ETERNAL weight;" ah vastly more by a multified Greek hyperbole, "kath hyperbolen into hyperbolen," which the Spirit alone can interpret to our hopeful hearts. Our common text gives it as "far more exceeding;" the Diaglott renders it, "excessively exceeding," or "according to an exceeding on an exceeding;" still another expresses it as, "excessively surpassing;" the R. V. has it, "more and more exceedingly." The verb from which "hyperbolen" is derived, is "hyperballo," which means "a throwing beyond, an over-shooting, superiority, excess in anything." Ballo is the strongest Greek word for throw, or hurl, or cast out. It is used four times in Rev. 12, where the dragon "was cast out of heaven;" also \***Rev. 19:20** and \*\***Rev. 20:3**. Now consider that the Apostle exclaims, "a throwing beyond into a throwing beyond," and your spirit may grasp something of his extreme hope. My own spirit gives it thus: "Our momentary light tribulations are working out for us an unsurprisingly unsurprising, eternal weight of glory." We may illustrate it by an inverted cone, the apex below representing the tribulations, and the broad open expanse above, the weight of glory. "If we suffer with Christ, we shall also reign with Him" - \*\*\***2 Tim. 2:12**. What transcendent radiant effulgent dazzling exceedingly surpassing splendor will envelop the throne and those who sit conjointly with Christ therein! The brighter our vision of the glory, the lighter will be our sense of the afflictions (**4:18**). With such unspeakable and unbounded prospects ahead, will we shun to fulfill to the uttermost our priestly service? Will we shun to "declare all the counsel of God?" - \*\*\*\***Acts 20:27**. Will we not gladly "spend and be spent" (**12:15**) that God may be glorified?

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**\*Revelation 19:20**

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

**\*\*Revelation 20:3**

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

**\*\*\*2 Timothy 2:12**

If we suffer, we shall also reign with him: if we deny him, he also will deny us:

**\*\*\*\*Acts 20:27**

For I have not shunned to declare unto you all the counsel of God.

## Chapter 5

**5:1** 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.

### **Future Conditions**

"If our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens; for in this we groan, earnestly desiring to be clothed upon with our house which is from heaven" – **(5:1, 2)**. The first eight verses of this chapter properly belong with the preceding. We have here abundant positive proof against the wild heresy of present immortality, that is, for our body. The Greek word rendered immortality in **\*Rom. 2:7**; **\*\*I Tim. 1:17** and **\*\*\*II Tim. 1:10**, is "aphtharsian," which means incorruptibility, or that which cannot possibly be corrupted. The first and last of these three citations does not refer alone to our human body, but to all that is incorruptible, as the seed, or word of God, the crown, etc. The second, refers to God only.

Jesus Christ "only hath immortality" - **\*\*\*\*I Tim. 6:16**. "This mortal must put on immortality" - **\*\*\*\*\*I Cor. 15:53, 54**. These are the only two places where the Greek word, "athanasian," or immortality, occurs in the New Testament; these refer to the body only, and in no sense to the soul, or spirit. Therefore, the phrase, "immortal soul," or "immortal spirit," has no scripture foundation. Let us give heed to "sound words," and never misapply a citation to prove our doctrine, though it be the truth, which is weakened by a bad support. A wrong pedestal is worse than no pedestal.

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#### **\*Romans 2:7**

To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

#### **\*\*I Timothy 1:17**

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

#### **\*\*\*II Timothy 1:10**

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

#### **\*\*\*\*I Timothy 6:16**

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

#### **\*\*\*\*\*I Corinthians 15:53, 54**

<sup>53</sup> For this corruptible must put on incorruption, and this mortal must put on immortality. <sup>54</sup> 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.

**5:1** 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.

**5:2** For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

**5:3** If so be that being clothed we shall not be found naked.

**5:4** For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

**5:5** Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

**5:6** Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

**5:7** (For we walk by faith, not by sight:)

**5:8** We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

**5:9** Wherefore we labour, that, whether present or absent, we may be accepted of him.

**Note thoughtfully the following nine plain points in this section against the claim of present immortality.**

1. Our body is called "**an earthy house,**" and an "**earthen vessel,**" which is subject to trouble, perplexity, pain, etc (**5:1**).

2. **It may be "dissolved."** Christ body was never dissolved, nor could it be, because there was no sin in it (**5:1**). His body would never have seen death and the grave if He had not taken on Him our sins - **\*Acts 2:24-27**.

3. In this one, "**we groan;**" a thing unthinkable in an immortal state; for pain, weakness, blindness and hunger will never be known then (**5:2**).

4. This temple is distinctly called, "**our mortal flesh,**" and "mortal," in which we groan to have swallowed up of life (**4:11**).

5. Here we "**walk by faith**" (**5:7**). Our physical condition is no basis for hope of salvation; we are saved and kept by faith alone in God's word. Even the greatest healing does not bring anyone immortality. The healed ones invariably die.

6. Yes, we have "**a building, a house not made with hands,**" but not here: it is still "in heaven" (**5:1**).

7. Now we are absent from the Lord; but in our "**house from heaven,**" (**5:2**) we will be present with the Lord, because His presence will bring it, and it cannot be an earth-dwelling tabernacle. Jesus' post-resurrection body stayed here only 40 days, and it was continually hidden. Mortality, or deathliness and immortality can never dwell together in the same place, or on the same plane. "Death will be swallowed up of life;" (**5:4**) not swallowed down, but up to heaven.

8. Endeavoring to be "**accepted,**" will be forever past in our immortal state; for it is our physical infirmities that necessitate us to watch and pray and ask others to pray for us. Jesus never requested prayer for Himself; but Paul did (**5:9**).

9. Here "**we are always delivered unto death for Jesus' sake, that the life also of Jesus may be made manifest in our mortal flesh**" (**4:11**). This was Paul's own experience to the last. He died without immortality. How can you think that he possessed immortality, when he expressed on two occasions his "desire to depart and be with Christ, absent from the body;" – (**4:6-8**) and **\*\*Phil. 1:20-23**.

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**\*Acts 2:24-27**

<sup>24</sup> Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. <sup>25</sup> For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

<sup>26</sup> Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: <sup>27</sup> Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

**\*\*Philippians 1:20-23**

<sup>20</sup> According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. <sup>21</sup> For to me to live is Christ, and to die is gain. <sup>22</sup> But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. <sup>23</sup> For I am in a strait betwixt two, having a desire to depart, and to be with

Christ; which is far better:

How could he have expected death in a glorified body? How can you expect immortality in a fragile, earthly tent? Paul knew, and so does every sane believer know, that we must wait the coming of Jesus to obtain "our house in heaven, who will transform our body of humiliation for it to be conformed to the body of His glory" - **\*Phil. 3:21**. When the translation trumpet shall sound, "we shall all be changed," whether dead or living; "this corruptible," the body in the grave, "must put on incorruption; and this mortal," our living body, "must put on immortality" - **\*\*I Cor. 15:51-55**.

Some saints seem to be confused about immortality and eternal, or everlasting life; and confound the two. Immortality refers only and always to the body; it never refers to the soul or spirit. (See paragraph one of this section). Life, eternal life, everlasting life, refer to the heart, the spirit. This we obtain through faith in Jesus, who is "the Life." When we believe, we are "born of God, born of the Spirit" (**\*\*\*John 1:12 and \*\*\*\*John 3:5**), "born of incorruptible seed" (**\*\*\*\*\*I Pet. 1:23**), and hence possess a sinless life, which is eternal because it flows from the Eternal One. "Whosoever is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin, because he is born of God" - **\*\*\*\*\* I John 3:9**. Of course, he who is begotten of God has a non-sinning, sinless and everlasting life, because it is the life of Him who begat him. Like begets like. "This is the record, that God hath given to us eternal life; and this life is in His Son. He that hath the Son hath life; he that hath not the Son of God hath not life" - **\*\*\*\*\*I John 5:11, 12**.

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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.

**\*\*1 Corinthians 15:51-55**

<sup>51</sup> Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, <sup>52</sup> 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. <sup>53</sup> For this corruptible must put on incorruption, and this mortal must put on immortality. <sup>54</sup> 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. <sup>55</sup> O death, where is thy sting? O grave, where is thy victory?

**\*\*\*John 1:12**

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

**\*\*\*\*John 3:5**

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

**\*\*\*\*\*I Peter 1:23**

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

**\*\*\*\*\* I John 3:9.**

Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

**\*\*\*\*\*I John 5:11, 12**

<sup>11</sup> And this is the record, that God hath given to us eternal life, and this life is in his

Son.<sup>12</sup> He that hath the Son hath life; and he that hath not the Son of God hath not life. But this is not immortality; it is "the treasure," (4:7) deposited in our mortal flesh. Nevertheless, this treasure has the promise set before us in our present chapters of a house suitable for this eternal life, or heavenly treasure, even an immortal body. Praise ye the Lord! Read \***John 3:16**. In Christ, we are "a new creation." As to the heart, or spirit, we are "saved by faith" (\*\***John 5:24** and \*\*\***Rom. 10:10**) ; but as to the body, we are "saved by hope" - \*\*\*\***Rom. 8:23-25**.

**5:9** Wherefore we labour, that, whether present or absent, we may be accepted of him.

**5:10** For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

### **The Judgment Seat**

"Wherefore also we are ambitious, whether being at home or absent from home, to be well pleasing to Him; for we all must be manifested before the judgment seat of the Anointed One, that each may receive the things through the body, according to what he did, whether good or had" (5:9,10). For two things, the Apostle Paul was "ambitious" (or labour)

1. To preach where Christ was not named (\*\*\*\*\***Rom. 15:20**) ; and
2. To be well pleasing to God (5:9); and
3. He exhorts the saints to be ambitious to be quiet, to do their own business, etc. - \*\*\*\*\***I Thes. 4:11**.

**These are three vital matters in view of a just judgment.**

### **The Scriptures speak of seven judgment scenes upon mankind -**

1. The expulsion of the first sinners from Eden;
2. The Noachian flood;
3. Israel's double captivity;
4. The judgment of all men in the death of Christ;
5. The subject for our present study;

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#### **\*John 3:16**

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

#### **\*\* John 5:24**

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

#### **\*\*\*Romans 10:10**

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

#### **\*\*\*\*Romans 8:23-25**

<sup>23</sup> And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. <sup>24</sup> For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? <sup>25</sup> But if we hope for that we see not, then do we with patience wait for it.

#### **\*\*\*\*\*Romans 15:20**

Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

#### **\*\*\*\*\*I Thessalonians 4:11**

And that ye study to be quiet, and to do your own business, and to work with your own

hands, as we commanded you;

6. Judgment of this age (Rev. 14-19);

7. The great white throne judgment - Rev. 20.

"We all," (5:10) does not include sinners; for only believers will appear on the fifth judgment scene, or at the judgment seat of Christ. This is by no means a judgment of destinies, but of rewards, and that only of believers. Every man's destiny is determined by his attitude to the one greatest judgment of all the seven, viz, Calvary. If he accepts the judgment that passed upon Christ for him on the cross, by believing on Jesus, he will be brought before this judgment seat for the examination of his works as a believer; but he will never "come into condemnation, or judgment" with the wicked as in \*Rev. 20:11-15. Rather it will be his part to join with Jesus in judging the world and angels - I Cor. 6. When legalists exclaim: "I will meet you at the judgment;" they simply expose their ignorance. By that expression, they mean to say that we are wrong, that the judgment will prove us wrong, and hence, we will be damned. If our destiny depended upon our walk or works, then might that be true; but it depends upon Christ's finished effort for us on Calvary and our attitude thereto. Our reward alone is determined by our walk and work. "The Day shall declare it" (\*\*I Cor. 3:13), that is, the day of judgment here mentioned. If "our ways be in Christ," (5:17) and not after the flesh; if we build "gold, silver and precious stone;" (\*\*I Cor. 3:12) if we teach and preach scripturally, not corrupting the word of God, we shall be fully rewarded. For example, a man wrote recently that the Church is founded on the baptism in the Holy Ghost, which is not true. To the extent that saints read and believe that statement, the body of Christ is corrupted. That teacher to that extent will be brought to corruption - his works will be burned. But he who teaches with Paul that "other foundation can no man lay than that which is laid, which is JESUS CHRIST," (\*\*\*\*I Cor. 3:11) and that Paul, not some modern apostle, laid that foundation, shall receive a due reward.

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**\*Revelation. 20:11-15**

<sup>11</sup> And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. <sup>12</sup> And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. <sup>13</sup> And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. <sup>14</sup> And death and hell were cast into the lake of fire. This is the second death. <sup>15</sup> And whosoever was not found written in the book of life was cast into the lake of fire.

**\*\* I Corinthians 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.

**\*\*\* I Corinthians 3:12**

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

**\*\*\*\*I Corinthians 3:11**

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

**5:11** Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

**5:12** For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.

**5:13** For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

**5:14** For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

**5:15** And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

At the judgment seat of Christ, it will be shown that the former's deed was bad; he will be saved as by fire because he accepted Christ as his Savior; but his toil will go up in smoke; he will suffer loss. The latter will be saved, both he and his labor. Do you say that I am severe, that I am judging? Nay! I am only declaring the truth. Men will see when it is too late the sad folly of pushing their own reasonings and imaginations and other men's unscriptural teachings on the public. God says that their works shall be burned. This is why Paul was "ambitious to be well-pleasing to God" (**5:9**). He was teaching, toiling and suffering for a reward.

"Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God, and I trust also are made manifest in your consciences" (**5:11**). The terror here mentioned is the severe judgment of our works referred to above, and not to the wicked. The candlestick Examiner of Rev. 1-3 is seen "girt about the paps with a golden girdle," walking in the midst of the seven churches with flaming eyes and burning feet and thundering voice, discovering even now the deservings of each believer (**\*Rev. 1:13**). At the judgment these findings will be announced.

"For the love of the Anointed One constraineth us, having judged this, that if One died for all, then all died; and He died for all that they who live, no longer to themselves should live, but to Him who died for them and was raised again" (**5:14,15**). This is why Paul was always real, and never gloried in appearance. This is why he was sometimes beside himself so filled was he with the sense of God's goodness; hence, his hilarity was to God and he so longed to make others know and understand the wonders of grace, that before men he was sober. We can only instruct others by speaking deliberately, collectedly, calmly, thoughtfully, sensibly. Some people imagine that there is no power in, such a ministry. There is edification in it at least. It builds up. There is no power (what some consider power) in a good, well-prepared, old fashioned farmer meal; not much noise in eating it; the eaters often take a nap afterwards: but the work done later proves that the slow, quiet eating and rest were not in vain. He that will not eat, cannot work. Who accomplished the most for God, but he who ate well all the revealed will of God by continued diligent study of God's word? - "I labored more abundantly than they all; yet not I, but the grace of God which was with me" - **\*\*I Cor. 15:10**. It is a criminal fact that most supposedly spiritual workers today do not know the Bible and are content to be ignorant of it. They do not know, and of course cannot teach the fundamentals of

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**\*Revelation 1:13**

And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle."

**\*\*I Corinthians 1:13**

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.

**5:16** Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

**5:17** Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

**5:18** And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

**5:19** To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

present day truth, a vital part of which is given in these verses, viz; that all men died with Christ of Calvary. The love which constrained Christ to identify Himself with us and thus carry us up to the tree, constrains those who believe it to publish it far and near. What a rest it brings to believe that "our old man was crucified with Christ," and hence, "It is no longer I that live, but Christ that liveth in me" - **\*Gal. 2:20**. This is the beginning of victory, rest, happiness, usefulness and hope. Deny it who can. Such truly live unto God, for God lives in them. No marvel that verse (**5:16**) follows: "Wherefore, henceforth know we no man after the flesh;" that is after the old creation or on a natural plane. "Yea, though we have known Christ after the flesh, yet now no longer know we Him thus." We do not try to imitate Christ in His walk and work on earth; but we take His resurrection life to dwell in us, and we "walk in newness of life," (**\*\*Rom. 6:4**) each distinct from all others, as led and empowered by the Holy Spirit. We view all men and all things from the viewpoint of a new creation; sinners are not in it till they are born of the Spirit. We see all believers as a part of this new creation and seek to bring them into the full knowledge and enjoyment of it. We reckon and declare the following: "Therefore if any man be in Christ, a new creation, the old things passed away, and lo, all things have become new" (**5:17**).

The remaining verses of this chapter announce the foundation for this new creation. "God was in Christ reconciling the world unto Himself, not reckoning their trespasses unto them" (**5:19**). It does not read: "God was Christ;" but God was in Christ, or the Anointed One, in the same sense as father Jones, living in Chicago, is in his son John, doing business in Detroit. They are together engaged in one enterprise. They are one in nature, in spirit, in purpose, in business; but distinct in personality and office. Father Jones is not the son; neither is John Jones the father. The three Persons of the Godhead are here all seen co-operating in redemption. Christ, or literally the Anointed One, is Jesus anointed with the Holy Spirit; hence the frequent phrase: "Jesus Christ." Jesus was not Jesus Christ in reality till after the Spirit came upon Him at Jordan - **\*\*\*Luke 3:22**. Hence, Jesus is not the Holy Spirit; nor is the Anointed One, or Christ, the Holy Spirit; but Jesus anointed with the Spirit is Christ, or the Anointed One. God was in that Divine-human being, called Jesus, anointed with the Holy Spirit, reconciling the world

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**\*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.

**\*\*Romans 6:4**

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

**\*\*\*Luke 3:22**

**5:20** Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

**5:21** For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

## Chapter 6

**6:1** We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. unto Himself. God was all the while in heaven, even as father Jones is in Chicago; and Jesus Anointed was on earth even as John Jones is in Detroit. John, not his father, does the buying and selling in Detroit. So, Jesus Anointed, not God the Father, died and was buried and rose again. The Holy Spirit did not die; but the Holy Son Jesus in the power of the Spirit died. Note **(5:21)**. God was not made sin; neither was the Holy Spirit. Jesus Christ was made sin for us. Nor did He make Himself sin; but God made or counted Him sin for us. "The Lord hath made the Iniquity of us all to light on Him" - **\*Isa. 53:6**. The insanity of jumbling the three Persons of the Trinity into only one Person grows more insane as we consider its senselessness and unscripturalness. Eight things are here predicated of God; three in **5:18**, three in **5:19**, one in **5:20** and one in **5:21**. Not one thing is predicated of Christ: but God employs Him as His agent - "reconciled us unto Himself through Jesus Christ;" **(5:18)** uses Him as the purchase price - "made Him to be sin for us;" **(5:21)** and hides us "in Him." His ministers are sub-agents - "He hath given to us the ministry and put into us the word of reconciliation" **(5:18,19)**.

Be it remembered, that God has done the reconciling; we are only to announce it. God no longer reckons men's sins to them, because He once for all counted them over on His dying Son. He reproveth men for only one sin - "that they believe not on Him" - **\*\*John 16:9**. "We are ambassadors for Christ," to tell men the glad tidings, viz; that Jesus Christ was made sin for all - He was indeed the "sin-offering;" and that if they believe, they will be "made the righteousness of God in Christ" **(5:20)**. Not only are we accounted righteous by partaking of His righteousness; but we become actually by God's reckoning "the righteousness of God;" but it is in Christ **(5:21)**. This is grace, wondrous grace. What a text for evangelists are these last eight verses! What a message have we! What a high, priestly ministry is ours! Oh, friend, not one preacher in 500 grasps the meaning of his service and place - a holy ambassador from high heaven to men of low estate to lift them into freedom and victory and glory.

## **DIVISION FIVE**

### **This Priestly Ministry Effectual Chapters 6 to 9**

"We then as workers together beseech you also that ye receive not the grace of God in vain" **(6:1)**. This sixth chapter expresses the outward separation which the New Testament priestly ministry effects.

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#### **\*Isaiah 53:6**

All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

#### **\*\*John 16:9**

**6:2** (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

**6:3** Giving no offence in any thing, that the ministry be not blamed:

**6:4** But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

**6:5** In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

**6:6** By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned,

**6:7** By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

**6:8** By honour and dishonour, by evil report and good report: as deceivers, and yet true;

**6:9** As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

**6:10** As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

**6:14** Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

**6:15** And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

Of sin, because they believe not on me;

**First**, it is illustrated by the 28 powerful planks in the apostolic credentials – **(6:4-10)**.

**Second**, it is distinctly taught by five piercing questions and seven gracious promises – **(6:14-18)**. Paul gives these items as a leverage for the entreaty of the first verse.

### **Pauline credentials.**

Today men imagine that they cannot serve God if they do not have some certified document from some officially recognized and legalized body of religious men. All sorts of arguments are advanced to prove that this is necessary. How different were the apostolic credentials - "Giving no offence in anything, that the ministry be not blamed;" **(6:3)** their doctrine and methods and spirit were above criticism because Christ lived in them: "but in all things commending ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distress etc" **(6:4)**. These were their letters of recommendation. Study and ponder these seven verses **(6:4-10)**. If candidates for the gospel ministry would consider them, there would not be many floating, flaunting, incorrigible, heresy-publishing, lounging workers in the field. The Apostle uttered a stern rebuke - "All seek their own, not the things that be Jesus Christ's" **(\*Phil. 2:21)**.

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### **(Chapter 6 Scriptures KJV)**

<sup>11</sup> O ye Corinthians, our mouth is open unto you, our heart is enlarged.

<sup>12</sup> Ye are not straitened in us, but ye are straitened in your own bowels.

<sup>13</sup> Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

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### **True separation.**

"Be ye not unequally yoked together with unbelievers" **(6:14)**. This does not refer simply to secret fraternities, or to pleasure gatherings, or marriage relations, but to religious fellowships. Either of five words here given will determine whether we should fellowship certain people - "unrighteousness, darkness, Belial (worthlessness), infidelity (vs. faith), or idolatry" **(6:14,15)**. Put every religious man and every religious crowd under the exposing lens of the Word of God; if you find any or all of these, turn away from them. Bear in mind that it is the devil's trick to trip people up and blind them by religion, even mixing much truth with it if necessary, to accomplish his purpose. If Christ crucified, risen and glorified, is not the center and circumference of a man's religion, it is dangerous, no matter what his claim may be.

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### **\*Philippians 2:21**

For all seek their own, not the things which are Jesus Christ's.

**6:16** And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

**6:17** Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

**6:18** And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

## Chapter 7

**7:1** Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

**7:2** Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

**7:3** I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you.

**7:4** Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

**7:5** For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

Oh, what sufficiency, what safety, what comfort in the seven-fold offer of verses **(6:16-18)**. Though I did not know their depth, yet these were a great stay to me in my early Christian career. But note that the last three are conditioned upon our three-fold attitude to God - "Come out; be separate; touch not" **(6:17)**. No wonder saints are weak, have no victory, remain useless, cannot trust Jehovah, cannot enjoy their sonship; they stay in the place of defilement; they have fellowship there; they handle the unclean. Brother, you cannot keep clean in a packinghouse, or in a smokehouse. Even if you do not work there, if you only visit the place, you carry away the foul odor in your clothes; and you may become so used to that repulsive smell that you do not know it; but to others your perfume (?) is unbearable. The same facts are more emphatically true of believers. You cannot attend all kinds of religious meetings and keep undefiled. Oh, why not be satisfied with the fellowship of God alone?

## **Inward Separation** **Chapter 7**

"Having these promises therefore, dearly beloved, we should cleanse ourselves from every defilement of flesh and spirit, perfecting holiness in the fear of God" **(7:1)**. The Apostle alludes to the promises just mentioned before. Separation as before exhorted is the method of cleansing from fleshly defilement and then the reading of the Word in faith cleanses from defilement of spirit. Verse **(7:8)** indicates that by his former epistle to the Corinthians they were pierced and pained. Hence, here he beseeches them to receive him, assuring them that he has moved every step in the will of God and for their good **(7:2)**. All his writings prove that this is true. No spiritual person can find any flaw in Paul's life or doctrine or labor. How he loved the saints! How he longed to hear of their welfare! Verse **(7:5)** agrees with chap. **(2:13)**, whose notes see. Of course, he rejoiced greatly on hearing of their earnest desire after him.

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### **(Chapter 7 Scriptures KJV)**

<sup>6</sup>Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

<sup>7</sup>And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

<sup>8</sup>For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.

<sup>9</sup>Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

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**7:10** For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

**7:11** For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

## **Chapter 8**

**8:1** Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; **8:2** How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

"The grief according to God works out repentance unto salvation, not to be regretted; but the grief of the world works out death" (**7:10**). This is not a text primarily for sinners; for a person must be saved before he can experience godly sorrow. Believers learn the meaning and depths of repentance long after they are saved. Yes, the sorrow of the world shortens life, often ending in despair. But to sorrow from Divine chastisement is to be eternally profited. The seven items of the heart attitude wrought by Paul's letter (**7:11**) show the deep effect of godly sorrow and indicate the reality of an inward separation from all that contaminates. "In every way ye proved yourselves to be pure in the matter;" (**7:11**) that is, as an assembly they heeded the counsel of \***I Cor. 5:13**, and "put away from among them that wicked person." Again, he expresses his care and that of Titus for them in verses (**7:12-15**); and expresses his confidence in them.

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### **(Chapter 7 Scriptures KJV)**

<sup>12</sup> Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

<sup>13</sup> Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

<sup>14</sup> For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.

<sup>15</sup> And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

<sup>16</sup> I rejoice therefore that I have confidence in you in all things.

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### **Fellowship in Distribution Chapters 8 and 9**

"But we make known to you, brethren, the grace of God which has been given in the assemblies of Macedonia, that in a great trial of tribulation the abundance of their joy and their deep poverty abounded unto the riches of their liberality." (**8:1,2**) This is the "second benefit, or grace" mentioned in chap. (**1:15**). It is the Pauline compendium on the rise of our money. It will pay every saint eternal dividend to acquaint himself with this document.

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### **(Chapter 8 Scriptures KJV)**

<sup>3</sup> For to their power, I bear record, yea, and beyond their power they were willing of themselves;

<sup>4</sup> Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

<sup>5</sup> And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

<sup>6</sup> Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

<sup>7</sup> Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

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\***I Corinthians 5:13**

**8:8** I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

**8:9** For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

**8:10** And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

**8:11** Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

The Grace of Christ is the supreme argument advanced for liberality (**8:8**) - "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty, might be rich" (**8:9**). As the eternal Son of God, His wealth was incalculable. He was equal with God, was in the form of God, shared in the Father's glory; all things were made by Him and for Him and by Him all things hold together. But He divested Himself of all this wealth of honor, wisdom and might, and took on a human form, became weak and poor. The depth of His poverty is expressed by His tasting death for every man. He died, not only without a reputation, but as counted sin and a transgressor. He passed out under reproach, even hanging between the two worst outlaws of that hour. Jesus Christ lost absolutely all - all for your sake and mine. Why? That through His poverty - think of it, beloved, not through His strength, or learning, or cunning, but through His poverty we might be rich. This amazing exchange is set before us to provoke us to giving (**8:10**). How can we withhold anything from such a Savior?

The liberality of the Macedonians is brought forward as an incentive to the Corinthian Assembly to give; and thereby prove the sincerity of their love. The way they become liberal in practice is noteworthy. "They first gave their own selves to the Lord, and unto us by the will of God" (**8:5**). If you really give yourself to Him, He will get your means too. One of the most precious promises was made to the Macedonian believers because they gave so freely and abundantly of their substance to the Lord. Here it is. "My God shall supply all your needs according to His riches in glory by Christ Jesus" - \***Phil. 4:19**. Giving to God is simply depositing in a never-failing savings bank, it will be there for future use. Some of them had promised portions which they had not yet fulfilled. To them he exclaims: "Now therefore perform the doing of it" (**8:11**).

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#### (Chapter 8 Scriptures KJV)

<sup>12</sup> For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

<sup>13</sup> For I mean not that other men be eased, and ye burdened:

<sup>14</sup> But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality:

<sup>15</sup> As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

<sup>16</sup> But thanks be to God, which put the same earnest care into the heart of Titus for you.

<sup>17</sup> For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

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#### \*Philippians 4:19

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

**8:18** And we have sent with him the brother, whose praise is in the gospel throughout all the churches;

**8:19** And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind:

**8:20** Avoiding this, that no man should blame us in this abundance which is administered by us:

**8:21** Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

**8:22** And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.

**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.

**8:24** Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

Timothy and Erastus are probably the two brethren mentioned in verses **(8:18-22)**. See **\*Acts 19:22**. The importance of the grace of giving, and of making up that particular bounty for the needy at that time is evident from the fact that four trusty men were engaged in looking after it. That two whole chapters of 39 verses are devoted to the subject certainly stamps it as a vastly momentous subject. "Whether our brethren be inquired of, they are the messengers of the Churches" **(8:23)**. The Greek for messengers here is apostles, as also **\*\*Phil. 2:25**. Therefore we find eight assembly apostles distinct from the 12 kingdom apostles - **\*\*\*I Cor. 15:5**. These are Paul and Barnabas, **(\*\*\*\*Acts 14:14)**, Apollos **(\*\*\*\*\*I Cor. 4:6, 9)**, Sylvanus and Timothy **(\*\*\*\*\*I Thes. 1:1 and 2:6)**, Epaphroditus **(\*\*\*\*\*Phil. 2:25)** and Titus and Erastus - **(8:23)** with **\*\*\*\*\*Acts 19:22**. There may have been others; but it appears evident concerning these. (See our notes on First Corinthians and Ephesians for a full explanation of apostles). Giving is not to be regarded as a duty, but rather as a privilege, hence, it is indeed a grace, a gift. Paul says: "I speak not by commandment" **(8:8)**.

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**\*Acts 19:22**

So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

**\*\*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.

**\*\*\*I Corinthians 15:5**

And that he was seen of Cephas, then of the twelve:

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

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

**\*\*\*\*\*I Corinthians 4:6,9**

<sup>6</sup> For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. Persecuted, but not forsaken; cast down, but not destroyed;

**\*\*\*\*\*I Thessalonians 1:1 and 2:6**

1:1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2:6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

**\*\*\*\*\*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.

**\*\*\*\*\*Acts 19:22**

## Chapter 9

**9:6** But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.  
**9:7** Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

**9:8** And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

## **Chapter 9**

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

- <sup>1</sup> For as touching the ministering to the saints, it is superfluous for me to write to you:  
<sup>2</sup> For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.  
<sup>3</sup> Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:  
<sup>4</sup> Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.  
<sup>5</sup> Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

He would not have us give of necessity, or grudgingly, or as a burden, or as extortion, but freely, cheerfully, bountifully - "every man according as he purposeth in his heart; for God loveth a cheerful giver" - Chap. (9:7).

**Now here are two powerful incentives.**

**1. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully"(9:6).** Verses (9:8,24) teach that the way our money is used indicates the measure of love we have for the truth and for Christ. The sowing is not simply the giving; but "there must first be a willing mind" (8:12). The widow who gave all she had, all her living gave only two mites; but back of her small gift was a great heart, a heart swelling out with unselfish love for the cause of Christ. Jesus declared that she gave more than they all who gave their abundance into the treasury; because the offering is "accepted according to that a man hath, not according to that he hath not" (8:12). Therefore, he who has little and gives it all, or gives largely of his penury, in God's sight sows bountifully and of course will reap bountifully. The reward will be according to the bountiful heart rather than according to the amount given. The Macedonians were willing beyond their power (8:3); they will be rewarded beyond their actual giving. Wonderful! Glorious!

**2. Another incentive. "And God is able to make all grace abound toward you, that ye always having all sufficiency in all things may abound to every good work" - Chap. (9:8).** The last flimsy excuse is swept from beneath our feet. God challenges us to draw on Him. He does not chide us because we are naturally stingy, or covetous; but He offers us the privilege of cooperating with Him in the greatest financial enterprise extending worldwide and which will render everlasting dividends, and He will furnish all the capital - "make ALL GRACE ABOUND" (9:8). Are you not astonished at this verse, at the alls - "all grace, always, all sufficiency, all things, all good work?" How can anyone refrain from taking out stock in such a business? This is no speculation. There are no risks. There will never be a boom followed by

**9:9** (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

**9:10** Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)

**9:11** Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

**9:12** For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

**9:13** Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;

**9:14** And by their prayer for you, which long after you for the exceeding grace of God in you.

**9:15** Thanks be unto God for his unspeakable gift.

a collapse.

Nay but "according as it is written, He scattered abroad; He gave to the poor; His righteousness abides forever" (**\*Psa. 112:9**). "Now He that supplies seed to the sower and bread for eating, may He supply, and may He multiply your sowing, and may He increase the fruits of your righteousness" (**9:9,10**). This prayer for the saints is based upon the unbounded provision expressed in the next verse - "in everything, being enriched unto all bountifulness (or simplicity, or liberality), which works through us thanksgiving to God" (**9:11**). This takes us back to (**\*\*I Cor. 1:4, 5**), the announcement of the unmeasured fullness provided for us in His Son. The Apostle exclaims: "I thank my God always concerning you, for the grace of God that was given you IN Christ Jesus, that in everything ye were enriched IN Him, in all utterance and in all knowledge." And here the same abounding provision obtains in the matter of the use of our carnal substance for eternal gain, both to us and to God. Again, I say, how can anyone refrain from taking out stock in such an enterprise? Every provision is made: every impetus is set behind us; every enticement is set before us; and every encouragement continually envelopes us;

**for note the three final powerful promptings to unstinted giving.**

**First** the praise to God that it provokes - "Because the service of this self-supporting high priestly ministration not only is completely filling up the deficiencies of the saints, but also is abounding through many thanksgivings to God" (**9:12**). The recipients give God all the glory for remembering their needs and for so wonderfully supplying them. Their cries of distress are heard; and the faithfulness of God is established; and your subjection to the gospel is shown to the glory of God.

**Second**, prayer by the recipients for the donors is provoked. They glorify God "in their supplication for you, longing greatly for you, on account of the surpassing grace of God upon you." (**9:14**). The giver has not only the joy of giving and the Father's sure reward for his liberality; but the reward of answers to unknown prayers in his behalf. And this glorifies God. His Name be praised!

**Third**, all reverts back to the original Gift, who includes all other gifts, all gifts in One - "Thanks be unto God for His indescribable free-gift" (**9:15**). As we are "justified gratuitously (that is, without any cause in us) by His grace" (**\*\*\*Rom. 3:24**); so our liberality is based upon and flows out from God's gratuitous Gift, Jesus Christ, who was given without any

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**\*Psalms 112:9**

He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

**\*\*I Corinthians 1:4, 5**

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

**\*\*\*Romans 3:24**

Being justified freely by his grace through the redemption that is in Christ Jesus:

## **Chapter 10**

**10:1** Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you:

**10:2** But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

**10:3** For though we walk in the flesh, we do not war after the flesh:

**10:4** (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

**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;

cause, or merit in us; hence, all honor and praise for our greatest sacrifice in giving is forever due to the God of all grace. We never can; we never will lose sight of God's indescribable Gift to men.

## **DIVISION SIX**

### **Obedience, Suffering and Glory Of the Priest**

#### **Chapter 10 to 12**

"Now I Paul myself, who in bodily presence am base among you, but being absent am bold toward you, beseech you by the meekness and gentleness of Christ" **(10:1)**.

In the next three chapters, the Apostle is contrasting himself and his ministry with some saints in Corinth and with certain workers whom he styles "false apostles, deceitful workers" **(11:13)**. Evidently there was nothing in Paul's outward appearance to commend him to the public, or to give him prestige as a public speaker. The people acknowledged that his "letters were weighty and powerful;" but they said, "His bodily presence is weak, and his speech contemptible" **(10:1,10)**. He had a pitiful infirmity in his eyes - \***Gal. 4:13-15**. Many people today, if they had the weakness of bodily appearance and utterance of which Paul speaks, would never open their mouths in teaching or testimony. They would be ashamed of the very things in which he gloried. See chap. **(12:9,10)**. The natural man wants to appear well.

Some in Corinth, "think of us as if we walked according to the flesh" **(10:2)**. It is always so; carnal believers cannot discern real spirituality. They misjudge the most deeply spiritual. But Paul's answer is: "Though we walk in the flesh (we are still in a weak earthen vessel), we do not war after the flesh;" **(10:3)** and adds that our weapons are not fleshly, but spiritual, hence, powerful through God to overthrow strongholds, or fortresses; viz, the fortresses of the devil, which are expressed in verse **(10:5)** "imaginations, or reasonings, and heights and thoughts." In \*\***I Cor. 1:19 and 3:17, 18**, the Apostle speaks boldly against the "wisdom of the wise, the wisdom of this age," intimating there how it is opposed to the gospel of Christ. Note that this trinity of fortresses is directly against "the knowledge of God" **(10:5)**.

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#### **\*Galatians 4:13-15**

<sup>13</sup> Ye know how through infirmity of the flesh I preached the gospel unto you at the first. <sup>14</sup> And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. <sup>15</sup> Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

#### **\*\*I Corinthians 1:19**

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

**3:17, 18**, Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. <sup>18</sup> But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

**10:6** And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

**\*\*I Tim. 3:6** shows us that Satan is the source of the wisdom of men. Therefore, our great warfare is evident - "overthrowing reasonings, heights and thoughts;" hurling down every opposition of the mind against the knowledge of God; yea, and leading into captivity every thought, or design, making a bond slave of it, to Jesus Christ.

Our spiritual weapons are named in **\*\*Eph. 6:13-18** and **\*\*\*I Thess. 5:8**, chief among which is "the shield of faith." We cannot fight thoughts and overthrow reasonings by gritting our teeth and setting our wills against them; but by believing what God says. "Fight the good fight of faith;" (**\*\*\*\*I Tim. 6:12**) "with the heart man believeth;" (**\*\*\*\*\*Rom. 10:10**) "by faith we understand" (**\*\*\*\*\*Heb. 11:3**). Saints fight effectually with the heart, not with the head; hence, our chief weapon is faith. Therefore, the Bible throughout arraigns men for their unbelief. "Faith is the victory that overcomes the world;" (**\*\*\*\*\*I John 5:4**) also the devil and his fiery darts of reasonings. Thus, by simply accepting God's Word for its face value we level every high thought of Satan and compel our very minds to obey Christ in their cogitations. We come to think as God thinks; of course, then, we speak as He speaks.

"And having in readiness to avenge, or punish all disobedience, when your obedience may have been fulfilled" (**10:6**). Doubtless, the Apostle refers to the disobedience of false apostles mentioned in chap. (**11:12-23**). He could not deal with their detrimental ministry in Corinth until the Corinthian Church fully obeyed the Word of God as Paul preached it, and took a firm stand against the false teachers. He was fully obedient to

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**\*I Timothy 3:6**

Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

**\*\*Ephesians 6:13-18**

<sup>13</sup> Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. <sup>14</sup> Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; <sup>15</sup> And your feet shod with the preparation of the gospel of peace; <sup>16</sup> Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. <sup>17</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word of God: <sup>18</sup> Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

**\*\*\*I Thessalonians 5:8**

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.

**\*\*\*\*I Timothy 6:12**

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

**\*\*\*\*\*Romans 10:10**

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

**\*\*\*\*\*Hebrews 11:3**

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

**\*\*\*\*\*I John 5:4**

For whatsoever is born of God overcometh the world: and this is the victory that

**10:12** For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

**10:13** But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

**10:14** For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ:

**10:15** Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

**10:16** To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.

**10:17** But he that glorieth, let him glory in the Lord.

**10:18** For not he that commendeth himself is approved, but whom the Lord commendeth.

overcometh the world, even our faith.

the truth he declared; and he expected them also to obey. Then as the steward of the Church he could by faith bring the scathing word of judgment against their enemies. Obedience to Christ of our very thoughts and imaginations is therefore the theme of this chapter.

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**(Chapter 10 Scriptures KJV)**

<sup>7</sup>Do ye look on things after the outward appearance? if any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.

<sup>8</sup>For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

<sup>9</sup>That I may not seem as if I would terrify you by letters.

<sup>10</sup>For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

<sup>11</sup>Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.

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"For we dare not rank among or compare ourselves with some who commend themselves; but they measuring themselves and comparing themselves with themselves are not intelligent" **(10:12)**. Reader, do you know any who do that today? Do you thus compare and measure yourself? Oh, this is the bane of Christendom. Israel compared themselves with the nations; hence, cried: "NAY, but we WILL have a king" - **\*I Sam. 8:19**. "God gave them a king in His anger and removed him in His WRATH" - **\*\*Hosea 13:1**.

Or rather do you choose with Paul? He declares, "And we will not boast unto the things unmeasured; but according to the measure of the rule which the God of measure divided to us to reach even to you" **(10:13)**. The unwise measure short because of a wrong standard; but brother Paul measures full, not too short nor too long, because the rule of the God of measure is his standard. The perfect will of God was his supreme aim. He never swerved from that. He went to Corinth in God's will; no one could take the credit for it. Nor did he boast in the labors of others beyond measure **(10:14)**. He gloried only in the Lord. And he hoped through them by the increase of their faith, to announce the glad tidings beyond them, all the while giving God the praise for it all. They would publish the message to others. Thus, our ministry of the Word of grace does not end with those directly addressed; but it continued by them to others. Paul is enriched by our receiving his message; likewise, we are enriched by others receiving his message from us **(10:15)**.

Finally, "he that glorieth, let him glory in the Lord; for not he that commendeth himself is approved, but whom the Lord commendeth" **(10:17,18)**.

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**\*1 Samuel 8:19**

Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

**\*\*Hosea 13:11**

## **Chapter 11**

**11:1** Would to God ye could bear with me a little in my folly: and indeed bear with me.

**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.

**11:3** But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

I gave thee a king in mine anger, and took him away in my wrath.

Paul knew that he possessed overwhelming proofs of Divine approval of every kind; for he knew that he lived and moved in the will of God and altogether for His highest honor. We too, by the same Holy Spirit, may live the same life and have the same Divine approval.

## **The Suffering of the Priest**

### **Chapter 11**

"Would to God you could bear with me in my folly; and indeed bear with me" (**11:1**). This verse sounds like a contradiction of Paul's exhortation just before to glory only in the Lord; but it is not. Instead, there were some who termed his kind, or method of boasting to be "folly;" because it is so contrary to the natural man to boast in what he did. Hence, in these three closing chapters we find on the one hand the sharpest sarcasm and on the other hand the tenderest and deepest solicitude.

"I am jealous over you with a jealousy of God; for I have espoused you to one Husband, that I may present a chaste virgin to Christ" (**11:2**). Here the Apostle's view of the Church as one and Christ her Head is again expressed, even as he did at the very gateway of his Church order - **\*I Cor. 1:10**. As God purposed and provided for this, so Paul, the steward of the Church, sought to bring it to pass. He saw only "one body;" and he saw Christ as not only the one Savior, but he says further. "But I fear lest as the serpent deceived Eve in his craftiness, so your minds should be corrupted from the simplicity which is toward Christ" (**11:3**). How did the serpent deceive Eve? He induced her to eat the forbidden fruit by promising her that thus she would be "wise, be as gods, knowing good and evil" - **\*\*Gen. 3:5** In other words, she would not be dependent upon God. She broke the simplicity of the marriage tie by hiding the voice of another instead of turning to her divinely ordained head, her husband. She usurped authority over him by so doing, hence, "was deceived and became in the transgression" - **\*\*\*I Tim. 2:11-14**. "The simplicity which is toward Christ" insists on one only Head, even Christ, as the one all-sufficient Source, Support and Director of the Church, with the love and tenderness of a true Husband; and the oneness of the Body, or Church - an undivided body, having but one life, even the life of the resurrected Christ. The importance of maintaining the oneness of Christ and His Church is continually emphasized in Paul's writings.

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**\*I Corinthians 1:10**

**\*\*Genesis 3:5**

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

**\*\*\*I Timothy 2:11-14**

<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. <sup>14</sup> And Adam was not deceived, but the woman being deceived was

**11:4** For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

**11:5** For I suppose I was not a whit behind the very chiefest apostles.

**11:6** But though I be rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

**11:7** Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

**11:8** I robbed other churches, taking wages of them, to do you service.

**11:9** And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

in the transgression.

Finally, in Colossians we learn the horrible absurdity of any other view. Colosse means "monstrosity" and "correction;" the former necessitating the latter. A body without a head is a monstrosity; hence, to the extent that the Church does not give Christ His place as her Head, her only Head, she is a monstrosity in Gods sight. The epistle to the Colossians was written to warn against four errors which would result in such a monstrosity.

"For if he that cometh preacheth another Jesus, whom we have not preached; or if ye receive another spirit, which ye have not received; or another gospel, which ye have not accepted; ye might well bear with" my folly (**11:4**). A deviation from the doctrine of the oneness of Christ, that is from holding Christ as the one only Head of the Church as one only Body, is turning from the simplicity of Christ, and is the beginning of preaching another Jesus. From this deviation, all other essential errors flow. As we trust Jesus Christ and depend upon Him absolutely and alone, we are kept from self-help, self-improvement, worldly wisdom, and from all occult religions, as Christian Science, etc.; because we are wholly dependent upon one only other, even the Right One, who never can fail those who trust Him. Of course, to receive another Jesus is to receive another spirit, the spirit of the devil, and another gospel, which is not at all glad tidings. If there were no possibility of missing the bridehood of Christ, if all the Church will constitute the Bride, no matter how her members live, or what they believe; why does Paul express a fear that they might miss it? If there were no danger of any kind, warnings would be mockery. The Apostle continues his glorying by saying:

"For I suppose I was not a whit behind those preeminent apostles" (**11:5**). He proceeds to give seven powerful proofs of this statement. He was not "rude in knowledge" (**11:6**); he abased himself by preaching the gospel without charge that the Corinthians might be exalted (**11:7**). If they were inferior in their privileges to other churches, it was only in this, that other men charged for their service; but Paul did not - Chap. (**12:13**). Other churches supported him while he ministered to Corinth, which he terms robbery (**11:8, 9**), because they owed him their support - I Cor. 9:1-14.

Paul was of the same national lineage, being a Hebrew, an Israelite, etc. (**11:21,22**). He cites twenty-four tremendous evidences that he was a minister of Christ, not only as others were; but "more" (**11:23 to 28**). As stated in chap. (**8:4-10**), these were his credentials. Then he emphasizes his "care of all the churches" (**11:28**). If the things the Apostle is here calling on the stand to witness for him were not true, he was the most gigantic imposter. If they were true, and they certainly were, then he commands our profoundest respect, and his teaching demands our heartiest acceptance, even as the Word of God. Finally, in spite of some accusing him of "being crafty," and catching them with guile, he assures them that he did not make a gain of them; but wholly and only sought

**11:10** As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

**11:11** Wherefore? because I love you not? God knoweth.

**11:12** But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

**11:13** For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

**11:14** And no marvel; for Satan himself is transformed into an angel of light.

**11:15** Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

**11:16** I say again, let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

**11:17** That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.

**11:18** Seeing that many glory after the flesh, I will glory also.

**11:19** For ye suffer fools gladly, seeing ye yourselves are wise.

**11:20** For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

their highest welfare - Chap. (12:16-19). The student will find great profit in studying these seven citations on this point.

### **False Apostles**

"But what I do, that I will do, that I may cut off occasion, that wherein they glory, they may be found even as we" - Chap. (11:12). The next eight verses record some unthinkable facts, which this verse introduces. He writes of "false apostles, deceitful workers, transforming themselves into the apostles of Christ" (11:13). I say, that this is unthinkable that men dare to pose as Christ's apostles, yet knowing that they are not. Of course, such have no fear of God. But our Apostle gives the explanation, saying: "And no marvel; for Satan himself is transformed into an angel of light; therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness" (11:14). Bear in mind that these false, deceitful workers are not confined to Christian Science, Spiritism, Russellism, Seventh Day Adventism, etc.; they come nearer home; they are among the so-called orthodox churches, many of whose pastors are not born again. Yes, they are I fear, among Pentecostal circles. There are those who, though saved and anointed with the Spirit, yet are false and deceitful in their teaching and toil. They yield to the self-life in themselves and others; they seek their own ease and glory. Thus far they become servants of Satan. They "glory according to the flesh;" that is, in their own abilities, gifts and successes. Following are earmarks of such workers - they bring others into bondage; they devour them; they rob them; they exalt themselves (11:20). Do Christians act thus? Yes, but that is not Christian; that is flesh; that is satanic. And why? Because they refuse to listen to Paul. He and his associates bring liberty; they feed, but never devour, they add to, and never take from; they exalt Christ only and always. And as it was then, so now. Some saints "suffer these things, suffer fools gladly," because they themselves "are wise" in their own conceits (11:19), or because they are in ignorance and fear.

I declare boldly; the number of such workers "is legion." The waning power, the distracted saints, the disintegrating of assemblies, the scattering of sheep, are appalling evidences thereof. Already we can see that "their end shall be according to their works" (11:15). Every trip I make to other cities deepens my conviction of the confused conditions, and that the only remedy is Paul's message wholeheartedly received and lived by. Even Paul's message put forth halfheartedly and theoretically is far from being sufficient. Hence, he wrote: "Be ye imitators of me as I am of God" - \*I Corinthians 11:1.

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### **\*1 Corinthians 11:1**

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

**11:30** If I must needs glory, I will glory of the things which concern mine infirmities.

**11:31** The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

**11:32** In Damascus the governor under Aretas the king kept the city of the damascenes with a garrison, desirous to apprehend me:

**11:33** And through a window in a basket was I let down by the wall, and escaped his hands.

## **Chapter 12**

**12:1** It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

**12:2** I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

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## **(Chapter 11 Scriptures KJV)**

<sup>21</sup> I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

<sup>22</sup> Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

<sup>23</sup> Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

<sup>24</sup> Of the Jews five times received I forty stripes save one.

<sup>25</sup> Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

<sup>26</sup> In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

<sup>27</sup> In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

<sup>28</sup> Beside those things that are without, that which cometh upon me daily, the care of all the churches.

<sup>29</sup> Who is weak, and I am not weak? who is offended, and I burn not?

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"If I must need glory, I will glory in the things which concern mine infirmities" (**11:30**). The weakest thing, the last thing that others would boast in was this, that "through a window in a basket was I let down by a wall; and escaped his hands" (the governor's hands) (**11:33**). He was so cast on God, so utterly without friends, so separated from this world that the most menial method had to be employed for his safety and escape. Apparently, his God was either weak, or indifferent, or foolish. Comp. **\*II Cor. 2:23-25**.

Now what was back of all this with the Apostle? "He suffered the loss of all things, and counted them dung, that he might gain Christ and be found in Him." – **\*\*Philp. 3:8**. The very path that others despised, was the one by which Paul reached the greatest results here and the highest honors and rewards hereafter. Shall we follow in his steps? Therefore, follows

## **The Glory of the Priest**

### **Chapter 12**

"It is not expedient for me doubtless to glory; I will come to visions and revelations of the Lord" (**12:1**). Apparently, he regrets what he had written in the two preceding chapters; but if he had not been assured of writing in the Spirit, he certainly would have destroyed those portions. Instead in this chapter he brings his glory to a climax, and all in the will of God. "I knew a man in Christ above fourteen years ago" (**12:2**). How long he delayed telling this vision. Dreamers and visionaries today do not wait that long, be assured, because for the most part they are not of

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### **\*\*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,

**12:3** And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

**12:4** How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

**12:5** Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

God; if they were, they would be in harmony with Scripture and would come to pass. Note the rare modesty of the Apostle; he relates it as if it were another person, and not of himself. He always sought to keep people's eyes upon the Lord; never on himself, or his marvelous experiences. The essential fact in this vision was, that he "knew a man in Christ" (**12:2**). That is a choice fellow, "a man in Christ." There are multitudes of "babes in Christ;" but "a man in Christ;" find one. And Paul declares, "I knew" him. Though he was that man, yet he allows fourteen years of trials and toils to pass by to prove it; and then only lets us infer it. And yet, men assume to know God and to be of great importance in Christendom, the meanwhile being not conformed to Paul's gospel, neither in doctrine nor practice; rather actually turn away from it and oppose it.

It was "a man," not a babe, who was seen "caught away to heaven;" "a man in Christ." Any wonder that modern dreams are so cheap, seem so unreal, and have so little value? They are baby dreams. But here a man had a vision about a man in the Man of glory (**12:3**). Its value is expressed by the fact of its repetition. There were not two visions; but one vision recorded twice. It makes **known to us three facts** –

**First.** Paradise is in the third heaven, whence Jesus "led a multitude of captives," when He ascended on high - (**\*Eph. 4:8**);

**Second.** The spirits of saints ascend on high when they fall asleep in Jesus, even as expressed also in **\*\*Phil. 1:23** and in Chap. (**5:8**). Reasoning men labor to prove un-provable things, as for example when they say the Greek reads, "Caught away," and not "caught up," endeavoring to establish that horrible error, soul-sleeping. Grant that he was "caught away;" but where to? To heaven. Is heaven not up? Be assured, no one sleeps in heaven.

**Third.** "He heard unutterable sayings, which it is not permitted to man to speak" (**12:4**). Wonderful indeed! One man at least never told all he knew. God forbid him imitations on this point.

doing so; in fact, it was impossible to do so. And other "men in Christ" doubtless have similar experiences; but like Paul, they keep them in their hearts.

"Of such an one will I glory" (**12:5**). Observe that he glories in the "man in Christ caught up;" (**12:4**) but not in the vision, or unutterable words heard. How few have such a theme of glorying. How the masses of believers boast in their dreams, visions, gifts, supposed revelations, successes, etc., etc., but who boasts of "a man in Christ?" Evidently the Spirit restrained Paul from relating any more visions; for he had said "I

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**\*Ephesians 4:8**

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

**\*\*Philippians 1:23**

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

**12:6** For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

**12:7** And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

**12:8** For this thing I besought the Lord thrice, that it might depart from me.

**12:9** And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

**12:10** Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

will come to visions and revelations;" **(12:1)** but now having related only one, he exclaims, "But now I forebear, lest any man should think of me above that which he seeth me to be, or that he heareth of me" **(12:6)**. Hence, we do not read of another; tho' he must have had many. Instead, he adds: "And lest I should be over-exalted by the transcendency of the revelations, a stake in the flesh was given to me, a messenger enemy, to buffet me that I might not be over-exalted" **(12:7)**. Now, pray find another man that will boast in such a thing. Yet, this is the particular weakness in which "the very chiefest Apostle" boasted, even that God should use an enemy to hold him down and refuse to hear his cry that the stake might be removed **(12:8)**. God's answer to his prayer is profoundly full of meaning - "MY GRACE is sufficient for thee; for MY STRENGTH is made perfect in weakness" **(12:9)**. God is jealous for His grace and for His strength. The first half of this answer is frequently quoted; hence, apparently well-known but not one in a thousand really know it practically. Therefore, none can say, "Most gladly will I rather glory in my infirmities, that the power of Christ may spread over me like a tent" **(12:9)**. People are always concerned to know what was "Paul's thorn;" many articles have been written advancing various theories about it; but how very few have learned or cared to learn the meaning and purpose of the thorn. "My grace" and "My strength," God's interests should be our chief concern.

"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong" **(12:10)**. This is indeed strange language to the flesh, which clamors to be strong, to be honored, to be self-sufficient and never know a need, to be commended, to be at ease and in comfort. To endure the above five unfortunate experiences is one thing; but to be well pleased with them, to welcome them, to boast in them; that is victory; that is power: for when I am weak; when I cannot get along without God anywhere; when I must bear the insults of men till God delivers me; when I dare not ask for help, or use my brain and strength to supply my needs, or those of my suffering family, and hence suffer want; when persecutions flame high, and straits press me above measure; so that I am as nothing: then, if I have learned the Source and Supply of unailing strength, I am strong. (In Paul's case there was no if; for he had learned it.) I am "strong in the Lord and in the power of His might" - **\*Eph. 6:10**. Any strength other than that is an abomination to the Lord; because it robs Christ of His place in us. Any dependence upon money, men, methods, manners, movements, managements, multitudes, anything whatever, is not an attitude of weakness; hence, God's working and power are hindered, the Spirit is grieved, and Christ is circumscribed and veiled.

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**\*Ephesians 6:10**

Finally, my brethren, be strong in the Lord, and in the power of his might.

**12:11** I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

**12:12** Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

**12:13** For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.

**12:14** Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours but you: for the children ought not to lay up for the parents, but the parents for the children.

People get anointed with the Holy Spirit because they feel weak; but no sooner they are filled, they start out in their own strength, guided by their own judgment, prompted by their own impulses, thinking to use the Spirit, or His power, to do what they think ought to be done. They do not go to the Word in study, and to God in worship, depending upon the new Instructor and Guide. What follows? Defeat, depression, discouragement, despair and a wasted life. "I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you" (**12:11**). Corinth should have published of him what he was writing of himself. It seemed foolish to do so; but it was necessary for the truth's sake. Hence, he continues his boasting - "For in nothing am I behind the very chiefest apostles, though I be nothing;" and he announces verse (**12:12**) to prove it. The following verses are certainly prophetic. "Behold, the third time I am ready to come to you" (**12:14**). Oh, that the Church today, for it is truly Corinthian in character, would read these tender, yet faithful entreaties and exhortations of Paul; for his message is coming to the front. Paul laid the foundation for the Church (**\*I Cor. 3:10**); he set the Church in order; by his gospel saints are established (**\*\*Rom. 16:25**); by his message of grace, saints are built up and obtain an inheritance (**\*\*\*Acts 20:32**); and according to his gospel men will be judged - **\*\*\*\*Rom. 2:16**. Hence, Paul's coming to Corinth the third time was not limited to a visit by him in the flesh or body; but doubtless it means that his gospel of grace and glory must be heard by the Church today; all believers shall have the privilege of accepting the fullness of the word of grace, and thus be prepared for the highest enjoyments of the glory of God. If saints receive this gospel with all the heart, "continue in faith grounded and settled, and be not moved away from the hope of the gospel," they will be presented "perfect (full-grown) in Christ Jesus" at Jesus' coming - **\*\*\*\*\*Col. 1:23, 28**.

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**\*I Corinthians 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.

**\*\*Romans 16:25**

Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

**\*\*\*Acts 20:32**

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

**\*\*\*\*Romans 2:16**

In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

**Colossians 1:23,28**

<sup>23</sup> If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; <sup>28</sup> Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

On the other hand, the result of turning from his message is expressed in \*2 Pet. 3:16, 17 - "Our beloved brother Paul wrote some things hard to be understood, which the untaught and un-established wrest, as they do also the other scriptures, to their own destruction" (instead of construction by believing them).

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**(Chapter 12 Scriptures KJV)**

<sup>15</sup> And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

<sup>16</sup> But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

<sup>17</sup> Did I make a gain of you by any of them whom I sent unto you?

<sup>18</sup> I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

<sup>19</sup> Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.

<sup>20</sup> For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

<sup>21</sup> And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

**Chapter 13**

**13:1** This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

**13:2** I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

**13:3** Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

**13:4** For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

**13:5** Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

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**The Priest's Source of Power**

**Chapter - 13**

"Since ye seek a proof of Christ speaking in me, try your own selves, whether ye be in the faith" (**13:3, 5**). Verse four and the latter half of verse three are a sort of parenthesis, which we must observe to get the full force of the Apostle's argument. Chap. 12 really ends with verse (**13:2**) of this chapter. Now to assure his readers of authority and importance of his sayings, he declares that Christ is speaking in him. Verses (**13:3,4**) are unfathomable statements. Study them. **First**. How few workers are wholly given up to the highest will of God and so abandoned to the dear Holy Spirit as to venture to say, "It is no longer I that speak; but it is Christ speaking in me" (**13:3**). And why not, if it is no longer I that live; but Christ liveth in me? (**13:4**). Beloved, let us learn who we truly are, and what our rights truly are in Him. Then he adds: "Christ speaking in me is not weak toward you," as ye would make it appear; "but is powerful in you" (**13:3**). And he shows them why. "For though He was crucified through weakness;" (**13:4**) that is, though Christ used none of His strength to resist the foe, to deliver Himself; but was wholly left to the persecution and cruelties of the wicked, both by

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**\*II Peter 3:16, 17**

<sup>16</sup> As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. <sup>17</sup> Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

Himself and by His Father: "yet He liveth by the dynamite of God." Christ's weakness is expressed in **\*Matt. 11:11** - "He that is least in the kingdom of the heavens is greater than" John the Baptist. It is Jesus, the greatest by virtue of His holy nature, who became the least by taking the place of abject weakness, and dependence upon His Father. Paul announces the same thing of himself in **\*\*Eph. 3:8** - "to me, the less than the least of all saints, was this grace given." Then follows the other extreme - "Yet, He liveth by the dynamite of God." The chiefest channel for the mightiest dynamite of God; hence, "God wrought special miracles by the hands of Paul" - **\*\*\*Acts 19:11**. This is all very wonderful. Even today, Jesus as the Man in the glory, the Great High Priest, does not live by His own power (though He is the only one who could do so); but emphatically, "He liveth by the dynamite of God;" **(13:4)** for the Holy Anointing Oil (the Holy Spirit) is still upon Him. The Apostle continues. "For indeed we are weak in Him;" **(13:4)** that is, Paul chose that place of utter helplessness and dependence upon God (see again chap. **12:9, 10**), persistently repudiating his own strength in every way. This is why some of his own spiritual children did not appreciate him. They wanted a father, a teacher, in whom they could boast as being strong - able bodied, good looking, eloquent in utterances, learned in language, of high repute among men. These always appeal to the carnal. Reader, you can easily discern whether you are carnal, or spiritual. **Finally**, he adds: "But we shall live with Him by the dynamite of God toward you." Paul learned to live, not by his own strength, but by the strength of Jehovah; therefore, he could exclaim, "I can do all things (all the Father's will) through Christ my Strength" - **\*\*\*\*Phil. 4:13**. Jacob was disabled, and went limping, knowing by experience his helplessness; but seven years rolled around before he learned the "God Almighty" was there all that time to make him "fruitful and multiply." Seven years after hearing that he was no longer called Jacob but Israel, he really believed it - **\*\*\*\*\*Gen. 32:28** and 35:10, 11. Reader, have you learned your own weakness? Are you glad or sad about it? Have you learned that Christ is your Strength? so that you can rejoice in the sufficiency of Another? If the latter, you are beginning to be fruitful.

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**\*Matthew 11:11**

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

**\*\*Ephesians 3:8**

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

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

And God wrought special miracles by the hands of Paul:

**\*\*\*\*Philippians 4:13**

I can do all things through Christ which strengtheneth me.

**\*\*\*\*\*Genesis 32:28**

<sup>28</sup> And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

**13:11** Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

**13:12** Greet one another with an holy kiss.

**13:13** All the saints salute you.

**13:14** The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

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### (Chapter 13 Scriptures KJV)

<sup>6</sup>But I trust that ye shall know that we are not reprobates.

<sup>7</sup>Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

<sup>8</sup>For we can do nothing against the truth, but for the truth.

<sup>9</sup>For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.

<sup>10</sup>Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

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### A Fatherly Conclusion

"Finally, brethren, rejoice; be perfected; be of good comfort; mind the same thing; be at peace: and the God of love and peace shall be with you" **(13:11)**. How similar is this finale to the opening words of I Cor. The Apostle never needed to utter any regrets; there was no change to be made in his doctrine; no apologies to make for his conduct and service. Christendom is shut up absolutely to accept his teaching and imitate his walk. The benediction is unique. This is the only place it occurs just this way. "The grace of the Lord Jesus Anointed and the love of God and the fellowship of the Holy Spirit be with you all. Amen" **(13:14)**. It is no small fact that these letters written to set the Church in order, to correct all manner of errors and give direction as to the spiritual priesthood and ministry of her people, should end by boldly and clearly declaring, as if for the last time, the three distinct personalities of the Godhead. How good and wonderful is our God!