

THE DIVINE ORDER
OF THE SONS OF GOD

1 CORINTHIANS

BY A. S. COPLEY

*“For this cause left I thee in Crete,
that thou shouldest set in order
the things that are wanting,
and ordain elders in every city.”*

Titus 1:5

PREFACE

REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest**: Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινῇ) scholar of the mid-20th century...produced his own English translation of the New Testament (the Wuest Expanded Translation – abbreviated WET) based on Nestle's critical text.

Note: *Definitions of references pulled from WikipediA, The Free Encyclopedia, January 2013.*

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"Whereof (of the Church) I am made a minister, according to the stewardship of God which is given to me for you to complete the Word of God." [Col.1:25]

Of the 21 epistles in the New Testament, 14 were written by the Apostle Paul. His letters occupy 5 times as much space as the other 7 though they were written by 4 different men—Peter, James, John, and Jude. This ought at once to lend weight to Paul's letters.

Another very important fact is that Peter, James, John and Jude did not write about The Church or to her (the revelation to John is not included in this contrast because it stands alone as a different last-day message). Paul's writings alone contain this message. It is of exceeding great moment to know this fact.

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

RELATION OF THE EPISTLES

Romans stands related to the other epistles as a hub to a wheel. All the essential features of **THE GOSPEL** are con-centered in the letter to the assembly in Rome. From it radiate all the burning spokes of assembly teaching. It is the foundation letter of which the other 13 constitute a grand and beautiful superstructure. Be sure that you have Romans well in hand and in heart.

In the Old Testament, Acts answers to Genesis while Exodus answers to Romans.

1 Corinthians answers to Numbers, and 2 Corinthians answers to Leviticus.

1 Corinthians is setting The Church in order, even as Moses set up the Tabernacle in the wilderness.

2 Corinthians is the priestly ministry in The Church, even as Aaron and his sons ministered in the Tabernacle in the wilderness.

DIVISIONS IN THE BOOK OF 1 CORINTHIANS

There are 7 main divisions in 1 Corinthians. It is exceedingly essential to understand that God gave the Divine Stewardship to Paul and to see the place that God gave to him.

Div. 1, Divine Scheme	1 Corinthians 1-3
Div. 2, Divine Stewardship Given to Paul	1 Corinthians 4-6
Div. 3, Divine Callings—Ranks Foreshadowed	1 Corinthians 7
Div. 4, Divine 4-Fold Foundation	1 Corinthians 8-11
Div. 5, Divine Equipment for the Assembly	1 Corinthians 12-14

Div. 6, Divine Goal—The Resurrection	1 Corinthians 15
Div. 7, Divine Revelation—Eternal Salutation	1 Corinthians 16

DIV. 1, DIVINE SCHEME [1 Co. 1-3]

Materials for the Tabernacle were gathered for the habitation of God. Therefore, the primary thought in this first grand division is “**GATHERING**.” These 3 chapters fall into 3 sublime subdivisions:

The Gathering Center, Christ One Name—the Lord Jesus Anointed	1 Corinthians 1
The Gathering Power, The Holy Spirit One Spirit—the Holy Spirit	1 Corinthians 2
The Gathering Purpose, God One Temple—The Dwelling Place for God	1 Corinthians 3

How marvelous that at the threshold of God’s New Testament House we see at a glance the 3 personalities of the Godhead, as the absolute requirement of order in The Church. To start right is to continue and culminate right. The name which we see emblazoned over the doorway of this epistle of order, is “***The Name of our Lord Jesus Anointed***” [1Co1:10]. Why is God not put first? Because Jesus, not God, is the Head of The Church. “The **MAN** Christ Jesus, not Jesus as **GOD**, is the One Head of His Body, The Church (see 1Co.11:3). Then the Holy Spirit, the Executor of the Divine Will among men, is set forth in 1 Corinthians 2 in 6 aspects as the power necessary to bring men to Christ and show them the Headship of Christ. Of course, 1 Corinthians 3 unfolds the wonderful purpose of such a union of Christ and His people. So that finally it will be said: “***The tabernacle of God is with men***” [Rev.21:3]. But Christ and His people will constitute that tabernacle “***an habitation of God***” [Eph.2:22].

THE GATHERING CENTER, CHRIST [1 Co. 1]

“Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.” [1Co.1:1-3]

The first 3 verses are the fitting introduction. Paul addresses all believers, because this is a general epistle, written to all The Church. All believers, because they are believers and are in Christ, are “**sanctified in Christ Jesus**,” and are called “**saints**” (holy ones).” 1 Corinthians 1:4-9 shows the full provision which God has made **In** Christ for His people. The reader should study these verses closely till their breadth and meaning grip him. This is not what we have experienced; but what Jesus has for us because of His experience in death, burial, resurrection, and ascension.

“I thank my God always on your behalf, for the grace of God which is given you ~~by~~ (in) Jesus Christ; That in every thing ye are enriched ~~by~~ (in) him, in all utterance, and

in all knowledge; Even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.” [1Co.1:4-9]

In 1 Corinthians 1:4-5, the preposition **by** should be **in**. All the fullness of God's Grace is given us “**In Christ Jesus**.” We are “**enriched in Him**” in all things. His wealth is ours. The favor of God to His Son is also to those who believe. What He has provided through His Son, what He offers in His Son, that will He make good. “**God is faithful**” [1Co.1:9]. What a statement! God is behind all of the arrangement and arraignment set forth in the following pages of this epistle. If we would be faithful to God, we must first see His provision for us and have a persuasion of His faithfulness to men. Divine Fullness of Provision and Faithfulness meet us on the doorstep. Praise His Name!

“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.” [1Co.1:10]

In letters of fire the “**name of our Lord Jesus Christ**” hangs over the archway. 1 Corinthians 1:10-17 powerfully announce the oneness of Christ, that is, the Christ in mystery which is Christ and His Church—He their Head and they His Body. The supreme question of this epistle: IS CHRIST DIVIDED? [1Co.4:13]. There can be no true church order if this basic truth is not observed. It is the very burden of the epistle to maintain Christ as the One Head, and The Church as One Body. The Apostle does not teach us how to make the saints one, but endeavors to show us that we are one; not one apart from Christ by human legislation, but one in Christ, one with Christ, because we are already one in Him. All the troubles of Christendom are outlined in this epistle, even as the cause of all her troubles is announced in 1 Corinthians 1:10-13. There is only one authoritative name...Jesus Anointed Lord...and only one recognized Body. Departure from these 2 facts is sure to cause trouble and division. Likewise, trouble and strife and divisions can never be removed by any other means than by returning practically, not in theory, to these relationships. Saints beat the air; beat one another; call councils; adopt rules; boom projects; publish warnings; ignore some and exalt others; build wood, hay, and stubble in massive heaps; but the end they hope to reach flees further away than ever. To once see Christ as head and all His people as One with Him because joined to Him is to see strife vanish before breakfast. Hallelujah!

Therefore, Brother Paul does not put undue stress on water baptism, because baptism is not the Gospel; it is only a memorial which “**faith that worketh by love**” [Gal.5:6] gladly observes. We are saved by grace, not by water. We are saved by faith, not by baptism. Christ is the Savior not Paul. Christ is the Head; not Paul, or Peter, or any other modern apostle (see 1Co.3:5).

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

The remaining verses of 1 Corinthians 1 announce Christ crucified as the necessary basis of Church truth. How wisely the Apostle thwarts the attempts to preach even the crucified Christ with enticing speech, nice phrases, eloquent periods, or popular illustrations lest the hearers miss the truth and see the vehicle that carries it. Just before Jesus went to Calvary, he advertised the foolishness and offense of His death in saying ***“All ye shall be offended because of me this night; for it is written, I will smite the Shepherd and the sheep shall be scattered”*** [Mar.14:27]. This is how Divine Grace is so offensive—it declares the absolute worthlessness and sinfulness of the old creation and the necessity of putting it to death forever. The Jews stumbled because they (Abraham’s seed, God’s chosen people) were condemned to die. Their traditions and piety were pronounced filthy rags. Death faced them on every hand. The heavenly face of Jesus condemned them. But die they would not. They failed to see that in crucifying Jesus, they crucified themselves; here they stumbled. Likewise, the wisdom of the Greeks was declared as the very essence of foolishness by the preaching of the cross. If the Gospel is true, the wisdom of man is false. If Christ is sufficient, then man is insufficient. If Christ is God’s Anointed, then the religious Jew and the wise Greek fall backward and go down in eternal defeat.

“The foolishness of God is wiser than men (the Greeks); and the weakness of God is stronger than men (the Jews).” [1Co.1:25]

Wonderful is our God. His Man is the Lord Jesus Christ. God’s method is death and resurrection. God’s choice is the foolishness and the weak [1Co.1:27]. God’s glory is His Son, who was crucified in weakness but raised in power. Note the conclusion of 1 Corinthians 1:

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord.” [1Co.1:30-31]

Man has no righteousness of his own, and of course he cannot live a holy life. But the wisdom of God is displayed in producing righteousness for fallen man. Christ is God’s righteousness for man; hence, he that believeth on Jesus is justified or counted righteous before God. He stands accepted in Christ; a standing that cannot be imitated, duplicated, or annulled. He is ***“accepted in the Beloved”*** [Eph.1:6]. However, a just standing, the result of a change of relationship, is not enough to enable one to walk uprightly. Therefore, Christ is become unto us sanctification. He alone is the very life that can live victorious over sin. He lives in the believer. We are not only holy in Christ Jesus, He is our holiness; therefore, He is our enabling to live and walk uprightly. Christ liveth in men...a life of victory over all.

But we dwell in a mortal frame, and some day, if Jesus tarries, this frail bark must be hauled into port and set aside as worn out. Death and burial are inevitable. Christ is become our resurrection; we shall not remain in the tomb. Jesus said, ***“I am the resurrection, and the life”*** [Joh.11:25]. Thus Divine Wisdom is wonderfully shown forth in Christ being our standing, our acceptance with God. He is our walk throughout life. Finally, He is our triumph over death and the grave. Apart from Christ, man is hopelessly sinful, helplessly weak to live right, and doomed to eternal separation from

God. But in Christ, he is freed from sin, made strong in the Lord, and brought into eternal fellowship with God.

THE GATHERING POWER, THE HOLY SPIRIT [1 Co.2]

“And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. ... my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.” [1Co.2:1-5]

“But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.” [1Co.2:10-11]

Here are 6 salient sayings about the office of the Holy Spirit in bringing Christ to men and men to Christ. Paul's private and public ministry was only **“in demonstration of the Spirit.”** God's provision for us is the **“deep things of God”** which He hath **“revealed unto us by His Spirit”** because **“the Spirit searcheth all things.”** He searches in God and brings forth for us His deep truths, making us to understand them. It is only the Holy Spirit who makes known the things of God, because only the Holy Spirit knows the things of God. Now, we have received the Spirit which is of God and in no sense is of the spirit of the world. Therefore, as the scheme and purpose of the execution and operations for the scheme are wholly Divine, the natural man, though he be very religious, cannot receive the things of the Spirit.

Some claim that Paul would only teach the beginnings of the Christian life to the Corinthians and not the deep things. The scriptures above, with others in this same epistle, positively prove the fallacy of such a view. His endeavor always was to lead all his readers on into the depths.

“Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” [1Co.2:13-14]

Paul stoutly resisted the very semblance of worldly things, i.e., its speech, its wisdom, its methods, and its spirit. This must have been very important because he announced the same attitude in 1 Corinthians 1:17: **“but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.”** In order that God might get all the glory, not only for redeeming and saving men, but also for making known this great salvation, the Apostle takes the place of absolute dependence upon Him, the very opposite of man's method, and does all things in the power and demonstration of the Holy Spirit.

“For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.” [1Co.2:16]

What a fine conclusion to this chapter. No man can instruct the Lord; but believers are instructed by Him. And more—as Christ is our life, so also is He

our mind. We may and should take Him for all things. This is weakness; but this is also reliable strength.

THE GATHERING PURPOSE, A DWELLING PLACE FOR GOD [1 Co.3]

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man corrupt the temple of God, him shall God bring to corruption, for the temple of God is holy, which temple ye are." [1Co.3:16-17]

As there is but one **GATHERING CENTER**, Jesus Christ, and only one **GATHERING POWER**, the Holy Spirit (who works all things in all), so there can be only one habitation for the Divine Presence and this is termed "**the temple of God**."

"Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building." [1Co.3:8-9]

This announces that collectively believers are "**God's husbandry** (farm)...**God's building**." The oneness of Christ and His people is continually held before our view. How beautiful this all is.

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 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. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" [1Co.3:1-5]

In closing 1 Corinthians 2 and introducing 1 Corinthians 3, the Apostle speaks of 3 classes of people, ❶ "**the natural man**" (the unregenerate), ❷ "**the spiritual man**" (he who is walking in the Holy Spirit and growing up into Christ), and ❸ "**the carnal**" (the fleshly, that is, believers who do not walk after the Spirit but after the flesh). The carnal he calls "**babes in Christ**." They are saved, for they are in Christ; but they are still babes. The 4 proofs of babyhood are found in 1 Corinthians 3:3-4 and 1 Corinthians 1:12:

- They were not able to bear the meat of the Word,
- Envy, strife and divisions were among them,
- They walked as men of the world, and
- They held some other one as head instead of Christ.

By this quartette portraiture we know unmistakably who is carnal and who is spiritual. Study these 4 fleshly singers. These fleshly fellows are not necessarily horse thieves or highway robbers; they are religious and led by religious workers; but both leaders and people are carnal. They attempt to do supernatural things by natural means; they follow the traditions of men, exploded theories, or newfangled notions of men, instead of God's Word. They are guided by human opinions (reasonings) instead of the Spirit of God.

The written Word is too prosaic, too restrictive, and too intricate; its policy is too slow, too tedious, and too small of results.

And this is the kind of religious workers that the Spirit warns us against in this chapter, because they corrupt the temple of God, break it up into fragments, divide it into sects, and precipitate endless confusion.

GOD'S BUILDING

"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. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 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." [1Co.3:10-13]

Men will build; and they cannot build without building material. Hence, if they do not employ the simple, plain, written Word of God, which teaching is here termed "**gold, silver, and precious stone**," they will teach for doctrines the commandments of men which are here called "**wood, hay, stubble**". Of course they corrupt God's temple; they spoil God's farm. To build according to the Spirit, using the Word of grace as the only fit material, is very slow and unshowy, and brings no glory to the builder, except that he is a minister (servant). Yes, Paul declares him "**not anything**" [1Co.3:5-7]. Yes, gold, silver, and precious stones are rarities and small in size; but, God be praised, scriptural building lasts and wears...the builder shall have an eternal reward. He shall not only be saved "**as by fire**", but he shall be amply remunerated in a blaze of eternal glory. Thank God for "**the Day, and the judgment seat of Christ**," when every man's work shall be tried by the fire of the truth [1Co.3:13].

WOODpiles are showy, **HAY**stacks are tall and conspicuous, and **STUBBLE** rustles and sounds like something we're doing. Oh, how the carnal in believers clings to seeable things. How ambitious to work for God, but only if carnality can have its own way and do things that attract the eye and ear of the people. However, observe that in this kind of building there is no gold or real divinity. God is in the background, if He is in it at all. There is no silver (redemption); it is the religion of self-effort and self-improvement. At most, Calvary is woven as a scarlet thread through the teaching. There are no precious stones, or sinners made "living stones" through faith in Jesus. It is simply patching up the old man; it is reformation. Such procedure draws the crowd; gets the hearing, fame, and money; and a loud call elsewhere. Oh, the deplorable outcome. Baby saints are deceived and hindered from growth. The temple of God, the body of believers, is defiled (corrupted) and the worker himself at last is saved as by fire, while his gigantic woodpile and haystack go up in smoke to mock him before God and all the redeemed.

Oh, beloved reader let us go the scriptural way and walk in the Spirit, even if we see nothing accomplished. We had better see nothing but the will and favor of Jehovah now; we had better have the consciousness of moving scripturally and in fellowship with the Spirit here, than to see nothing but a great conflagration and sky-blackening smoke, and a painful consciousness of utter and eternal failure at the judgment.

DIV. 2, DIVINE STEWARDSHIP GIVEN TO PAUL [1 Co.4-6]

We cannot possibly overestimate the importance of this 2nd division.

- In 1 Corinthians 4 Paul's stewardship is announced and established.
- In 1 Corinthians 5 and 6 his stewardship is proven effectual.

PAUL'S STEWARDSHIP ANNOUNCED AND ESTABLISHED

There are 7 invincible practical proofs to Paul's stewardship in 1 Corinthians 4. His faithfulness to God and the truth before his stewardship began.

"Let a man so account of us as of the ministers of Christ and stewards, or housekeepers of the mysteries of God; moreover it is required of stewards, that a faithful man be found." [1Co.4:1-2 Greek]

In 1 Corinthians 1:1, Paul announces himself an apostle by the will of God, and addresses The Church as one having authority, whose words should be received as of chiefest importance. Here he boldly declares his office. By "us" he means SOSTHENES [1Co.1:1], APOLLOS, and TIMOTHY [1Co.4:6, 17]. Although he is the chief apostle and housekeeper, yet, others are associated with him. Paul's place in the Divine Program is intimated in 1 Corinthians 3:10, ***"According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon."*** Of course, he means the foundation for The Church. He preached Jesus Christ, the only foundation, as no others had done before him.

But our main point here is that God chose one for his housekeeper of the mysteries, who was beforehand faithful to the light he had seen.

"I was not disobedient to the heavenly vision" he exclaimed. [Act.26:19]

And afterward he always walked in the light. Such a one, God chose to be the dispenser of truth for the assembly.

"But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." [1Co.4:3-5]

Hence, the blamelessness of Paul's labor. For babes in Christ," carnal and walking as men [1Co.3:1-3], to sit in judgment over his work, or to weigh it on the scales of the men of this age, had no influence with him. ***"I know nothing against myself,"*** the Lord is my Judge; and there is a day of judgment coming where all our labors will have praise of God according to our just deserts. How terrible for children to sit in judgment over their parents, and accept the

persons and teaching of others instead of Paul's. That is what the people of Corinth did; today, to her own hurt, that is what Christendom is doing.

PAUL'S EXAMPLE OF HUMILITY

"And these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that you might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another." [1Co.4:6]

They were apostles by Divine Choice. Ministers and stewards of the mysteries, wise master builders, and laborers together with God. They were the chiefest messengers with the chiefest message, yet they did not want the saints to regard them as lords. If anyone could be looked upon as **THE BIG FELLOW**, surely Paul could; however, he spurned the very thought of robbing Jesus of the glory which belonged to Him. **"Who then is Paul, and who is Apollos, but ministers by whom ye believed EVEN AS the Lord GAVE to every man?" [1Co.3:5].**

PAUL'S EXAMPLE OF SUFFERING

"For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you." [1Co.4:7-8]

Not only did Paul and his coworkers reject undue honor, but they were deprived of what was really due to them as ambassadors from heaven. This is where men draw back from Pauline truth and practice. Although they have received the Spirit, you can discern carnal men by the fact that they boast in their experiences and gifts as if they were not God-given.

"Now ye are full," of your own sufficiency;

"now ye are rich," in your own successes;

"ye have reigned as kings without us," you rule over others, lord it over God's heritage, usurp authority over men's consciences, make demands and place restrictions that are utterly unscriptural.

Although the time to reign as kings has not yet come, no one really reigns without Paul's gospel. No one can have victory over the world, the flesh, and the devil except by means of Paul's gospel. None will reign with Christ until Paul reigns with Him. No man can have God's best independent of Paul and his immediate associates. Hallelujah!

"For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised." [1Co.4:9-10]

Yet, these are the men whom God set forth to be the last victims of death by devouring beasts, being **"made a spectacle (theater) unto the world, and to angels, and to men"**. Because they are counted **"fools for Christ's sake," "weak," "despised (outlaws),"** they are the last in the arena and are subjected to the most

extreme tortures; suffering “***hunger and thirst, and are naked and buffeted and have no certain dwelling place—made as the filth of the world and the offscrapings of all things unto this day***” [1Co.4:11-13]. Self-sufficient saints, wise, strong, honorable, full, rich and powerful, never know such suffering with Christ; they deftly shun it; they keep aloof from Paul’s sect which is everywhere “***spoken against***” [Act.28:22]. In short, they shun the grace of God.

PAUL’S PLEA AS THEIR SPIRITUAL FATHER

How tenderly this man of sorrows and acquainted with grief appeals to his children.

“I write not these things to shame you: but as my beloved sons I warn you; for although ye have ten thousand child-trainers in Christ (they really had none apart from Paul), yet have ye not many fathers; for in Christ Jesus I have begotten you thru the gospel.” [1Co.4:15]

How could they ever have forgotten that solemn fact? Surely, he had every right to say “***wherefore, I beseech you; be ye followers (imitators) of me***” [1Co.4:16]. It is most fitting for our children to imitate us and accept our instruction. They should regard us as responsible and unselfishly interested in their highest welfare.

PAUL’S PERSISTENT CONCERN FOR HIS PEOPLE

“For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church.” [1Co.4:17]

Paul’s language is freighted with conceit, if he is not inspired to write as he does. Behold how he holds his readers to his own teaching and confirms it by his own manner of life. Note that his ways are “***in Christ***,” and he writes of a “man in Christ.” The more we ponder his writings, the more we are persuaded that he had not only a good and great message, but **THE MESSAGE**; to him was given **THE REVELATION**.

PAUL’S FINAL VISIT TO CHRISTENDOM

“Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God is not in word, but in power. What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?” [1Co.4:18-19]

He is sure to come. Men may try to dodge Paul’s gospel; but they will hear it. God is faithful. He will see to it that all His saints hear the word of grace (compare **Tiu.2:11-15**). To those who welcome the truth, it comes in love and tenderness. To those who feel their need and fall on God’s mercy, Paul comes with outstretched arms of love and hands full of unspeakable wealth even our riches in Christ. But to those who refuse him and treat lightly his message, he comes with a rod, that is, in judgment. Whether men hear or forbear Paul’s doctrine, he rightly declares: “***God shall judge the secrets of men by Jesus Christ according to My gospel***” [Rom.2:16]. What then can be wiser than to

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

PAUL'S AUTHORITY EFFECTUAL [1 Co.5-6].

In this section we see wrong headship and wrong subjection judged. The root cause of the divisions and contentions mentioned in 1 Corinthians 1 and 1 Corinthians 3 is shown up in this section. In 1 Corinthians 1:13, The Holy Spirit had intimated that they were due to not holding Christ as the one rightful Head; but here this is positively and powerfully set forth.

An unheard of sin broke out—“*that one should have his father's wife.*” That is, a man assumed a headship, a lordship that was not at all his. Of course that caused envy, strife, and factions. Covetousness with its sevenfold branch is back of fornication [Exo.20:17]. Covetousness is termed idolatry [Col.3:5]. Of course this develops into railing, drunkenness, and extortion [1Co.5:11]. “*Looking unto Jesus*” only, depending upon Him alone, ensures safety against coveting and its attendant evils in the natural. But, this rank outbreak of sin is a figure of a deeper, more heinous, spiritual fornication in Christendom and corresponds with John's description of the “*great harlot*” and “*her daughters*” of Revelation 17 and 18. Consider it carefully.

What is God's attitude? (Study 1Co.5:3-5 with 1Co.5:7, 13.)

Paul had authority from God to turn the offender over to Satan, that he might go the limit after the flesh, so that if he would not learn his lesson (as he really did, see 2Co.2:6-8), his spirit would be saved in the day of the Lord Jesus. What a proof here that he that believeth hath everlasting life; even though his career is utterly useless, he is saved, as by fire. Note that Paul, “*absent in body, present in spirit,*” judged this fellow; and that judgment holds good down to the present time. When we heed 1 Corinthians 5:13, as they did, and put away from our fellowship that wicked person, “*in the name of our Lord Jesus Christ,*” Paul's spirit is present, in the same sense as John Baptist came “*in the spirit and power of Elias.*” We reject unscriptural headships by disfellowshipping brethren who assume to lord it over God's heritage. By “*holding the head* (Christ)” [Col.2:19] firmly, though lovingly, we judge this false relationship and turn the perpetrator over to Satan (the author of all anti-Christian relationships).

Study the end of every man who has taken an organized leadership, whether written or unwritten. Notice how he fell into one carnal effort after another, drew back from clear light, and accepted other unscriptural teachings to his own eternal hurt and that of his followers. Men who are filled with the Spirit, promising publishers of the latter rain, are falling into this same Corinthian snare. Already they are idolizing the movement and railing at those who stand for the liberty of sonship in Christ. They are drunk with fascinating growth and the dimensions of their institutions. They are extorting finances to

boom their enterprises under the guise of trusting God. Vainly, they persuade themselves that times are different, that men have changed, that The Church has failed, and that God has altered His plan.

“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened; for even Christ our Passover was sacrificed for us.” [1Co.5:7]

Thank God for a few who believe that **“Jesus Christ is the same yesterday and today and forever,”** and who gladly **“go unto Him without the camp, bearing His reproach”** [Heb.13:8, 13]. These dare to heed the warning in this verse. The old leaven is the old Adam (the old lump) who persists in being the head. By the death of Christ for us, and our death with Him, we have become **“a new lump,”** an “unleavened” lump. His sacrifice was in vain otherwise. Now we have nothing in common with the old creation. We are joined to the Lord. He alone is our head, our life, our light, our way, our truth, our resurrection, our prize.

“Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.” [1Co.5:8]

How precious is this verse. Let us not worship and serve God after the manner of men and attempt to make God move in carnal religious grooves, limiting and circumscribing the Spirit to human regulations. Our feast, (holy day) is spiritual (of the Spirit) and can only be free, effectual, and Christ-exalting by the means of the Spirit. If Christ receives preeminence, there will be no room for malice and wickedness. Whatever anyone’s office, we regard one another as members of one happy family, and servants one of another. Yes, we feed together, in mutual fellowship on Christ **“the unleavened bread of sincerity and truth.”**

Our true relation to Christ is further established in 1 Corinthians 6:13-20. **“Now the body is not for fornication, but for the Lord; and the Lord for the body.”** Christ should have preeminence in our individual fellowship, allowing no other to mar it; then He will prove Himself sufficient for even our physical body. Likewise, The Church, the Espoused of Christ, must hold Him only as her loving Head; otherwise, she becomes guilty of adultery. No wonder that so many of God’s people have to depend upon one another, flattering and fawning one another.

<p>DIV. 3, DIVINE CALLINGS—RANKS FORESHADOWED [1Co.7]</p>

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

Note the manner of Paul’s address. Though he speaks partly **“by permission”** [1Co.7:6] and gives his **“judgment”** [1Co.7:25], yet he speaks **“as one who obtained mercy of the Lord to be faithful”** [1Co.7:25] and his finale is, **“I think also that I have the Spirit of God”** [1Co.7:40].

In 1 Corinthians 7:12 he says, ***“But to the rest speak I, not the Lord.”*** Nevertheless, who can tell in the verses following this one where Paul ends and the Lord begins? The truth is that the apostle’s mind and heart and will were so utterly and delicately yielded to the wisdom and power of the Spirit that he could speak only in the will of God. Hence, this whole chapter has become a valuable portion of the inspired Scriptures. Let us not treat any part of it lightly.

Consider the Apostle’s motives for writing. He seeks our ***“good”*** [1Co.7:1, 26]. He seeks for us the salvation of our house [1Co.7:14-16]. He would save us from ***“trouble in the flesh”*** [1Co.7:28]. He declares: ***“I would have you without carefulness”*** and ***“I speak for your profit that ye may attend upon the Lord without distraction”*** [1Co.7:32-35]. He writes with the solicitude of a father for His dear children.

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

“Brethren, let every man wherein he is called, therein abide with God.” [1Co.7:24]

Consider this chief verse, which holds in it the supreme thought of the chapter. Mark the last 3 words, ***“abide with God.”*** Not only in the marriage relation, but in every relation [1Co.7:18-22]. ***“Ye are bought with a price”*** [1Co.7:23]; what leverage is given for such abiding which alludes to the holding of slaves. He has purchased us through the death of His dear Son. We are His. Therefore, ***“be not ye the servants of men,”*** in your service, or marrying, or buying and selling. Abide with God, and He will surely abide with you. Study closely the following facts:

- ***“Every man hath his proper gift of God”*** [1Co.7:7]; one to remain single, like Paul, another to marry, like Peter.
- ***“God hath distributed to every man; the Lord hath called every one”*** [1Co.7:17-20]; one is a Jew and another a Gentile; one is a servant and another is free.
- ***“Let every man abide in the same calling wherein he is called”*** [1Co.7:20]; whether married or unmarried, whether Jew or Gentile, whether slave or freeman.

Let God make changes if any are to be made. Meanwhile, abide with Him, even if He never makes a change. See God in your life; seek Him in all your life; ***“attend upon the Lord without distraction”*** [1Co.7:35]. Preeminently; live for His glory alone, waiting for the coming of Jesus. Such is the burden of this chapter.

There is also a typical turn to 1 Corinthians 7, which we do well to consider. The teaching relative to the Christ in mystery is the ultimatum of all Paul's writings. Here we have their place in the wedding in the air.

Servants Some saints **SERVE** God and have no higher aspiration or ambition. Indeed, they think that service is the highest, noblest relation to God. Like Martha, they grumble if others are not on the job and jump continually. Although a closer fellowship is offered to them, they refuse it. They are willing to suffer for Christ; but they shun the reproach of Christ (the stigma of walking with Him alone).

"Let us go forth therefore unto him without the camp, bearing his reproach."
[Heb.13:13]

They are content to wave palms of victory on earth before the Crowned-One; and they will do the same in the glory [Rev.7:9, 15].

Virgins The Hebrew word **ALMA** means not only "*one unmarried*" but also "*one concealed*." **VIRGINS** lived in separate apartments and when they went outside, they veiled their faces. Even marriage would not destroy their real virgin character (compare 1Co.7:26-29 with Joe.1:8 and 2Co.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." [2Co.11:2]

Virgin saints are separated, surrendered unto God. The 5 wise virgins of Matthew 25 are not the Bride of the Lamb. They are "*her companions that follow her*" [Psa.45:14]; and "*they follow the Lamb*" [Rev.14:4]. There is no contradiction here; the Bridegroom and His Bride are one. So it is evident, that although all Bridal saints are of virgin character (pure, separated, concealed, and yielded), yet not all the virgin believers will be in the Bridal Company. Let us go forth therefore unto Him without the camp (separated unto Him), bearing his reproach.

The Bride "*But every man hath his proper gift of God, one after this manner, and another after that*" [1Co.7:7]. This verse gives 1 Corinthians 7:1-5 a depth and sacredness most precious. If we remember that the marriage relation and marital fervor is Divine, the false shame sin has entailed and the so-called "social purity" that self-righteousness would inflict on believers will vanish away. "*Marriage is honorable in all, and the bed undefiled*" [Heb.13:4], wrote the same Apostle.

All this is only figurative of the greater, more profound union of Christ and His Church. Jesus is filled with fervent yearning for the deepest fellowship of His people. This is His "*proper gift of God*." His heart will burn on till the last one of the **BRIDAL COMPANY** is brought in. There must be a Bride for Him. There must be a wedding in the air. "*It is not good that THE MAN should be alone: I (saith the Lord God) will make Him an help meet for him*" [Gen.18]. Any wonder that Mary forgot cooking, house cleaning, baking, laundering, everything? An unquenchable fire in a Greater kindled a flame in her. Any marvel that some souls lose sight at times of conditions and needs around, and are borne away on waves of burning love for One yet

unseen? Aye, “My heart is burning with His love,” sings the poet. That flame in the Beloved cannot be in vain. It must find a response; and praise God, it does. We love Him because He first loved us. Love answers to love. This bridal burning is the “*proper Gift of God*” to some saints.

Beloved, have your garments caught fire? Do not try to quench the flame. Be willing to be lost in the vortex of His love. Oh, the inexpressible wonder of such a union. Oh the riches of His grace. Oh, the marvel that any of us ever heard the summons from the psalmist:

“Hearken, O Daughter and consider and incline thine ear; forget also thine own people and thy Father’s house (the whole Church); so shall the King greatly desire thy beauty: for He is thy Lord, and worship thou Him.” [Psa.45:10-11]

DIV. 4, DIVINE 4-FOLD FOUNDATION [1 Co.8-11]

The fullness and completeness of the 4th division is very unique and wonderful. The present section of our tabernacle study, which forms the necessary basis, falls into 4 great parts: ❶ One God—the Father, ❷ One Aim—The Prize ❸ One Body—The Church, and ❹ One Foretold Union.

ONE GOD—THE FATHER [1 Co.8:4-6]

It is a marked and oft-recurring fact that the Holy Spirit continually anticipates error and offsets it at the outset. The worship of many gods, which is always prevalent in heathen countries, is here repudiated: and the truth of the unity of the Godhead safeguarded by expressly mentioning two persons thereof, namely, the Father and the Son.

“To us there is one God, the Father, out from whom are all things, and we for Him; and one Lord Jesus Anointed, thru whom are all things, and we thru Him.” [1Co.8:6]

In 1 Corinthians 12, the 3 persons of the Godhead are set forth with their respective tabernacle functions. So that it is very clear that the Anointed of God is not the Father, and the Holy Spirit is not Jesus. Each person of the Godhead is distinct from the other two and yet gloriously one.

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

“But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour

eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.” [1Co.8:6-9]

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

“Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.” [1Co.8:13]

Rather than cause his weaker brother to stumble, Paul would not eat any meat forever. The lesson for us is that although we have faith for a certain course of action, yet for the sake of a weaker brother we should forego our own liberty. If someone refuses to do the things that we have freedom to do, that party is not made to stumble; but, if some weak person does the thing that we do and goes against his own conscientious conviction, that person is thus caused to stumble.

ONE AIM—THE PRIZE [1 Co.9:24]

In 1 Corinthians 9, the apostle gives us 9 arguments in favor of the minister of the Gospel living by the Gospel. These are divided into 3 groups:

- 3 questions based on the practices of other apostles [1Co.9:4-6].
- 3 arguments from nature are also put in the form of questions [1Co.9:7].
- 3 powerful proofs from Old Testament Scriptures [1Co.9:9-13].

What a rich lesson in 1 Corinthians 9:9, showing that muzzling the ox that treads out the corn [Deu.25:4] was not forbidden because God cares for oxen, ***“but for our sakes no doubt this is written, that he that ploweth should plow in hope, and that he that thresheth in hope should be partaker of his hope.”*** Based upon this citation, Paul brings to bear upon us a spiritual argument in saying: ***“If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?”*** [1Co.9:11]. He adds also, that he has equal right with others to support for his ministerial labors. Again, he refers to the custom of the Levites who ministered in the tabernacle and at the altar, and who had no other sustenance than to eat of the offerings [Lev.6:16, 26]. ***“Even so hath the Lord ordained that they which preach the Gospel should live of the gospel”*** [1Co.9:14].

Nevertheless, here the apostle Paul introduces a new and deep teaching, perhaps the most difficult for ministers to learn, for he says:

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

Christ ... For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" [1Co.9:12, 16]

The Lord Jesus Christ gave His life a ransom for many. He came not to be ministered unto, but to minister. He served others at his own expense, which is the loftiest and deepest priestly ministry. Paul sought to be a whole-hearted imitator of Jesus. He also served at His own expense. He sought a reward with his Lord; therefore he asks:

"What is my reward then?" Verily this, that when I preach the Gospel I may make the Gospel of Christ without charge, that I abuse not my authority in the Gospel. For though I be free from all men, yet have I made myself servant unto all that I might gain the more." [1Co.9:18-19]

Furthermore, he states 4 ways in which he serves others, and concludes with a sweeping statement that includes all manner of service.

"I am become all things to all men, that I may by all means save some." [1Co.9:22]

How few there are that follow in his steps. How few who are really unselfish, seeking only and always the highest good of others and that without reward.

Now, note that this wholehearted service of others is the process for winning the prize.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." [1Co.9:24-25]

What is the prize? Salvation or eternal life is not the prize. Getting to heaven when you die is not the prize; for only saved people can run on this race course. The prize is a particular reward given to those who successfully run the race. Saved people are not all running this race, as many believers are satisfied to be saved and get to heaven when they die. On the other hand, though they run for it, some Christians will miss the prize because they do not run so that they "**may obtain.**"

Paul uses 2 other figures of speech to illustrate what is necessary to win in the race.

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight (box) I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." [1Co.9:25-27]

By these different statements he is teaching that in order to win the prize everything that would slacken our pace or hinder our running must be put aside; as Job said, "**The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger**" [Job 17:9].

1 Corinthians 9:27 confuses some saints because they think that Paul means that he might be lost, even after he had preached to others. The original

reads thus: **“BUT I KEEP UNDER MY BODY AND BRING IT INTO SUBJECTION LEST THAT BY ANY MEANS WHEN I HAVE PREACHED TO OTHERS I MYSELF SHOULD BE DISAPPROVED.”** Paul simply made practical what he preached continually. There was no danger of his ever being lost; but there was the possibility of not winning the prize even though he had fervently urged others to so run that they might obtain. If he did not meet every condition, no matter how earnestly he exhorted others, he would be disapproved as a prize-winner at the end of the race.

But what is the prize? The answer is found in Philippians 3:8, **“that I may win Christ.”** That is, winning Christ as Bridegroom and here the full conditions for winning the prize are mentioned.

“Yea doubtless also, I am esteeming all things to be loss on account of the excellency of the knowledge of the Anointed Jesus my Lord; on account of whom I suffered the loss of all things and count them dung that the Anointed One I may gain and be found in Him.” [Phi.3:8 RV]

Paul is in the lead of those who shall win the prize. Therefore, he says, **“be ye followers (imitators) of me as I also am of Christ” [1Co 11:1].**

ONE BODY—THE CHURCH [1 CO. 10: 16-17]

The mystical oneness of God and His people is still further emphasized in 1 Corinthians 10. How wonderful that reference is made to God’s ancient people, Israel, as an illustration of this oneness. As all Israel were baptized into Moses in the cloud and in the sea [1Co.10:2], likewise **“In one spirit we all were baptized into one body” [1Co.12:13].** This is further indicated by the words, **“They did all eat the same spiritual meat and did all drink the same spiritual drink” [1Co.10:3-4a].** Of course this made them one **“for they drank of that spiritual Rock that followed them and that Rock was Christ” [1Co.10:3-4b].**

1 Corinthians 10:6-10 express 5 acts of departure from this oneness. The meaning is this:

- If Christ does not fully satisfy us, we will lust after evil things.
- If He is not the sufficient object of worship, we will worship something else and thus become idolaters.
- If He alone is not our all sufficient Head, we will turn to some other person as our head and thus be guilty of spiritual fornication.
- If we question the presence of the Lord, we tempt Christ as Israel did when they cried; **“is the Lord among us or not?” [Exo.17:7].**
- This gradation of breaking away from full fellowship with Christ, and breaking the oneness of the body, will lead to murmuring.

The importance of reading the Old Testament is brought out by Paul’s words, **“All these things happened unto them for types and are written for our admonition upon whom the ends of the ages are come” [1Co.10:6, 11].** Doctrine for the assembly is

found in Paul's epistles; but the Old Testament writings contain many practical warnings, cautions, and consolations.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." [1Co.10:13]

The following 2 verses are profound; we do well to ponder them.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." [1Co.10:16-17]

The union and fellowship of Christ and His people is deep and very precious. In speaking of the cup of blessing, reference is made to the memorial of the Lord's Supper which is more fully amplified in 1 Corinthians 11.

The remaining 16 verses of 1 Corinthians 10 teach us our attitude to God and to one another as believers. Worship God only. Depend on the Lord alone. The essence of the first and great commandment is here emphasized, "**Thou shalt have no other gods before Me**" (compare 1Co.10:14, 20, 22). Finally our attitude to God is expressed in 1 Corinthians 10:31. Read and heed it.

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." [1Co.10:31]

Then we are admonished not to seek our own; but always the good of others, which admonition the Apostle confirms by his experience.

"Even as I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved." [1Co.10:33]

ONE FORETOLD UNION [1 Co. 11:3-16]

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man, and the head of Christ is God." [1Co.11:3]

As Christ is subject to God the Father, even so The Church is subject to Christ. This subjection is taught in 1 Corinthians 11:4-12 by showing that the woman is subject to the man. The headship of Christ which was introduced in 1 Corinthians 1 is especially emphasized in this chapter. All through the Old Testament man was given the prominent place. Sarah called Abraham "**Lord**." Prominent men were usually types of Christ, while women were types of the Bride of Christ.

- In the Old Testament there are 2 exceptions to the subjection of woman to man, they are **Deborah**, a prophetess and judge [Jud.4:4] and **Huldah** the prophetess [2Kg.22:14]. Their apparent lack of subjection was because of a departure of God's people from the will of God. It was a sign of failure.

- There is also one exception in the New Testament, ***“That woman Jezebel which calleth herself a prophetess”*** [Rev.2:20], who assumes to be the teacher of Divine Truth and thus takes the place of Christ.

In the New Testament only men were called apostles, pastors, teachers, and evangelists; this order should still be observed in The Church (the body of Christ). Subjection of The Church to Christ as the Head is expressed in the verses above quoted; therefore, ***“every man praying or prophesying having his head covered dishonoreth his head;”*** that is, by covering his head he makes it appear that Christ is not the Head of The Church but is subject to some other man. ***“But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head”*** [1Co.11:5]; that is, she thereby appears to be the head instead of being subject to the Head. ***“For if the woman be not covered;”*** that is, if she does not wear a veil or bonnet in worship, ***“let her also be shorn”*** [1Co.11:6] that is, let her wear her hair short like a man. The man is the image and glory of God; he is the visible head of the family and also of The Church (the family of God); hence, he must not have his head covered any more than the Lord, because he represents Him as the Head. A further argument that the women wear a covering is that the woman is OF the man and FOR the man [1Co.11:8-9].

“Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God.” [1Co.11:11-12]

These 2 verses express the mutual equality of man and woman, as is said elsewhere, ***“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus”*** [Gal.3:28]. Likewise, ***“And hath put all things under His feet and gave Him to be the Head over all things to the church, which is His body, the fullness of Him that filleth all in all”*** [Eph.1:22-23].

From nature, the Apostle Paul also argues that the woman should be subject to the man. Nature teaches that it is a shame for a man to have long hair; but long hair is a glory to the woman for her hair is given her for a covering (study 1Co.11:14-15). Some saints think that this covering of nature is sufficient as a religious covering; but here the Holy Spirit is teaching us that if a woman's long hair is a glory to the natural and shows her reverence to her husband, and man's short hair expresses his lordship in the natural, how much more should woman have her head covered with a veil (bonnet) in worship, thereby expressing the subjection of The Church to Christ.

We wonder how anyone can object to a woman praying or prophesying in public in the light of this statement: ***“But every woman that prayeth or prophesieth”*** [1Co 11:5]. It does not relieve the difficulty to say that Paul meant that women should pray or prophesy with other women only, for if there were no man present how could she express her subjection by wearing a covering? Furthermore, we know that

- Phillip had 4 daughters, which were prophetesses;
- Joel announced, and it was later declared by Peter, that in the power of the Spirit women should prophesy [Act.2:16-17]. ***“The Lord giveth the Word; the women that publish the glad tidings are a great host”*** [Psa.68:11].

- The woman at Jacob's well evangelized a whole city [Joh.4]—type of woman evangelism for this age.

How dare men rise up against such scriptural statements and precedents? It is sad that the joy and usefulness of some sisters in Christ is shamefully curtailed; but it is good that some refuse to be hindered by carnal men.

The only caution concerning woman's ministry is that she shall not "***teach nor usurp authority over the man, but be in silence***" [1Ti.2:12]. She is not ordained to be an apostle, or a ruler, or head. Her silence is not required as to teaching or prophesying in subjection; but, when she would assume authority this action sets aside the Headship of Christ.

For example consider "***Jezebel which calleth herself a prophetess***" [Rev.2:20]. Jezebel stands for Catholicism, the church, of which Jezebel is the symbol, claims to be the authority. Even among Protestants, it is common to hear the bold assertion, "MY CHURCH DOES NOT TEACH THUS;" not once inquiring as to what the Bible actually teaches. What Paul would "***not suffer***," the pastor in Thyatira did. Paul gave the needed warning; John gives the sharp rebuke. The Church is not the head; Christ is the only Head. He alone is the Authority by Divine Ordination. A man is in the place of governor and instructor, but this cannot prevent **Miriam** [Exo.15:20] and **Deborah** [Jud.4-5] and **Huldah** [2Ch.34] and **Priscilla** [Act.18:26 and Rom.16:3-5] from fulfilling their several missions. Oh, for a balanced interpretation of God's Word, "***rightly dividing the Word of truth***" [2Ti.2:15] and giving the pure milk of the Word for babes and strong meat for those of full age [Heb.5:12-14].

THE LORD'S SUPPER

"The cup of blessing which we bless, is it not the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread (or loaf), one body; for we are all partakers of that One Bread."
[1Co.11:16-17]

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

The Title It is distinctly called The Lord's Supper because it was evening when the Lord "***took bread and the cup.***" The word **supper** is used by translators because this memorial was instituted in the evening. The Greek word for **supper** means simply "*a meal*" or "*the chief meal*" and not necessarily the last meal of the day. There is nothing to indicate what time of day the Corinthian church observed it, nor what time we should observe it. It cannot properly be called **AN ORDINANCE**; for The Law contained in ordinances was nailed to the cross in Christ's death [Eph.2:15 and Col.2:14]. In the margin of 1 Corinthians 11:1, the word **ordinances** is shown as "*traditions*"; that is, the things handed down by Paul. The identical word is employed in 2 Thessalonians 2:15 and 3:6; where, in view of the advent of Jesus, saints are admonished to...

“Stand fast and hold the traditions which ye have been taught, whether through a word or through an epistle of us, and to withdraw from every brother that walketh not after the tradition which he received of us.” [2Th.2:15]

“Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.” [2Th.3:6]

The Lord's Supper was one of those traditions; ***“For I received from the Lord that which also I delivered (or traditioned) unto you” [1Co.11:23].***

Because of not seeing the difference between the ordinances, or decrees of the old covenant and the traditions of the new covenant, honest souls have been confused. Some supposing that they must observe seasons, keep the Jewish Sabbath, eat and drink according to the Mosaic Law, etc.; and others that they should not only put those aside, but also water baptism and the Lord's Supper. Water baptism and the Lord's Supper may fittingly be termed **memorials**; water baptism bringing to remembrance our burial and resurrection with Christ, and the Lord's Supper Christ's death for us (compare Lev.2:2 and Num.5:15). Jesus said, ***“This do in remembrance of Me” [1Co.11:23, Luk.22:19].***

ITS REALITY ***“For I received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread” [1Co.11:23].***

Is the Lord's Supper Scriptural?

Did the first Christians observe the memorial of breaking of bread in the assemblies?

Did the apostle Paul really give instruction for its observance?

We wonder how anyone could expect the answer “No” to these questions. Nevertheless, in spite of the plain utterance of 1 Corinthians 11:17-34, saints actually say “No,” and have discarded both water baptism and this precious memorial of the Lord's Supper.

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

In 1 Corinthians 10:16-17, we find that Paul and his co-workers blessed a certain cup and broke a certain loaf, and asked if that was not the fellowship of the blood and body of Christ. And I ask, “Did he not mean a real cup of wine and a real loaf of bread?” For he immediately compares Israel's eating of the sacrifices as partaking of the altar. He certainly refers to a real material eating and drinking when he contrasts ***“the Lord's table and the table of devils” [1Co.10:21].*** He shows that meat sold in shambles (meat that has been offered

to idols) is perfectly harmless. Then he finally and sweepingly concludes, ***“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God”*** [1Co.10:31]. This surely cannot be spiritualized away.

“For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.” [1Co.11:23-26]

With unmistakable clearness and certainty, 1 Corinthians 11:23-26 teaches that the Lord's Supper was a **REAL** partaking of **REAL** bread and wine. The Apostle Paul declares that he had before ***“delivered”*** something to the assembly at Corinth, affirming that he had ***“received of the Lord that”*** something. The Lord said to him, ***“This do ye, as oft as ye drink it, in remembrance of Me.”*** The fact of Jesus taking the bread and cup that night is no secret revealed to Paul only; the 12 also witnessed it [Mat.26, Mar.14, Luk.22, and Joh.13]. Paul assures us that he not only learned of it through the other apostles, but that it was given to him as a direct commission from the Lord Himself as truly as all the truth which was revealed to him. If Matthew, Mark, and Luke give detailed accounts of the institution of the Lord's Supper and John plainly intimates the same, how can it be discarded, spiritualized, or treated lightly? Echo answers, “How?” If 2 whole chapters are here devoted to showing the nature, purpose, spirit, and manner of this memorial, and severe reproofs are written against not observing it [2Th.2:15 and 3:06], how dare we pass it by?

Consider the deep, sweet meaning and purpose of the Lord's Supper. ***“For as often as ye eat this bread and drink this cup, ye proclaim the Lord's death till He may come.”*** Just look at that. Does it not appeal to you? Do you not wish to announce the death of Him who died for you? Do you not wish to proclaim that He is coming again? Ah, my friend, will you not swing your own reasoning under the tender dying request of your Lord? Do not say “That is what I am doing every day. I am proclaiming Christ's death and His coming every day.” No! No! Do not say that. Oh, this beautiful memorial! It looks back to Calvary with one eye and forward to the throne with the other. The cross demands the crown; the crown necessitates the cross. We feed on Him who was dead; we shall live with Him who is alive forevermore. We have mutual fellowship one with another in partaking of Christ, acknowledging His Headship and life, and being eternally cut away from the old creation and the world around us. United and publicly, we declare that we have no fellowship with the flesh, with the world, nor with the devil. ***“Our fellowship is with the Father and with His Son Jesus Christ”*** [1Jo.1:3].

Be it inquired as to the difference between water baptism and the Lord's Supper, we answer:

- The Lord's Supper reminds us of Jesus' death for us; baptism recalls our death with Him.
- The Lord's Supper implies Jesus' resurrection; but baptism plainly symbolizes our resurrection together with Him.

- We are baptized only once, because Jesus died only once and was raised only once; but, we eat and drink the Lord's Supper often because He is alive forever, and we feed on Him continually.
- The Passover lamb was killed 1 night only; but Israel feasted on the unleavened bread, type of Christ's resurrection life, for 7 days. We are baptized in the Name of the Lord Jesus, because He, the Man Anointed, died for us.
- This remembrance is not God's Supper, but the Lord's Supper; that is, the Lord in the sense of the Head (Bridegroom) not as God; even as 1 Corinthians 11:3 makes clear, "***I would have you know that the Head of every man is the anointed One; and the head of the woman is the man; and the Head of the Anointed one is God.***" Therefore, what high honor we confer upon our glorious Lord, our Head. How we rejoice His dear heart, when we keep adoringly the breaking of the bread. How we enjoy mutual fellowship one with another in the Spirit, because we thus boldly confess our profound and inseparable union one with another, and that there is no individual partaking of the body and blood of the slain **LAMB**. The whole Church as one man acknowledges one all-sufficient sacrifice for all and all together as one man eats and drinks the memorial, thus together feeding on Christ. Those who repudiate this last love-token of our loving, departing Lord grieve His heart and rob themselves of an inexpressible inward delight.
- The latest puzzle in this connection is this, that some believers accept water baptism but reject the Lord's Supper. They treat water baptism as a literal requirement but attempt to spiritualize the Lord's Supper. In fact, that is outwardly acknowledging our death and resurrection with Christ, but not outwardly admitting His death for us and that our life is dependent upon Him. The one (water baptism) which is recorded only twice in the gospels [**Mat.28:19** and **Mar.16:16**], and to be observed once by each individual as expressive of an individual relation to Christ, is punctually observed but the one (the Lord's Supper) which is mentioned in all the gospel records, and delivered to us to be kept as a perpetual memorial, is not only expressive of our personal relationship to Christ, but much more as expressive of a deeply united relationship with him...this one is ignored. How can anyone accept the lesser, but repudiate the greater? The fullness of the purpose and meaning of the Lord's Supper certainly far exceeds that of water baptism. Paul wrote: "***Christ sent me not to baptize, but to preach the Gospel***" [**1Co.1:17**] but he never wrote thus of the Lord's memorial supper. Let us then be imitators of him as he was of Christ.

THE MANNER The Apostle wrote concerning this memorial feast,

"Wherefore, my brethren, when ye come together to eat, wait one for another; and if any man hunger, let him eat at home, that ye come not together unto condemnation." [**1Co.11:33-34**]

Underneath all that lies the great truth launched in 1 Corinthians 1 and made to sail with flying colors.

THE ONENESS OF CHRIST

“For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you.” [1Co.11:18-19]

The accusation of **“divisions among you”** [1Co.11:18] has for its root opposition of the truth of 1 Corinthians 11:1-16, the burden of which is headship and subjection. There were some who made Peter their head, some Apollos, and some even Paul [1Co.1:10-13 and 2:3-5]. Of course, if a woman attempts to recognize more husbands than one, there will be trouble; but that is just what a body of saints do when they do not hold Christ as their one only Head. This results in **“heresies”** (sects, elsewhere termed **“sects of perdition”** [2Pe.2:1]) which break the fellowship of the body as a whole. But God allows this **“that they which are approved,”** that is, those who hold Christ as the Head and themselves as all members of the one body, **“may be made manifest among you.”** Furthermore, these instructions are given to comfort the approved one and to reprove and correct the erring ones. How we should praise God for the lucid teaching and faithfulness of the Apostle Paul.

“When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.” [1Co.11:20-21]

This spirit of division and selfishness became more rampant when the assembly met for the breaking of bread. If anywhere people show their carnality, it is in eating and drinking. The Spirit rightly calls them **GLUTTONS**, saying that they **“make a god of their belly”** [Phi.3:19]. Shame that such a charge must ever be brought against saints. More strange, that saints would show their carnal greed at the Lord's Table [1Co.10:21]. But so they did.

The language of these 2 chapters indicates that those saints brought more than simply a small quantity of bread and of wine. There was an apparent attempt to imitate the Passover Feast. Otherwise, how could some of them make a meal of what was there and even overeat? If there were more loaves than **ONE**, they were to be regarded as **ONE LOAF**, even as all the lambs of the tents of Israel were regarded as **“It,”** or **ONE LAMB**, pointing to “the Lamb of God.” They were instructed to **“kill It”** and **“eat It”** [Exo.12:6-9].

Note that there is no reproof for eating and drinking as if it were a feast unto the Lord; but they are reproved for gratifying their fleshly appetites without even considering that others may be hungry. The house of God, the Lord's Table, was no place for such. 1 Corinthians 11:20 simply means this: By not waiting one for another, you show that you do not come together to enjoy mutual fellowship in the Spirit over the Lord's Body but to fill your stomachs. Paul searchingly inquires,

“What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.” [1Co.11:22]

He steadfastly insists that **“the Church of God”** is **ONE**, and that the poor have an equal place in this oneness. Their conduct divided the Body of Christ by

making some more worthy than others. It argued that Jesus died for individuals and not for all The Church as **ONE**.

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." [1Co.11:27]

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." [1Co.11:29]

They became "**guilty of the body and blood of the Lord**." Therefore they "**ate and drank unworthily**," because they came not in the merit of Christ alone. If they had, they would have discerned "**the Lord's Body**", that it is **ONE BODY** with each member being as worthy as the other. If Christ is our merit (worthiness) there can be no distinction. "**We are all one in Christ Jesus**" [Gal.3:28]. When saints see this glorious truth with the eye of the heart, they gladly "**wait one for another**," [1Co.11:33] and one on another; never seeking their own, but the other's good [1Co.10:24]. They will seek the Lord's Table to sup in mutual communion with all saints; and frankly and freely and frequently symbolize the oneness of God's people and their oneness with Him. Of course, they will live this unselfish life daily, looking on the things of others; always as members of Christ's **ONE** blessed **BODY**, the Church. To live 6 selfish days in view of 1 symbolic hour of unselfishness is unthinkable. But do not some live that way? Reader may it not be so with us.

Query: Is not the physical feasting a symbol of a worse religious feasting taking place today? Have not some staggered at this and lost respect for the Lord's Table because of such religious selfishness?

We hear of so-called "closed communion" where some gather with the saints in open communion but in a closed-communion spirit. They say, "I will not break bread, if he does." It may not even be expressed outwardly in words or conduct; but if you do not see your brother in Christ as accepted in Christ, you are bringing this spirit of division into the assembly. You are saying: "I am worthy to feast; but he is not." Let us bear in mind that the condemnation heaped upon communicants is that they do one thing—break the oneness of the body of Christ, however that may be done. It is thus that saints "**eat and drink judgment to themselves**." It is those who are "**weak and sickly among you, and many sleep**." The maintenance of the oneness of the saints ensures physical and spiritual strength and health, and is a positive preventative against spiritual decay and premature physical death. Those who hold this oneness, "**scrutinize themselves that they may not be judged**."

All Israel, as **ONE** man, offered **ONE** sacrifice as if all were guilty of the same sin; then, they ate, as **ONE**, of all those lambs as **ONE** lamb and of the unleavened bread as of **ONE** loaf. Therefore, so let us eat and drink the Lord's Supper as **ONE** body feeding upon **ONE** life; living every day leaning upon **ONE** Staff (God's Word), counting upon the sufficiency and efficiency of **ONE** Man (the Man in the glory for us), and entertaining **ONE** blessed hope...the sure coming of our heavenly Bridegroom.

"For as oft as ye eat this bread and drink this cup, ye do announce the Lord's death till He may come." [1Co.11:26]

DIV. 5, DIVINE EQUIPMENT FOR THE ASSEMBLY [1 Co. 12-14]

Compare 2Ti.1:7: ***“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”***

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

THE GIFTS DISTRIBUTED [1 Co. 12]

“Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.” [1Co.12:1-3]

These first 3 verses indicate that there are satanic spirituals and Divine Spirituals.

In 1 Corinthians 2:13 the Apostle Paul is ***“comparing spirituals with spirituals.”***

In 1 Corinthians 3:1 he contrasts ***“spirituals”*** with ***“carnals.”***

In 1 Corinthians 14:1 he exhorts to ***“earnestly desire the spiritual”*** but ***“that ye may excel to the edifying of the Church”*** [1Co.12:12, 37].

In Ephesians 6:12, ***“spiritual wickedness”*** is literally ***“THE SPIRITUALS OF THE WICKEDNESS.”*** These are typified by Egyptian magicians [Exo.7:11-12 and 8:7] (also see Act.8:10-11, concerning Simon the sorcerer, Act.16:16, concerning the divination damsel, and Act.19:13-16, concerning the vagabond Jews, exorcists).

All occult religions of our day are ***“THE SPIRITUALS OF THE WICKEDNESS.”*** They are polished, refined, and reach their highest form of development. They will climax in the Antichrist and his satanic body even as the Divine Spirituals will climax in Christ and His perfected Body.

Contrast 1 Corinthians 12:3 with 1 Corinthians 12:2. As in the natural, a man was carried away and led into idolatry by evil spirits [1Co.10:20-21 and Act.17:22 RV]; so in Christ, a man carried away and led by the Holy Spirit cannot call Jesus accursed; even as no man in the natural can say that Jesus is his Lord. ***“The carnal mind is enmity against God;”*** it rejects the Lordship of Jesus Christ, which is the distinguishing mark of Divine Spirituals (contrast Exo.5:2 with Act.2:13 RV).

In 1 Corinthians 12:4-6, the triune God is seen operating and controlling the Divine Spirituals, through the various ministries of the Lord as Head and through the various gifts of the Spirit as Distributor.

"God hath set some in the Church; first apostles, secondarily prophets, thirdly teachers, and after that miracles, then gifts of healings, supports, governments, kinds of tongues." [1Co.12:28]

Here it is declared that the gifts and offices have been permanently placed in the assembly. This is also proven by allusion to the members, which "*God set in our natural body as it hath pleased Him*" [1Co.12:18 RV]. If our natural members and their functions are to continue with us throughout life, should not the gifts and offices of Christ's Church, which is His Body, continue throughout its earthly career? Shall the symbol be more permanent and perfect than the great spiritual organism thus symbolized?

If one member of our natural body is wanting, the body is considered mutilated and deficient. 1 Corinthians 1:7 announces that there is a provision "*that ye come behind in no gift.*" 1 Corinthians 12:13, indicates the time and process of that provision.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

All Jewish and Gentile believers, typified by the "**two wave loaves**" [Lev.23:17], were sovereignly and provisionally baptized into **ONE BODY** on the day of Pentecost. There is only "*one loaf*" now [1Co.10:16-17 RV], as there was but **ONE** baptism. Therefore, we never read of another baptism in the Spirit. The one baptism of Ephesians 4:5 refers to Pentecost. The Gentiles were included in that, though in actual experience it was about 8 to 10 years later [Act.10:47]. As in this case, so elsewhere, the Spirit "*fell on them;*" they were "*filled with the Holy Spirit;*" they "*received the Holy Spirit*" [Act.8:15, 9:17, 19:2]. The individual experience is called an "*anointing.*" God anointed Jesus [Act.10:38]; and so He hath anointed us [2Co.2:21]. John wrote later of "*the anointing which ye have received*" [1Jo.2:27].

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

"But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." [1Co.13:10-12]

Note the exactness of Paul's language. "**Childish things**" does not mean tongues, prophecy, or knowledge. 1 Corinthians 14:19-20 shows that Paul had reference to the childish use of the gifts. "*Be not children in understanding; howbeit in malice be ye babes, but in understanding be full grown*" [1Co.14:20 RV]. He does not say that the gifts have ceased; but they

shall cease and be done away when that which is perfect is come. ***“The path of the just shineth more and more unto the perfect day”*** [Pro.4:18]. Has that day yet come? Had Paul reached it? No! He declares plainly: ***“Not as though I had already attained, either were already perfect”*** [Phi.3:12]. When will we reach it? When God shall present us ***“faultless before the presence of His glory with exceeding great joy”*** [Jud.1:24]. Till then, all the gifts and offices continue in the Church.

“But covet earnestly the best gifts: and yet shew I unto you a more excellent way.”
[1Co.12:31]

“Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.”
[1Co.14:39]

He exhorts plainly to ***“covet earnestly the best gifts”*** (the spirituals); ***“covet earnestly to prophesy”***. Then he gives a sweeping endorsement from personal experience: ***“I THANK MY GOD MORE THAN ALL OF YOU, SPEAKING IN TONGUES”*** [1Co.14:18 Greek].

MANIFESTATIONS OF THE SPIRIT:

The gifts are distinctly called severally ***“the manifestation of the Spirit”*** [1Co.12:7]. How, then shall we have such a manifestation without a gift of the Spirit? Do some saints not want His manifestation? Do they want only such manifestation as they deem wise? Just as consistently let me pluck out your eyes, cut off your arm, and clog up your brain; thus stopping some manifestation of your natural body. That is what people do who decry the gifts and offices as God set them in His glorious Body of Christ.

“But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.” [1Co.12:11]

“As He will” proves the sovereignty of God here. Just as He set the members in our natural body ***“as it pleased Him,”*** so it is in the spiritual body. God has already set them in place; however, we are to covet them for His glory, then the Spirit manifests Himself through them. Can there be any room to glory in having a gift? ***“What has thou that thou hast not received?”*** [1Co.4:7].

Each gift is called the ***“manifestation of the Spirit.”*** Generally, people think that shaking, shouting, and prostration are the manifestations of the Spirit. This is not correct. Those are only incidental and secondary. There is often an unnecessary waste of energy because of ignorance. Every motion, operation, and manifestation of the Spirit is ***“to profit”*** and ***“edify all.”*** Now when saints feel like shouting and jumping, usually if they conserve that inward power and yield their brain and voice to the Spirit, presently He will cause them to speak to edification, either in a tongue or in their own native language. The speaker himself, or some other, may have the interpretation of the strange tongue. There is much shouting and speaking in tongues because of the good feelings they bring. That is a waste of time and energy. God wants us to ***“bring into captivity every thought to the obedience of Christ”*** [2Co.10:5], and yield every member and emotion to Him for use to the edification of the assembly. Or this otherwise wasted energy may sometimes be suddenly turned into a torrent of intercessory prayer.

“...but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.”
[Rom.8:26b-27]

INDIVIDUAL GIFTS CONSIDERED

Word of Wisdom and Word of Knowledge

“For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit.” [1Co.12:8]

These are possible because the Holy Spirit is “the Spirit of wisdom and knowledge” [Isa.11:2]. These 2 are at the head of the list, evidently to guard, guide, and control all the others. There is too often a sad, reckless rushing past them to the other 7. The Spirit does not give us either “**a word of wisdom**” or “**a word of knowledge**” in fullness, except we obtain a knowledge of God’s Word wisely learned. Ignorance and lack here is why so many prophecies and messages in tongues and interpretations have not proven true. Honest souls get impressions, think them to be words of wisdom, knowledge, or revelations and give them out as such; but they fall powerless upon the hearers (at least upon those who know the Word) and soon come to naught. Jesus and all the apostles and New Testament workers and writers spoke words of wisdom and knowledge as “**moved by the Holy Spirit**” by constantly referring to and quoting from the Old Testament. Again and again they said, “**As it is written.**” Under the anointing with the Spirit, half of Peter’s first message was quoted from Joel, the Psalms, and Zechariah [Act.2:14-36].

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

“To another faith by the same Spirit; to another the gifts of healing by the same Spirit.” [1Co.12:9]

Faith This faith is a gift for some particular case, or event. Or it may be continuous along some certain line of service. The gift of faith may hold the assembly together continually. It may obtain victory for a service. It may precipitate a revival, hold a difficult case of healing, or hold the enemy in abeyance for some troubled soul, or for an assembly. It is by the Spirit “**as He will**” [1Co.12:11].

- Joshua's successorship to Moses and Paul's apostleship to the Gentiles are examples of a continuous gift of faith.
- George Muller's life work is a present day example of a continuous gift of faith.
- Joshua's faith to stop the sun and Paul's raising Eutycus to life at Troas are examples of a gift of faith for a particular case. However, they did not continue stopping the sun and raising the dead.

Healings *"In Him (Christ) **all the fullness was pleased to dwell**" [Col.1:10]. Hence, all the gifts were in Him. As the coming King, he gave the 12 power to heal the sick and work miracles (dynamics) [Mat.10:8, Mar.6:13]. At the close of His ministry on earth, Jesus gave them a larger commission, naming 5 signs that should follow to confirm the Word [Mar.16:17-20]; they were especially for the Kingdom. When the King was rejected, the Holy Spirit having come, the gifts of healings and miracles were transmitted to The Church; others were also introduced. The Spirit brought the full equipment for The Church.*

The elders of an assembly are expected to possess the gifts of healings [Jam.5:14-15]; carefully compare Mark 6:13. This need not preclude others from having them. It is always *"as He (the Spirit) will."* We must not expect too much from such elders; *"let your expectation be from the Lord"* [Psa.62:5]. There can only be with them *"the proportion of faith"* [Rom.12:6] according to the faith of the sick one. Mark this well. This was the experience of Jesus who, in His own country, *"did not many mighty works, because of their unbelief"* [Mat.13:58]. When Paul saw that the lame man *"had faith to be healed"* he said, *"stand upright on thy feet"* [Act.14:9-10]. In 2 Timothy 4:20, the Apostle Paul left Trophimus at Miletum sick; why? The Lord had some lessons for him that could be learned in no other way. Furthermore, the trial and development of faith, which comes with the delayed answer, are worth more to God and to us than the answer itself. The gifts of healings would be more manifest and potent in some assemblies if the saints had not such unscriptural notions about them and were really expecting them.

"To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."
[1Co.12:10]

Working of Miracles The literal rendering is "WORKING OF POWERS, OR DYNAMICS." The word **miracle** is translated *"mighty work"* [Mar.6:5], *"mighty deeds"* [2Co.12:12], and *"miracles"* [Act.2:22, Act.8:13; Heb.2:4]. In the last 3 references, it is associated with and distinguished from *"signs and wonders."* Comparing Acts 8:7, 13 with Mark 9:38-39 shows that casting out demons is termed a miracle (work of power). God wrought extraordinary dynamics through the hands of Paul...healing the sick and casting out demons by aprons and handkerchiefs being brought from his skin and laid upon them. Nothing is said about anointing with oil here. In most instances, the word **miracle** in the AV should be **sign** as it is in the RV. Every healing and miracle is a sign; but not every healing is called a miracle, although every one is miraculous in the sense of being supernatural.

Prophecy This word literally means “SPEAKING FOR ANOTHER.” In 1 Corinthians 14:3, it is defined as speaking to “**edification, and exhortation, and comfort.**” What a splendid definition! Therefore, telling past events is as much prophecy as foretelling future events. The Old Testament prophets always combined the two, declaring what God had done and what He would do. This is bestowed upon some as a permanent gift. But one who has not the gift may utter a prophecy on some special occasion; for example, “**Is Saul also among the prophets?** [1Sa.19:24]. Of necessity, the apostles and evangelists had this gift. Be it ever understood that prophecy is always based upon, and in full accord with, the written Word of God. Any prophecy or revelation added to the Bible is spurious and devilish and has the curse of God pronounced upon it [Rev.22:18]. This gift is also conferred on the sisters (women). The evangelist Philip had “**four daughters, virgins, which did prophesy**” [Act.21:9]. Paul writes to “**every woman that prayeth, or prophesieth**” [1Co.11:5]. “**The Lord gave the Word and the company of women that published it was a...great host**” [Psa.68:11]. Preaching and teaching are prophesying.

Discerning of Spirits This means just what it says. What many people call **discernment** is simply criticism or misjudgment, springing from ignorance, envy, or self-seeking. This gift is a Divine Instinct (Intuition) a “**quick understanding** (scent)” by the Spirit [Isa.11:3]. It is bestowed upon some for the protection of the assembly or cause of God. As with the other gifts, it is not the possession of everyone. For this reason, John writes, “**Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world**” [1Jo.4:1]. One who has not the gift of discernment must try (prove) strangers. It is not safe to accept everyone who claims to be a Christian or a prophet of God.

The gift of “**divers tongues**” and “**interpretation of tongues**” will be considered in the study of 1 Corinthians 14.

UNITY OF CHRIST ILLUSTRATED

“For as the body is one and has many members, and all the members of that one body, being many, are one body; so also is Christ.” [1Co.12:12]

“For as we have many members in one body and all the members have not the same office; so we being many, are one body in Christ and everyone members one of another.” [Rom.12:4-5]

This phrase, “**So also is Christ,**” is a profound statement. That former saying, “**He that is joined to the Lord is one Spirit**” [1Cor.6:17] shows our personal union with Christ. But these words announce the oneness of the whole Church with Christ and declare Him and Her inseparable; the Christ in mystery. Literally, “**SO ALSO IS THE ANOINTED ONE.**” “**The church, which is His body, the fullness of Him**” [Eph.1:22-23]. This is how God regards the entire Church—**ONE BODY IN CHRIST**. Because on the day of Pentecost “**in one Spirit we all into one body were baptized.**” That was the “**ONE baptism**” [Eph.4:5], therefore, we do not read of another baptism.

“For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.” [1Co.12:13]

God constituted all believers, whether Jew or Gentile, into **ONE BODY**; He made **“the two wave loaves”** [Lev.23] **“one loaf”** [1Co.10:17]. Christ and The Church are **ONE**. That baptism was His sovereign provisional act at Pentecost and was experienced only by those who were there because they received the gift of the Spirit.

The phrase **“have been all made to drink into one Spirit”** is literally, **“WERE ALL GIVEN TO DRINK,”** or **“were watered** (irrigated)” as in 1 Corinthians 3:6. As He had promised, God poured out (irrigated) His Spirit on all flesh. However, only those who personally receive the Spirit come into the fellowship of the oneness and into the power and joy of the watering. The farmer waters his cattle; but only those that drink derive any benefit. The baptism and watering were God’s part. They were sovereign, once for all, and independent of our attitude. But, the drinking is our part...it is personal; therefore, the question arises, **“have ye received the Holy Spirit since ye believed?”** [Act.19:2]. When we drink, we receive the Spirit. We do not receive the baptism (see our tract **“The Holy Spirit”**).

1 Corinthians 12:15-16 refer to believers who are tempted with discouragement because they have a lower or less prominent place in the body. They are nonetheless members. They are not responsible for being such members, for God set them in the body **“as it hath pleased him”** [1Co.12:18].

1 Corinthians 12:21-24 continue the comparison, showing that the stronger, more honored, more comely members, as **“the eye”** or **“the head,”** cannot glory in being what and where they are. Nor can they speak flippantly or domineeringly of less honored members.

“For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another.” [1Co.12:24-25]

We never dress up, beautify, or cover up the eye or nose. God gave them **“more abundant honor”** by giving them a prominent place, although they are delicate, tender, and sensitive. But how painstaking we are with the hands and especially the uncomely feet? Other parts seem to be more feeble, but they are necessary. Some parts we think to be less honorable, uncomely.

“The members should have the same care one for another.” The eye sees, the nose smells, the ear hears, the hand gathers, the feet carry the body, the heart gives it life, and the head gives it wisdom; all for the body **“to profit withal”** [1Co.12:7].

“Now ye are the body of Christ, and members in particular” [1Co.12:27] was said to the assembly in Corinth. But this is God’s voice to each local assembly, as is indicated by Romans 12 and Ephesians 4. Each local assembly represents the whole Church, **“the general assembly, the church of first born ones, which are written in heaven”** [Heb.12:23].

“But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love”.
[Eph.4:15-16]

“For as we have many members in one body, and all members have not the same office ... Having then gifts differing according to the grace that is given to us...”
[Rom.12:4, 6]

“Many members,” “all members have not the same office,” and “having then gifts differing”. Study these 3 statements together. In The Church the officers, such as apostles, prophets, helps and the gifts, are not the members. Some members have offices or gifts. Some members may have more than one office or gift. One member may have the offices of apostle, prophet, and elder. For example, Peter who had the gifts of wisdom and knowledge and the gifts of healings and dynamics (compare 1Pe.1:1 and 1Pe.5:1, with Act.2).

Doubtless, the apostles and evangelists possessed all the gifts, since it was their mission to fell the forests and break up the soil, found assemblies and foster them, “plant, water, and build.” Local elders, shepherds, or overseers [Act.20:28], may not have the gifts of dynamics, but that of healings, because they are more constantly needed [Jas.5:14].

“According to the proportion of faith.” [Rom.12:6]

This is an important phase of the truth. The gifts and offices are according to God’s sovereign grace; but the healthful and useful exercise of them is according to the “**proportion of faith**.” You cannot have faith to speak a word of wisdom or knowledge simply because the need seems great. Paul did not have faith until after “**many days**” to rout the demon from the damsel [Act.16:18]. And when “**he saw the lame man had faith to be healed**,” he bid him arise [Act.14:9]. “**The proportion of faith**” perquisite, therefore, for each specific occasion, depends either upon the faith of the people, the sovereign will of God, or both.

OFFICES IN THE ASSEMBLY

“And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.” [1Co.12:28]

In Ephesians 4:11, written 5 years later, we find mentioned 2 other offices: Evangelists and Pastors.

The words **first**, **secondly**, and **then** do not refer to time, but to relative value. God set them all in the body at once. But the office of apostle is most important and has more authority. In New Testament history, the office of apostle is always to the front. Because an apostle is of necessity a prophet and teacher, the office and gifts of prophecy and teaching come next. The superior importance of these first named is proven by Ephesians 4:11, where we have recorded the 5 offices specially needed “**for the perfecting of the saints**” which are “**apostles, prophets, evangelists, pastors, and teachers**.” Man has

eliminated most of these gifts and offices, leaving those only that suited his fancy, unbelief, or convenience. How mutilated the body of Christ appears.

APOSTLES

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

A patient study of the use of the word **apostle** will remove the vagueness and strained views that men have about the office. In Matthew 10:5, "*These twelve Jesus sent forth.*" In Mark 3:14, Jesus "*ordained twelve that they might be with him and that he might send them to preach.*" In Luke 10:1-3, Jesus "*appointed other seventy also and sent them two and two.*" In these 3 references, the verbs "*sent forth*," "*might send*," and "*sent*" are exactly the same Greek word from which comes the noun APOSTLE. The word **apostle** means "*one sent away*" or literally "APOSTLED." Accordingly, Barnabas and Saul were not termed apostles [Act.14:14] until after they were chosen from among the "*prophets and teachers in Antioch*" and separated and sent unto the work to which the Spirit called them. Mark this well: Those men had the gifts of prophecy and teaching. "*There were in the church that was at Antioch certain prophets and teachers, as Barnabas and Saul*" [Act.13:1-4]. Now, they are called to the widest field and the most responsible office.

There is a difference between "*the twelve apostles of the Lamb*" [Rev.21:14] and "*the apostles of the churches*" [2Co.8:23]. The 12 apostles of the Lamb pertain especially to the kingdom, and the apostles of the church (Paul, Barnabas, Epaphroditus, and others) pertain to The Church. The 70 of Luke 10 were, strictly speaking, apostled. Luke writes, "*The Lord sent* (or apostled) *other seventy also.*" Jesus' words of commission to them was, "*Go your ways; behold, I send you forth* (or apostle you) *as lambs among wolves*" [Luk. 10:3]. They also had the "*signs of an apostle*" [2Co.12:12].

Authority of Apostles The 12 for the Kingdom of God and Paul for The Church (the body of Christ) had authority and power not delegated to others.

- In the Church, Paul had authority over evangelists, and evangelists had authority over the elders. Paul left Titus "in Crete to set in order the things that are wanting and ordain elders in every city" [Tiu.1:5]. His letters to Timothy prove this authority.
- The 12 were in a position above the 70. They raised the dead. They will "*sit on twelve thrones judging the twelve tribes of Israel*" after Jesus comes [Luk.22:28-30].

- Paul held a place above Barnabas and the other Church apostles, distinct from the Kingdom apostles, being “*appointed a preacher and an apostle and a teacher of the Gentiles*” [2Ti.1:11]. He says, “*A stewardship is committed unto me,*” “*the stewardship of the grace of God which is given me to you-ward*” [1Co.9:17, Eph.3:2, Rom.15:18-21].
- The 12 apostles fulfilled their mission in introducing the kingdom. They will consummate it when Jesus comes [Rev.21:14].
- Paul fulfilled his course in introducing “*the mystery of Christ*” and the Divine Order for the Church. We certainly should expect the teaching of the mystery and the original Church order to continue. Nonetheless, we should expect the perpetuation of the office of apostle of the Barnabas and Epaphroditus rank. There should still be “*the brethren, the Apostles of the churches, the glory of Christ*” [2Co.8:23]. Someone exclaims: “It is presumptuous to assert that the offices of apostle, prophet, etc., are in the Church today.” To this we reply,

It is presumptuous to eliminate what God has clearly ordained and to substitute human offices, ordinations, and titles. What scripture authority is there for a pope, for cardinals, diocesan bishops, vicars, etc.? What right is there for the titles such as reverend, doctor, M.A., D.D., L.L.D., etc.? “*Be not conformed to this age*” [Rom.12:2].

The Lord has given us His Plan and Pattern through Paul, just as they were given to Israel through Moses. Is that not enough? When we depart from God’s order, we assume responsibility. But when we keep in His order, He bears all the responsibility...“*He has the care.*” Then, with bounding hearts, we may constantly expect His faith, His power, His presence and His sanction and blessing. Victory and prosperity are sure.

HELPS AND GOVERNMENTS

The word rendered **helps** literally means “*THOSE WHO SEIZE HOLD OF AND SUPPORT.*” It means more than “*minister*” or “*attendant*” as in Acts 13:5. It refers to steady, sturdy, firm members in the Body who hold up the assembly by their believing prayers and means. These “*helps*” correspond with the bones of our natural body.

The word **governments** is given as “*wise counsels*” in the Revised Version. Literally, “*STEERINGS, PILOTAGES, THOSE WHO HOLD THE HELM, GUIDES.*” These 2 officers have the gifts of wisdom and faith, if none other.

1 CORINTHIANS 13

DIVINE LOVE

1 Corinthians 13 announces the possible use of the gifts without love, the superiority of love to the gifts, the brief duration of the gifts and the perpetual

duration of love. The old and new creations are both declared possible here in the same person.

LOVE MAGNIFIED [1 Co. 13:1-3]

"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. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." [1Co.13:1-3]

The gifts are by the Spirit and are conferred upon the new creation. He does not distribute His gifts to sinners. Jesus said, "***These signs shall follow them that believe***" [Mar.16:17]. But the self-life usurps the use of these gifts which belong only to the Christ-life. This is as true as it is astonishing. Men can actually speak in tongues (even angelic tongues), prophesy, and move mountains. In short, use all the gifts without love. An analysis of love that follows shows that they do so from envy or self-seeking. Reader, do you see why there has been religious wreckage by means of these glorious gifts of love? Ishmael employed for his own gain that which was given to Isaac for God's glory.

God counts the old man dead. He utterly refuses to credit the new man with any good that the self-life may do, or any fruit it may bear. Therefore, when self displays a gift, the new man must exclaim, "*I am become brass sounding, or a cymbal clanging; nothing I am, nothing I am profited*" [1Co.13:1 RV]. What solemn truth is this! Others may be benefited by my carnal service; but the Lord allows it not to be any credit or profit to me. Service in the Spirit (the labor of love), and the fruit of the Spirit (the fruit of love) are alone acceptable fruit to God.

LOVE ANALYZED [1 Co. 13:4-8]

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." [1Co.13:4-8]

Here are 16 statements about love. This is double the new creation number. 8 of these are negative and 8 are positive. "***Suffering***" heads the list. Christ Jesus brought in this new creation through suffering. "***Never fails***" concludes the list (literally, "***NEVER FALLS OUT,***" "***IS NEVER BANISHED,***" or "***HISSED FROM THE STAGE***"). Hallelujah! This is true of Christ; therefore, all the other 14 qualities are also true.

When we receive the Holy Spirit, He pours into our heart this Divine Love [Rom.5:5]. He also brings the gifts with Him, "***dividing them severally as He will.***" Then, as we count the old man dead and the new man only alive, and "***yield our members as instruments of righteousness unto God,***" there will come "***the manifestation of the spirit***" in the gifts, and this 16-lobed manifestation of love

which will actuate and control the exercise of the gifts. Thus it will be “*to profit withal.*” The one using the gift, the assembly, and God will be profited.

ABIDING LOVE [1 Co. 13:8-13]

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

There are 5 offices distinctly given: ①apostles, ②prophets, ③evangelists, ④pastors, and ⑤teachers, with a view to the “*perfecting of the holy ones*” to bring about the full growth of The Church (the Body of Christ) [Eph.4:11-13]. Therefore, in the book of consummations—Revelation—after Revelation 4 we read no more of The Church or body of Christ because then she will have come to full growth. Her mission on earth as The Church will have ceased, the “*perfect day*” will have come. She will hear a voice from heaven; “*Come up hither.*” Until that day, all the offices and gifts, brought to The Church on the day of Pentecost, should continue with her. But the love which contrived this wondrous plan and fills The Church shall abide forever; for “*God is love.*” Hence, the admonition, “*Pursue love*” [1Co.14:1].

PROPHECY AND TONGUES CONTRASTED [1 Co. 14]

In 1 Corinthians 12:7, we saw that “*the manifestation of the Spirit is given for profit.*” In the last verse of 1 Corinthians 14, we are admonished to “*let all things be done becomingly and according to order*” [1Co.14:40 RV].

The burden of this chapter is expressed, “*Seek that ye may excel to the edifying of the church*” [1Co.14:12]. The significant word in this chapter, occurring 8 times, is **edify** (“*build up*”). Let us keep these facts in mind and we will see what the Spirit means to teach us here.

In these 3 chapters, the word translated **speak** is peculiar to this section and is employed scarcely anywhere else. **Speak** means to “*prate,*” “*chatter,*” “*babble,*” “*to chirp or twitter as birds.*” It properly means “*to make inarticulate sounds*”; for example, “*The thunders uttered their voices*” [Rev.10:4] or “*The blood of sprinkling speaketh*” [Heb.12:24].

Observe 7 facts about speaking in a tongue WITHOUT the interpretation:

1. He speaketh unto God [1Co.14:2].
2. He speaketh mysteries [1Co.14:2].
3. He edifieth himself [1Co.14:4].
4. The other is not edified [1Co.14:17].
5. Are for a sign to the unbelievers [1Co.14:22].
6. Provokes needless ridicule [1Co.14:23].
7. Is termed childish, confusing, and unbecoming [1Co.14:20, 33, 40].

Observe 7 facts about prophesy:

1. Exhortation.
2. Comfort.
3. Teachings.
4. Conviction.
5. Judgment.
6. Heart secrets manifested.
7. Edification of the whole assembly—one grand culmination.

Therefore, prophecy is of more value than tongues and “**he that prophesieth is greater** (as to office or gift) **than he that speaketh in a tongue.**” But he that speaks in a tongue and interprets his message is the greatest of all, because he has 3 gifts; that of tongues, interpretation, and prophecy. Thus, speaking in tongues has great value when accompanied by the gifts of interpretation and prophecy.

Every message in a tongue is a “**mystery**” [1Co.14:2]. But the interpretation of it will be the **REVELATION** by **PROPHECY** of some new fact, or it will be the expounding of **KNOWLEDGE** by **DOCTRINE** or teaching [1Co.14:6]. Such revelation is NEVER some new doctrine; that would be adding to the Holy Writings which is forbidden [Rev.22:19]. It is always in perfect harmony with the Word already given. Revelation is bringing to light something that is covered; exposing the cause of defeat as with Achan in Israel; or announcing some special favor or judgment from God’s hand.

According to his usual custom, Paul produces a powerful argument from nature against unintelligible speaking in tongues. Note here that the words **sound** and **voice** are exactly the same. First, he shows that playing on a pipe (harp) without a tune, or blowing a trumpet meaninglessly (as only a child would do), is to no profit...so also is speaking in tongues without interpretation. Then, he goes further and says:

“There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.”
[1Co.14:10-11]

In the Revised Version this reads as “*There are, it may be, many kinds of voices (or languages) in the world; and none of them is inarticulate. Therefore, if I know not the meaning (literally “POWER”) of the voice, I shall be to him that speaketh a barbarian, and he that speaketh a barbarian unto me*”. This last statement, the Apostle Paul experienced on the island of Melita on his way to Rome [Act.28]. God came to his aid and caused him to speak to those “**barbarous people**” in their own language. He preached the Gospel to them and healed their sick.

God has not promised The Church the power to speak to the heathen in their native language. But sometimes He does it sovereignly. The 120 speaking 15 different languages at Pentecost was wholly Israelitish. Some dear saints have met with defeat and discouragement since “**the latter rain**” because they

did not understand this. It may please God to repeat that power when the Spirit resumes His work upon Israel after catching away The Church.

INSTRUCTION ABOUT TONGUES

The individual speaking in tongues should pray (while speaking) for the interpretation. The whole assembly should not speak in tongues at once. **“Only let two, or three speak and one interpret.”** It is not at all likely that these restrictions apply to sudden outbursts of tongues which last only for a few moments; but rather to prolonged speeches. Our praying, praising, and giving thanks as well as speaking should also be with the understanding, or in our native tongue, as well as in another tongue [1Co.14:13-19].

“Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.”
[1Co.14:22-24]

At first, 1 Corinthians 14:22-24 seem to be contradictory; however, it is not so. Two facts are emphasized, namely: ❶ **“tongues are for a sign”** and that **“to unbelievers,”** ❷ **“prophecy is for building up”** and that of **“believers.”** 1 Corinthians 14:23 suggests that the on-lookers “are instructed.” The first will not be convinced by the sign, **“and yet for all that they will not hear me saith the Lord”** [1Co.14:21] (compare Luk.16:31); nor benefitted by prophecy, **“the word preached did not profit them, not being mixed with faith in them that heard it”** [Heb.4:2]. The believer does not need a sign. He that comes in unbelieving (uninstructed), on being instructed by direct prophecy, or by tongues and interpretation, is convinced, judged, and converted. He becomes a believer.

“How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.” [1Co.14:26]

1 Corinthians 14:26 indicates the indecorous conduct of the Corinthian Church. The Holy Spirit gently reproves and corrects them. 1 Corinthians 14:26-33 show the proper order of the use of these more prominent gifts. Observe the 7 LET's in these 8 verses. The first one is the most important, **“LET all things be done unto edifying.”** This governs the teaching of the whole chapter. 1 Corinthians 14:33 intimates that such disorder was not common in the other assemblies.

WOMAN'S' PLACE IN THE ASSEMBLY

“Let your women keep silence in the churches: for it is not permitted unto them to speak; but to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at homes: for it is a shame for women to speak in the church.” [1Co.14:34-35]

“Every woman that prayeth, or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven.” [1Co.11:5]

“Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence; for Adam was first formed, then Eve.” [1Ti.2:11-13]

Women’s proper place in the Church is easily ascertained by considering these citations together. The words **silence**, **obedience**, **subjection**, **teach**, and **usurp authority** give the clue to the situation. We saw in 1 Corinthians 11 that woman has the right to pray and prophesy, not simply in company with her own sex, or in private, but also in the assembly; otherwise what sense is there to the command to **“pray and prophesy with head covered?”** If there is no man present, how can she show her subordination?

In 1 Timothy 2:8-9, Paul exhorts, **“I will therefore that men pray in every place lifting up holy hands apart from wrath and reasoning; in like manner also the women (should pray lifting up holy hands) in guise seemly.”** But as there was disorder, indecorum, and tumult in the assembly in regard to tongues and prophecy, so also there was a manifest indecorum on the part of the women in their relation to the men in the assembly. Some sought to teach the men. Some sought to usurp authority over the men. They were not in subjection. They were not teachable. They were not silent in obedience to the men whom God had set in the lead. They spoke in tongues and had revelations, visions, and dreams more than the men, and pushed these things on the assembly in a spirit of insubordination.

Furthermore, the Greek word **ESUCHIA**, rendered **silence** in 1 Corinthians 14:34, is rendered **quiet** in 1 Timothy 2:2. In Luke 23:56, the same word is translated **rested**; in Luke 14:4 and in Acts 11:18, it is rendered **peace**; and in Acts 21:14 as **ceased**. Therefore, the word **silence** used here does not mean absolute cessation of speech, but cessation of anxiety; of carnal, unwise, and untimely activity; or of officiousness, as in 1 Corinthians 14:33, **“He is not the God, of confusion, but of peace.”** It means: **“to be at rest, gentle and yielding, not officious nor insubordinate.”**

Also note the phrase **“usurps authority.”** That does not rob woman of all authority, nor deprive her of holding some spiritual office. (I wonder if some men should not take this home to themselves.) Scripturally, authority is granted to women as truly as to men. A man who **“usurps authority”** is in just as bad a case as if he were a woman. Indeed, male usurpers are doing more harm today than the women; for a legion of fellows, because they speak in tongues, or have license from some sect, or are glib talkers, assume authority which God never gave them, nor intended that they should have. On the other hand, some modest women have proved, by their spiritual prowess, that they were authorized from heaven to minister God’s Word to others.

May the women have the gifts? How could Priscilla be Paul’s **“fellow worker,”** and how could Tryphena and **“the beloved Persis”** all **“labor in the Lord”** if they had not some gifts? [Rom.16:3, 12]. Had not Priscilla the gift of teaching if she could **“show Apollos the way more accurately?”** [Act.18:26]. She was evidently more prominent than her husband; for the Holy Spirit mentions her first in their labors with Paul [Rom.16:3, 2Ti.4:19], even as Paul is mentioned first with Barnabas after he becomes by the Spirit **“the chief speaker.”** And did not **“the Elect Lady”** have the gifts of wisdom, knowledge, and teaching? How else

could she keep “*her children walking in the truth*” [2Jo.4]? It is distinctly declared that “*Philip had four daughters, virgins, which did prophesy*” [Act.21:9].

OBJECTIONS TO TONGUES ANSWERED [1 Co. 14:36-40]

There were some in the Corinthian Assembly who opposed the speaking in tongues; therefore, the apostle writes: “***Forbid not to speak in tongues.***” Some set themselves up as authority against the teaching of the Apostle Paul, as if that church alone had received the truth, or were alone capable of sending out the light. Therefore, Paul declares very boldly: “***The things that I write unto you are the commandments of the Lord.***” “***But if any man be ignorant*** (literally, “A KNOW-NOTHING”), ***let him be ignorant.***” If any man will not be instructed, let him be a know-nothing.

The claim of some is “Tongues were for the beginning of this age but not for now.” People quote Paul, saying, “***Tongues shall cease.***” But Paul said also, in the same verse, that “***prophecies and knowledge shall be done away.***” When? He answers, “***When that which is perfect is come;***” that is, when Christ shall call us to glory. Not until then should any of the 3 manifestations cease. The 120 “***began to speak in tongues,***” which implies that it should continue. Jesus had said, “***These signs shall follow them that believe***” [Mar.16:17], and tongues was the second in the list. Paul wrote that “***tongues are a sign.***” God be praised, the signs did follow and they did continue. Then years after Pentecost, the Holy Spirit fell on Cornelius and his friends, speaking in other tongues [Act.10:46]. About 20 years after Pentecost, speaking in tongues began in Corinth (compare Act.18 with 1Co.2 and 14). Over 20 years after Pentecost, the Spirit fell in Ephesus, and the recipients “***spoke in tongues and prophesied***” [Act.19:6]. There is not one syllable in the New Testament which indicates that such a phenomenon should be discontinued. The apparent proofs that men produce against speaking in tongues come from their brain, not from the Bible. They do not seem to understand that such objections are Satan’s cunning scheme to keep the supernatural out of The Church. He even helps folks to be religious and put on pious airs as long as they sail clear of the Biblical pattern. The more we conform to the Simple Word of God, the more the devil and reasoning men become arrayed against us.

Some say that Paul said nothing about tongues in any of his epistles except one, and in that one, he gave them a very small place. This argument is too silly for words. Why should he write to the other assemblies what he wrote to Corinth? All the letters were for the whole Church, although addressed to individual assemblies. “***He that hath an ear, let him hear what the Spirit saith to the churches***” [Rev.2:7], is no doubt God’s voice concerning Paul’s letters also. Why not condemn the apostle for not writing a symposium on the Holy Spirit? But Jesus gave us such a symposium in John 14, 15, and 16. The epistles were written to people who had been initially filled with the Spirit, instructing them how to walk in the Spirit, how to gain victory over sin, how to grow up into Christ, and showing them their place and wealth in Christ and their glorious and eternal goal and reward.

We repeat that Paul’s letters were written to build up the saints, who had been initially filled with the Spirit. What is the order in a properly arranged house?

- The cooking utensils are nearby or on the stove, not in the parlor.
- The dishes are in the cupboard, not in the garret.
- The beds are in the sleeping rooms, not in the kitchen.
- The dining set is in the eating room, not in the basement.

A place for everything and everything in its place is the sensible order in natural things. How much more should we look for such wise arrangement in supernatural and Divine Things. But men's critical brains and unbelieving hearts reject plain statements and treat the Bible as if it were a ludicrous jumble. They do not consider that the apostles walked in the Spirit for years and grew in grace and Divine Knowledge. They grew out of babyhood into manhood before they wrote the epistles. Men and women pose as teachers in their spiritual babyhood before they are capable of unfolding God's Word; therefore, they spoil it, disarrange it, and muddle it to the hurt of honest hearts. It requires diligent, close, and prolonged study of the Word in order to divide it accurately; and, such students must be anointed with the Holy Spirit.

Men object to speaking in tongues as the distinctive sign of the fullness of the Spirit. They say that the Apostle asked, "***Do all speak with tongues?***" [1Co.12:30]. But that question is no proof against it; for he had no reference to the initial filling or anointing with the Spirit. He does not say, "Did you all speak in tongues when you received the Spirit?" He knew they had; for otherwise, they would have had only what the fathers had under the old covenant:

- **Bezaleel** was filled with the Spirit of God [Exo.31:3];
- the Spirit came upon **Gideon** [Jdg.3:10];
- the Spirit came mightily upon **Samson** [Jdg.14:6] and
- **Simeon** came into the temple by the Spirit [Luk.2:27].

But no one under the old covenant was filled with the Spirit after the Pentecostal pattern. They did not have what Joel foretold and of which Peter exclaimed, "...**this is that...**" [Act.2:16]. No, for speaking in tongues is a distinctive new covenant blessing (compare **Isa.28:11-12** and **Mar.16:17**). Even healing and miracles were not new.

Do all members of the assembly speak in tongues as a gift?

Do all members of the body have the same functions?

1 Corinthians 12 tells us that "***there are diversities of gifts***" [1Co.12:1, 4]. The other 6 questions [1Co.12:29-30] convey this meaning and no other. Apply the critic's reasoning to them and you will land in a theological muddle. Are all teachers then? I am following the logic of the opposer of tongues as the distinctive sign of the personal anointing with the Spirit. If he makes Paul ask the question concerning speaking in tongues when they get filled, he must also make him ask the other 6 questions concerning the same time. If the others have no reference to our initial filling with the Spirit (and they do not, most emphatically), then neither does his query about tongues. If the other 6 questions are about gifts, distributed as the Spirit wills to profit the assembly, then his questions about tongues and interpretation refer to gifts of the Spirit and not to the initial filling with the Spirit.

"Wherefore, brethren (for all these foregoing reasons) covet earnestly to prophesy and forbid not to speak in tongues. Let all things be done becomingly and according to order." [1Co.14:39-40]

DIV. 6, THE DIVINE GOAL—THE RESURRECTION [1 Co. 15]

"Moreover, Brethren, I declare unto you the glad tidings, which I preached as glad tidings unto you, which also you have received and wherein ye have stood, thru which also ye are being saved, if ye keep in memory a certain Word which I preached as glad tidings unto you, unless ye believed in vain." [1Co.15:1-2]

Each of Paul's epistles teaches some vital truth, which necessarily associates with it some other vital truths. Each one has a solid beginning, gives a clear and full unfolding of that particular truth, and ends in a glorious consummation. 1 Corinthians sets up assembly order, and, of necessity, furnishes us the fact and fashion of the resurrection of the dead in Christ. Before us lies a majestic and sublime doctrine. The Bible would be far from complete without it.

THE RESURRECTION ESTABLISHED [1 Co. 15:1-32].

1st: The fact of the resurrection of the saints is established by 7 invincible arguments [1Co.15:3-32].

2nd: The manner and fashion of the resurrection is grandly set forth, beginning with the resurrection of Christ and ending with the last believer raised at the end of the millennium [1Co.15:35-38].

*"For I delivered unto you first of all that which I also received, how that Christ **died for our sins** according to the scriptures; And that he was **buried**, and that he **rose** again the third day according to the scriptures: And that **he was seen** of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time." [1Co.15:3-8]*

Paul reviews the message he had before announced. This message, the very foundation truth of the gospel, (A CERTAIN WORD (Greek), is 4-fold: "Christ ❶ died for our sins; ❷ was buried; ❸ arose, and ❹ was seen of many people. He reminds his readers that their faith in this 4-fold announcement brought them an experience of salvation. Some of them were accepting the doctrine of the Sadducees and saying that there is no resurrection of the dead [1Co.15:12]. This occasioned the writing of this chapter; and, accounts for the phrase "**Unless ye have believed in vain**" [1Co.15:2]. Paul does not mean to intimate that you may be saved now, and be lost at last; but if there be no resurrection, our faith is vain (see 1Co.15:14, 17). Paul announced the glad tidings which, in the original, is very rich and full: "*If there were no resurrection, his preaching was not glad tidings; but believers are of all men most miserable*" [1Co.15:19].

The death of Christ, as the necessary substitute for guilty sinners, is the greatest and most august event in history. Likewise, His resurrection is the most stupendous miracle ever wrought. But what is that to Almightyness? “God raised Him from the dead.” Bear in mind, this gospel is “**according to the scriptures**” [1Co.15:3-4], or Old Testament writings. The Bible agrees with itself and proves itself from beginning to end, and from end to beginning.

Christ was seen after His resurrection by 6 companies at 6 different times [1Co.15:5-8]. These appearances were made known to Paul especially, as having official value. Those recorded in the Gospels are chiefly historic, although nonetheless valid. Jesus was seen first by Peter, to whom He first announced His Church, and to whom He gave the keys of the Kingdom [Mat.16:18-19].

Next, He was seen of the 12, which included Peter. 1 Corinthians 15:8 shows that Paul was not one of the 12; therefore, the election of Matthias to the apostleship was clearly of the Lord [Act.1:21-26]. Paul was destined to be the leading apostle of another school altogether and for a distinct purpose altogether.

The phrase “**all the apostles**” doubtless includes the 70 of Luke 10 as they too were called apostles (see the Greek).

“And last of all, just as by the abortion, He was seen also by me.” [1Co.15:8]

Israel had nationally rejected Christ, in which rejection Saul participated, expressed by holding Stephen’s clothes while his enemies stoned him [Act.7:58]. Therefore, there was not hope for him until the threatened period of blindness [Rom.11:7, 25] should be lifted. But sovereign grace revealed the Messiah ahead of the time appointed for the Christ-rejecting nation of Israel. Thus his spiritual birth was as if by abortion (premature).

Here we must call attention to the wonderful typical teaching of these 6 appearances of Christ, which correspond with the different companies mentioned in Revelation. For study we suggest the following:

- **Peter** corresponds with the 4 living creatures.
- The **12 disciples** correspond with the 24 elders; since 12 is the number of Divine Rule (24 being twice 12) [Rev.4]. As the 12 shall sit on 12 thrones judging the 12 tribes of Israel; even so John saw 24 elders sitting on 24 thrones in heaven.
- The **500** to whom Jesus appeared, remind us of the great company of tribulation saints of Revelation 7.
- **James** suggests the 2 witnesses of Revelation 11. As he was distinctively a witness to Israel, so will they be. And they will be taken up to heaven.
- **All the apostles**, the 12 and the 70, foreshadow the 144,000 of Revelation 7 and 14.

- Finally, as the Lord was seen by **Saul** enroute to Damascus, so he will be seen by his people Israel as He is revealed from Heaven. This is exactly Paul's meaning. His salvation by sovereign grace at the beginning of this age is an earnest of the salvation of his own race at the end.

If Jesus' appearance to Paul is a foregleam of His appearance to Israel, then His other appearances mentioned above are typical of His final appearances to other saints. The first 5 groups are all seen by John in heaven; the last will be on earth. Be it also remembered, that these appearances of Christ are recorded in this most significant chapter [1Co.15] about the resurrection. Why so, if they are not full of typical teaching? Why? What incontestable evidence of the resurrection of the dead. Christ was seen by 6 different companies, who were only an earnest of 6 other larger companies, many of whom are now in their graves, who must also see Him. The Head and the body, The Church, must be brought together in one place, and God's covenant promise to Israel must be fulfilled.

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."
[1Co.15:9-10]

Abundant sovereign grace was bestowed on Paul. The apostle declares that his salvation, his apostleship, and his achievements were absolutely of grace. If the other brethren were meant to be called apostles, because they never resisted the light, Paul felt that he was not, because he had "**persecuted the church of God.**" Peter had a claim on Jehovah, even His covenant promise to Abraham; but Saul had none. Peter accepted the promise; Saul rejected it and was blinded. Saul's self-sufficiency and rejection of God's All-sufficiency, even Christ the only Redeemer, made him the chief of sinners (paraphrase of 1Ti.1:15: "**Christ Jesus came into the world to save sinners; of whom I am chief**"). Therefore chiefest grace made him chief in service, "**I labored more abundantly than they all; yet not I, but the grace of God which was with me.**" Only those who see and choose the place of abject weakness and utter helplessness can appreciate the above. Paul now brings forward his gracious call, mission, and message as invincible evidence that the dead shall be raised; if there be no resurrection, all this is vain. The other apostles also preached the same gospel, including the resurrection.

"Therefore whether it were I or they, so we preach; and so ye believed." [1Co.15:11]

If Paul were in error, so were the other apostles, and so were the Corinthian believers.

Christ's resurrection necessitates absolutely that of His people; 6 arguments are advanced for its support [1Co.15:13-19]. The positive statement is this: "**If there be no resurrection of the dead, then is Christ not risen**" [1Co.15:13]. They did not deny that Christ was raised; but His people. Such a view makes His salvation imperfect; redemption must go as deep in its recovery as sin has gone in its ruin. The whole man was ruined; therefore, the whole man must be redeemed. Death is the result of and penalty for sin and redemption must

offset both; hence, death must be swallowed up of life. Furthermore, Christ is the Head of a Body called The Church. How can He be in heaven and His people be forever in the grave? How insane such a thought. How that would stamp redemption with blushing weakness. How Satan would forever rejoice. The mystery of Christ would be a dwarfish defeat. Old Testament prophecies would fail of fulfillment. Jesus' resurrection absolutely demands our resurrection.

- ***"Our preaching is vain"*** [1Co 15:14], if Christ be not raised. Paul and other apostles had been preaching for years.
- ***"Your faith is vain"*** [1Co 15:14], if Christ be not raised; for ***"He was raised on account of our justification"*** [Rom.4:25]. We cannot be saved if Christ be not raised. There is no salvation in a dead Savior. Saving faith is in the risen, living Savior. ***"He is able to save to the uttermost, seeing He ever liveth"*** [Heb.7:25].
- ***"We are found false witnesses of God"*** [1Co.15:15], if Christ be not raised. We give God the lie; for if there be no resurrection, then it is not true that God raised Christ from the dead.
- ***"Ye are yet in your sins"*** [1Co.15:17], if Christ be not raised. ***"He put away sin"*** (for us) ***by the sacrifice of Himself*** [Heb.9:26]; but He puts away from us the consciousness or guilt of sin by His life. We were reconciled to God by Jesus' death; but we are saved by His life [Rom.5:18-19].
- ***"Then they also which are fallen asleep in Christ are perished"*** [1Co.15:18], if Christ be not raised. Not only are the living believers still unsaved; but the dead are lost forever; there is no hope of again seeing the Lord.
- ***"We are of all men most miserable"*** [1Co.15:19], if Christ be not raised. Faith only in the historic Christ can save no one; only the crucified, buried, and risen Christ can save. Therefore, if it is true that Christ is still in the grave and if we believe that Jesus saves us, we are occupied with a false claim and hope, a hallucination from which the unbeliever is free.

Is it any wonder that Russellism knows nothing of an experience of personal salvation, present and joyous? For it holds that the body of Christ was never raised. Any wonder that blinded Jews do not accept the Savior? If they believed that He was raised from the dead, they would have to acknowledge that He is the Son of God. Is it any wonder that so many believers have no real joy and victory, no comforting assurance of present salvation? The resurrection is only a tenet of faith, a doctrine of their creed; it is not to them a living, vital reality. Also, it is not to them the stupendous miracle upon which their very existence, salvation, safety, and destiny depend. Many confess the resurrection of Christ with their lips, but deny it in their lives. They attempt to live by their own efforts and not by the risen life of the Lord Jesus Christ.

THE CONSUMMATION [1 Co. 15:20-28]

These verses show the utter impossibility of separating the resurrection of the saints from that of Christ; and that the consummation of all things is bound up with both, as one great resurrection, called the “**first resurrection**.” With one dash of his holy pen the Apostle Paul sweeps through from the raising of Christ to the end of the millennium.

“Christ is the first fruit of those having fallen asleep; for since through a man the death came, through a Man, comes the resurrection of dead ones; for as in Adam all die, so in the Christ shall all be made alive.” [1Co.15:20-22]

There is no reference here to the resurrection of the wicked dead, as some suppose. 1 Corinthians 15 tells all about the first resurrection, in which the wicked have no part.

“Blessed and holy is he that hath part in the first resurrection.” [Rev.20:6]

Although, all men died in Adam, yet only those who believe on Christ are in Him and can be made alive in Him.

In 1 Corinthians 15:23, the word rendered **coming** is the Greek word **PAROUSIA** and means “*presence*.” They that are Christ’s will be raised at His presence which will continue through the millennium; therefore, the first resurrection must include the last sleeping saint at the end (see 1Co.15:26, 54).

“THEN COMETH THE END” [1 Co. 15:24]

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.” [1Co.15:24-28]

That is the end of Christ’s millennial reign. Paul does not inform us of the duration of this reign; but John does in Revelation 20:4-6. During His 1,000-year reign, “**all things are put under Him**” [1Co.15:28]. Joseph’s reign over Egypt is a beautiful type of Christ’s reign. As Joseph was the great man on the throne, in Pharaoh’s stead, so Jesus, as a Man, will reign as God. That will be the rightful, scriptural deification of man; which Satan is continually endeavoring to counterfeit. Matthew 28:18 will then be fully fulfilled; also the latter part of Isaiah 9:6, “*His name shall be called Wonderful, Counselor, The Age-Lasting Father, the Prince of Peace,*” but not now as some foolishly teach. The distinct personalities of the Father and Son are here as everywhere maintained. “**It is manifest that He** (God the Father) **is excepted**” in the subjection mentioned. God is not subject to His Son; but He puts all things under His Son, who shall reign as God, for 1,000 years. Then, after his glorious reign of peace and holy conquest, the Son Himself shall be subject to the Father “**that God may be all in all**” [1Co.15:28].

Beloved, do you see that this Divine Program could never be carried on if the dead be not raised? How terrible to question for one moment the Purposes, Plans, and Promises of God. Men would do away with the supernatural.

Water Baptism: *“Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?” [1Co.15:29].* Otherwise what shall they do who are baptized for the dead if dead ones are not raised at all? Why are they baptized for them? This supposedly difficult verse brings to us the far-reaching meaning of water baptism. The same meaning is taught in Romans 6:5, *“For if we have been planted together in the likeness of his death, (certainly) we shall be also (raised) in the likeness of his resurrection.”* Water baptism not only symbolizes the death of our old man and the springing into life of the new man; but it also foreshadows the actual burial of our bodies and their coming forth in resurrection power and glory.

By water baptism, we declare that we believe in the resurrection to come. We are regarded as being *“baptized for (on behalf of) the dead;”* that is, all the dead in Christ as one body, planted together, and not simply planted as individuals in death. We all...**OUR** old man, not simply **MY** old man...died together in the death of Christ. We died as one in the first Adam, we were raised as one in the Last Adam; therefore, our physical resurrection will be one. My baptism is not simply in my own behalf, but in behalf of the whole body of Christ.

“And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. 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.” [1Co.15:30-32]

1 Corinthians 15:30-32 complements this culminating argument. If there be no resurrection, why do we stand in danger every hour? Why jeopardize our brief lives if there is no hope of a future life and rewards? *“Every day I die by your boasting, which I have in Christ Jesus” [1Co.15:31].* 1 Corinthians 4:8 explains the carnal boast to which Paul refers: *“Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.”*

They were self-sufficient; but Christ was Paul’s sufficiency. The sufficiency that they claimed to have in themselves, he possessed in Christ. He gloried in Him. But their carnal glorying occasioned suffering in him, equal to dying. He fully develops this daily dying experience by referring to a rare conflict he had with Satan at Ephesus [2Co.1:8]. Remember, that it is really only at Ephesus where we have combat with his satanic majesty. Saints who never reach Ephesus will never know the devil and his power; hence, they will never reach the culmination of victory. *“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” [Eph.6:12].* Ephesus represents the heavenlies.

If according to man, Paul *“fought with beasts at Ephesus” [1Co.15:32]*, who was that beast? The devil. What was that fight? A contention against Satan as if against the Antichrist. Against him who will prevent the resurrection of the dead and the translation of the living if possible; yes, still more, he will especially try to hinder the out-resurrection and the out-translation for which

Paul was boxing. The adversary “**pressed him out of measure, above strength**,” and made him to “**despair even of life**” [2Co.1:8]. A premature death, a death at Satan’s hands, the Apostle resisted; for that would rob him of the prize which shall be given to the full-overcomers. How did Paul gain the victory? “**But we had the sentence (answer) of death in ourselves** (pronounced on Calvary and symbolized by burial in water), **that we should not trust in ourselves, but in God which raiseth the dead** (symbolized by the baptizer raising us out of the water)” [2Co.1:9]. Hallelujah! I tell you friend, in Corinth Paul was withstanding Sadduceeism (the belief of no resurrection of the dead); but in Ephesus he was contending against Antichrist, the author of “no hell” and of “no resurrection.” Paul proved the fact of the resurrection of the dead in that deadly duel with Satan. He trusted the God of resurrection; and that God met his faith, delivering him even “**from so great a death**” [1Co.1:10].

I tell you this was the climaxing argument in favor of the resurrection. Paul had the glory of Christ’s resurrection in his spirit; but at Ephesus he experienced the resurrection power in his body. The former was an inward evidence, largely unseen to others; but here was an invincible, visible proof. What he desired in Philippians 3:10, Paul experienced here. Therefore, his culminating interrogatives:

- If there be no resurrection, what shall the baptized do and why are they baptized in behalf of those who look for such a glorious loosing from death?
- Why endanger ourselves every day?
- Why contend for our place in the heavenlies with Christ?
- Why “wrestle against principalities and powers, against organized forces of wickedness in the heavenlies” if there is no resurrection?

How vastly different is the dark heresy that some living person is baptized for one who has died...that is Antichrist. It makes the baptized one the savior of the dead one; then Christ is not needed. It teaches salvation after death. It is simply one of the items of the damnable religion of works. It makes water baptism a saving medium. When fully understood, water baptism is a beautiful, glorious, and comprehensive symbol of the fact that Christ alone is the Savior.

THE MANNER OF THE RESURRECTION ILLUSTRATED [1 Co. 15:35-50]

1 Corinthians 15:36-41 sets forth undeniable facts in nature and is replete with minute teaching concerning the fashion of the resurrection. Study them closely; they answer the puzzling questions of 1 Corinthians 15:35.

“But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body.” [1Co.15:35-38]

Of course the resurrection is life out of death. This at once staggers reason. How can life ever again appear in a form that has turned to stinking corruption and unidentifiable dust? Nature's answer is "***Thou fool, that which thou sowest is not quickened except it die.***" The farmer knows this to be true of a grain of corn, or wheat, or pumpkin seed. Although he cannot understand how it can be that life springs out of a decaying seed, yet he never hesitates to sow, even though he is a professed infidel about spiritual things. Here we are informed as to how it can be: "***God giveth it a body*** (Paul does not let nature have the glory of producing its own kind) ***as it hath pleased Him***]. Exactly so does He in raising the dead; for the phrase "***so also is the resurrection of the dead***" [1Co.15:42], refers to every item mentioned concerning natural things.

*"All flesh is not the same flesh: but there is one kind of flesh of **men**, another flesh of **beasts**, another of **fishes**, and another of **birds**. There are also **celestial** bodies, and bodies **terrestrial**: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the **sun**, and another glory of the **moon**, and another glory of the **stars**: for one star differeth from another star in glory."*
[1Co.15:39-41]

God gives each sleeping saint a body as it hath pleased Him. Yes, "***and to every seed its own body.***" Wheat springs into wheat; corn into corn, etc. This language about certain bodies coming from certain seeds, and the comparison of 4 kinds of flesh, indicate that in the resurrection the bodies of believers will differ in their state and appearance. Still keep in mind 1 Corinthians 15:42, "***So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption.***" In Philippians 3:21, the racer for the prize expects "the body of our humiliation to be transformed into the likeness of the body of His (Jesus') glory".

According to 1 Corinthians 15:40-41 not every glorified body will be thus transformed. Some saints will share with Jesus in the highest **SUN** glory and their bodies, like His, will radiate that transcendent glory. Their bodies will be like the body of His glory, not simply like the bodies of **MOON** glory or **STAR** glory. Although they are all incorruptible, they differ in brilliance. For example: Gold is brighter than silver and a diamond is brighter than gold. The resurrected body will be incorruptible, glorious, powerful, and spiritual. The reason for all this is shown by the contrast between the 2 federal heads: The first Adam and the last Adam.

*"And so it is written, the **first man Adam** was made a living soul; the **last Adam** was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."*
[1Co.15:45-49]

The first Adam was never spiritual; but only natural and soulish. He was subject to sin and hence to decay. To see this is to lose all hope of ever improving the old creation, or of simply purging it from sin and restoring it to Adam's state before he fell. What profit in that? He could fail and fall again. But the Last Adam came, not only a living personality, but a life-giving spirit. Adam transmitted life; but Jesus gives life where there is none. Jesus was

heavenly; Adam was earthy. Jesus was spiritual and was moved by the Holy Spirit; Adam moved by his own volition. Likewise now, to be spiritual is to be moved by the Spirit of God instead of natural impulse. Yet spiritual people are not thinking every moment of the Spirit, but being occupied with the Lord and for His glory, they are swayed by a happy, holy, heavenly instinct. Therefore, *“as is the Heavenly One, such are they also that are heavenly ones.”* Then follows *“and as we have borne the human image of the earth, (weakness corruptibility, dishonor), we shall also bear the image of the heavenly,”* (incorruptibility, glory, honor, spirituality, power).

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” [1Co.15:50]

1 Corinthians 15:50 corresponds with Romans 14:17, *“The Kingdom of God is not in eating and drinking, but righteousness and peace and joy in the Holy Spirit.”* As it is not revealed by flesh and blood, but by God Himself [Mat.16:16]; so by Divine Power we are translated out of the kingdom of darkness into the kingdom of the Son of His love [Col.1:13], which is the first and important translation. We come into the kingdom by the new birth, not by the old creation inheriting it; and these born ones *“inherit all things”* [Rev.21:7].

THE FINAL MYSTERY

“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 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.” [1Co.15:51-52]

Of all New Testament writers, Paul informs us of the mysteries: The mystery of iniquity, the mystery of godliness, the great mystery (the Bridehood), etc. Here is the culminating mystery. The doctrine of the resurrection was not new. It was plainly taught in the Old Testament [Isa.25:8, Eze.27:12, Dan.12:2]. But *“shall all be changed,”* whether they die or not, was new. Some saints will be alive when the trumpet blows, and that trumpet blast will change their bodies into immortality, power, and glory while at the same moment changing the dead into incorruptibility, similarly spoken by Ezekiel: *“The Spirit entered into me as He spoke unto me, and set me upon my feet”* [Eze.2:2].

“But every man in his own order (rank): Christ the firstfruits; afterward they that are Christ’s at his coming.” [1Co.15:23]

The resurrection of all believers is called the *“first resurrection,”* in distinction from the resurrection of the wicked dead, or *“second resurrection”* [Rev.20:14]. But not all believers will be raised at exactly the same moment (or twinkle), *“but every man in his own order (rank).”*

The phrase *“the last trump,”* requires that there shall be more than 1 trumpet blast. The appearance of Jesus to different companies at distinct times [1Co.15:5-8] and the specific visions that John had at successive times of distinct companies in heaven agree with this view, and demand the resurrection take place at different stages. Paul’s yearning for *“the resurrection out from dead ones”* [Phi.3:11] and the warning of 1 Thessalonians 5:4-8 teach the same stirring truth. Of necessity, the *“last trump”* sounds at the end of the

millennium. "***This corruptible***" and "***this mortal***" [1Co.15:54] includes believers on earth during the millennium, at the end of which, "***death is swallowed up in victory***" (compare Isa.65:20 with Isa.25:8).

"O death, where is thy sting? O grave, where is thy victory?" [1Co.15:55]

The triumphant question of 1 Corinthians 15:55 [Hos.13:14] cannot be sounded out till the last trumpet sound has died away in eternal victory. When there is actually no more sin, there will be no more death.

*"But thanks be to God, which giveth us the victory through our Lord Jesus Christ."
[1Co.15:57]*

By this verse, the Apostle is not teaching that we now have immortal bodies, which some people erroneously call eternal life. He means to teach that we now have victory over sin in the flesh and the effect of sin in our bodies. Immortality comes with the advent of Jesus from heaven, and not until then. We are amazed that anyone claims to have incorruption as long as he has weak eyes, deaf ears, wrinkles on the face, white hair on the head, is compelled to eat and sleep, and is subject to sickness and death like other people. Beware of those who think thusly. Our bodies are "***earthen vessels***" [2Co.4:7], from which we "***groan within ourselves***" to be delivered [Rom.8:23], so that we may be "***clothed with an house not made with hands*** (glorified body), ***eternal in the heavens***" [2Co.5:1]. We now have bodies of humiliation. After Jesus comes, we will have bodies of glory [Phi.3:20].

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." [1Co.15:58]

What a victorious conclusion. The phrase "***in vain***" occurs 6 times in this wonderful chapter. If there is indeed a resurrection of the bodies of believers, our faith is not in vain, our preaching is not in vain, grace bestowed upon us is not in vain, and finally our abundant sufferings and toil are not in vain. Nothing in the Lord is in vain. Since indeed Christ arose and there is a glorious resurrection of all His people, a sure reward from the Just Judge awaits us upon our arrival in heaven via translation or resurrection.

DIV. 7, THE DIVINE REVELATION—ETERNAL SALUTATION [1 Co. 16]

"And these things, brethren, I have in a figure transferred to myself and Apollos for your sakes" [1Co.4:6]. 1 Corinthians 16, like 1 Corinthians 4, is full of typical teaching. Paul's coming to Corinth was a forecast of the coming of Jesus.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me." [1Co. 16:1-4]

The collection for the saints should not only be ready for Paul to gather up and take on to Jerusalem, but it should all be in when Jesus comes. How many saints will regret their penuriousness or carelessness concerning the use or misuse of their wealth? The rainy day for which they are laying up never comes. The words of Jesus should never be forgotten, “**Lay not up for yourselves treasures on earth** (those who do so are not full overcomers); **but lay up for yourselves treasures in heaven**” [Mat.6:20]. The measure of our giving is “**as God hath prospered**”.

“But I will tarry at Ephesus until Pentecost.” [1Co.16:8]

1 Corinthians 16:8, 19 indicate that the Apostle wrote this letter from Ephesus. The rich forecast is that even after the rapture of the full overcomers the Pauline doctrine will continue with the people of God, reaching on to the pouring out of the Spirit on Israel, which Ezekiel 39:29 announced. You will be surprised at the frequent references to Ephesus. It will greatly repay the reader to look up and study all the citation thereto. Ephesian saints need to know all about Ephesian truth, so as to be brought into Ephesian victory and Ephesian hope. Too many saints tarry at Pentecost, but never reach Ephesus. They know something of the power of God; but never the deep things of God and never the mysteries hidden in God.

“Now if Timotheus come, see that he may be with you without fear; for he worketh the work of the Lord as I also do: let no man therefore despise him.” [1Co.16:10]

Timothy or Timotheus (“*honored of God*”) is the young man who was such a great comfort to Paul. Timothy was to return to Corinth with Paul’s Gospel that the saints there might become “**rooted and grounded**” [Eph.3:17] in the love of the truth. Corinthian saints everywhere abound! That is, such as are only “**babes in Christ, and walk as men,**” having among them “**envying and strife and divisions,**” “**full and rich**” in their own conceits, and “**reigning as kings without us**” [1Co.3:3 and 4:8]; that is, they are sufficient and soaring without Paul’s Gospel. Therefore, they need Timothy; they need to hear him whom God honors, and who declares fully and heartily the Gospel of grace and the mystery of God, even Christ in all His fullness. Exactly this is what God is doing now. He is sending him, whom God honors, to Corinth with Paul’s glorious message—the Gospel of grace and the Gospel of the glory.

“Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.” [1Co.16:11]

Dear Reader, remember that Paul’s voice is the voice of the Spirit. It is the Holy Spirit that is saying to receive him and “**let no man therefore despise him...conduct him forth in peace**”. He must come from you with fruit that will abide and abound to the glory of God. Reader if you want an inheritance, you must receive Timothy. If you wish to grow, to labor “**not in vain,**” to build with “**gold and silver and precious stone,**” you must receive Paul’s message at Timothy’s hands. “**For I look for him with the brethren,**” shouts Paul. He expects him whom God honors to be raptured with the full overcomers. Paul expects all such to arrive in his rank. Hallelujah! Amen.

“As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.” [1Co.16:12]

Apollos (“one who destroys”); any wonder that he was not willing to go to Corinth at this time? They were not able to bear strong meat, and the destructive blows of Apollos’ eloquence must wait until Timothy goes ahead and prepares the soil for him. **“But he will come when he shall have convenient time,”** even in the perfect order of the Lord. Look for him too.

“Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity.” [1Co.16:13-14]

Note how tenderly and yet how firmly the Apostle Paul draws his children on into full development: **“Watch ye; stand fast in the faith; quit you like men; be strong.”** It is as if to prepare them for the coming of Timothy and Apollos and, through them, prepare them for the coming of Jesus.

“I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,).” [1Co16:15]

In the common text, 1 Corinthians 16:15 contradicts Romans 16:5: **“Salute my well beloved Epaenetus, who is the firstfruits of Achaia unto Christ.”** . There could not be 2 parties, each called **“the first fruit of Achaia.”** **“Epaenetus was the first fruit of Asia”** [RV].

*“If any one **love** not the Lord Jesus Christ, let him be accursed; the Lord cometh.” [1Co.16:22]*

When understood, this is a remarkably interesting statement. It has special value at this point. In the Greek, the word for **love** is not AGAPAO, or Divine Love, but PHILEI which is human love or friendly affection. A study of Leviticus 5:11 will help us to grasp the scriptural use of this word **love**, which also occurs in Jesus’ interview with Peter just after Jesus’ resurrection [Joh.21:15-17].

“But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering.” [Lev. 5:11]

All those Levitical offerings refer to Christ in some aspect of His character or His substitutionary death for us. From God’s viewpoint, no one can be saved except upon the basis of the death of another. **“Without shedding of blood there is no remission”** [Heb.9:22]. Therefore, a lamb, goat, or at least a turtledove had to be brought and offered up to make atonement for the transgressor. God said to Israel: **“When I see the blood, I will pass over you”** [Exo.12:13]. Some people’s conception of Christ and His atoning work is so meager that they see Him only as a beautiful character, a lovely man. His death for them does not seem to impress them. Yet they believe on Him, accept Him as their Savior, and love Him. To them, Christ is only a 10th part of an ephah of fine flour (a meal offering). God saves them upon their confession of faith in Him, although they bring no blood, because He sees the blood which His Son

shed. This is the meaning of the **love** expressed in 1 Corinthians 16:22 by the Greek word PHILEI. This is the meaning of Peter's love for Jesus when he said to Him: "**Thou knowest that I love** (Greek: PHILO) **thee**" [Joh.21:16-17].

Peter did not have the proper conception of the death of Christ before He was crucified; hence, his rebuke of Jesus—"**Be it far from thee, Lord; this shall not be unto thee**" [Mat.6:22]. He could not see the necessity of Jesus dying for mankind. He could not offer Christ as a lamb, or goat—a sin offering, but only as a handful of fine flour, a meal offering. Peter loved Jesus as a man and as the Son of God. Jesus corrected Peter's carnal pity, showing him that it was satanic. This wounded Peter's feelings, and he followed Him afar off. After our Lord's death and resurrection, Jesus enquires of Peter if he still has only a human love for Him; if he still sees Jesus as a meal offering only? Twice Jesus asks: "**Do you love me with a divine love?**" To which Peter both times replied: "**I love you with a human love.**" Then the third time, Jesus asked: "**Do you indeed love me only for my holy character and not also for dying in your behalf?**" Peter, not yet seeing the grace of Christ which He displayed in His death for others, still insisted, "**I love you with a human love; I see you only as a meal offering.**"

"All the brethren greet you. Greet ye one another with an holy kiss. The salutation of me Paul with mine own hand. If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen." [1Co.16:20-24]

How fitting that this tender mercy of God, this smallest view of the Savior, should be placed at the close of this epistle. If anyone does not love the lovely, holy character of Jesus Christ as God's dear Son; if he does not bring Him to God as a small part of an ephah of fine flour; if he does not trust his case in His hands, the curse of God must inevitably be upon him. Men may not see Jesus as Paul always preached Him (Christ crucified); however, because God sees Him as such, if they receive and love Him there is no curse for them. **Maranatha** ("**the Lord cometh**"). The curse of God, due every sinner, fell upon His Son on Calvary. He, who bore the curse once at Calvary, now comes as the Eternal One...blessing all who believe on Him.

"**My love be with you all in Christ Jesus. Amen.**" This is a peculiar benediction. It breathes the father heart of the Apostle Paul, who said before: "**Ye have not many fathers**" [1Co.4:15]. What a deep yearning he always maintained for the highest welfare of all his followers, and for all the saints.

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