

BIBLE STUDIES.

" Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so" (Acts 17. 11).

VOLUME 16.

NEEDED TRUTH PUBLISHING OFFICE.
ROBOT BUILDINGS, LEEDS ROAD,
BRADFORD.

Printed in England by James Harwood, Ltd., Derby.

CONTENTS.

Pages

Editorial 1, **13, 25, 37, 49, 61, 73, 85, 95, 105, 115, 125**

Paul's First Letter to the Corinthians.

 Introduction and Divisions.

 Wisdom of Words;

 The Word of the Cross;

 The Mind of Christ. Chapters 1. and 2. **5, 16**

 Divisions (continued).

 Schisms and their Correction. Chapters 3. and 4. **17, 28**

 Disorders.

 Immorality;

 Going to Law with Each Other. Chapters 5. and 6. **30, 38**

 Difficulties.

 Concerning Marriage. Chapter 7 **40, 53**

 Concerning Things Sacrificed to Idols. Chapter 8. **54**

 Liberty and Self-restraint. Chapter 9. **63**

 Israel, A Warning to Christian Believers. Chapter 10. **64, 74**

 Concerning Women in the Church;

 Concerning the Lord's Remembrance. Chapter 11 **75**

 Spiritual Gifts.

 Discernment and Diversity. Chapter 12 **86**

 The Supreme Gift—Love. Chapter 13. **97**

 Other Gifts: Prophecy: Tongues. Chapter 14 **109, 116**

 Resurrection.

 The Resurrection of the Lord. Chapter 15 **117**

 The Resurrection of the Saints. Chapter 15. **< 128**

 Practical Directions and Closing Instructions. Chapter 16 **131**

The Founding of the Church of God in Corinth. **4, 15, 28, 53**

The Problem of the Text. **1** Corinthians. **2, 14**

The Titles of the Lord. **1** Corinthians. **15**

Various New Testament Versions.

 Revised Standard Version **26**

 The Authorised Version. **27**

 English Revised Versions **51, 106**

 American Standard Version and the New American Revision. **52**

 Revised Standard Version, Language, Text, Translation **62**

Pictorial Language **50**

Studies with a Concordance.

 Unspeakable **3**

 Love **96**

 Words in **1** Corinthians 16. **126**

Notes: Cup of Blessing **92**

Comments **11, 22, 35, 46, 59, 71, 82, 92, 103, 112, 122, 133**

Questions and Answers **12, 24, 47, 60, 84, 94, 113, 124, 136**

BIBLE STUDIES.

"Now these were more noble than those in Thessalonica in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so " (Acts 17. 11).

VOLUME 16.

JANUARY, 1948.

CONTENTS.

	<i>Page</i>
Editorial...	1
The first letter to Corinth.	2
Some interesting negatives	3
The founding of the Church in Corinth.	4
Paul's first letter to the Corinthians	5
Comments	11
Questions and Answers	12

EDITORIAL.

It is now our intention to revert to a twelve-paged monthly issue, eight pages of which will be devoted to papers received, a few of which will be printed in full, and excerpts from others. Our fellow-editor S. B. hopes to write a series of papers dealing with the *Text* and other study matters. A new system of "Comments" will be introduced, and numerals in [] will be inserted where a comment is called for. These will be placed at the end under COMMENTS, and will be co-related by the numerals in the [] to the papers. Special study papers, word-studies, etc., are requested, and for these a page will usually be reserved. Each month there will be an Editorial, usually from Jas. M.

It is our privilege this year (D. V.) to study, in detail, one of the most interesting of the inspired letters that has come from the pen of the apostle Paul. We extend a welcome to all our friends, and our sincere prayer is that our study together will be blessed of God to His glory and our edification.

There is a wonderful balance in this 1st Epistle to the Corinthians, and we draw your attention to a closer study of the syllabus. The first eight verses of chapter 1. are introductory, and chapter 16. is a conclusion of practical applications and greetings. The main substance of the letter is contained in two distinct sections, which are also related one to the other, namely: —

- (1) Chapter 1. 10 to chapter 11. 34.
- (2) Chapter 12. 1 to chapter 15. 58.

We gather that because of the information from the household of Chloe (1. 10) and in response to a request from the Church of God in Corinth (7. 1) Paul wrote this letter.

Section one deals with three types of faction that might easily disintegrate any Church of God, namely: —(i) Divisions (chapters 1. to 4.); (ii) Disorders (chapters 5. to 6.); and (iii) Difficulties (chapters 7. to 11.). The canker of the corrupt city of Corinth was breaking through the wall of separation, and saints of God needed correcting from these carnal activities. But although these eleven chapters make sad reading, how helpful and practical they are for " all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours " ! They are not entirely negative in their teaching. There is much of construction in them. In fact, in the latter part of the chapter 11. we have the fullest Pauline instruction concerning the Feast of Remembrance. All types of error are not dealt with, for in closing this section the apostle writes " and the rest will I set in order whensoever I come. " Then passing on to the second positive and con-

structive section, he writes, almost, **we feel**, with **a sigh of relief**, " Now concerning spirituals " (gifts is in italics and is not in the original), spiritual matters or spiritual men.

Counterbalancing the errors already dealt with, **we** have in **chapter 12**. the unifying effect of the One Spirit pervading all, with His diversities of gifts, of ministrations, and of workings. In chapter 13. **is** demonstrated " the more excellent way, " the unifying power of Love. In chapter 14. regulations necessary to the preserving of order in Churches of God are given, culminating in the glorious victory of the Resurrection in chapter 15.

Thus against the carnal and negative factors, are set the spiritual **and** positive correctives.

Two wonderful verses enclose these sections: —" God **is** faithful through whom ye were called into the fellowship of His Son, Jesus Christ our Lord " (1. 9), and " Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch **as** ye know that your labour **is** not vain in the Lord " (15. 58). *Jas. M.*

THE FIRST LETTER TO CORINTH.

THE PROBLEM OF THE TEXT.

Meaning of the word " Text. "

When we speak of the " text " of a letter or document, or indeed of any literary work, we refer simply to the words of which it **is** made up, without **any** reference to their significance. The word " text " comes to **us** from a Latin word meaning " a weaving " or " web, " hence our " textile " and " texture. " In English the word **is** used only in a figurative sense of the web of words, the woven tissue of words, in any composition. It **is** by an extension of this meaning that we use the word for the little piece of scripture on the calendar or on which **we** base a sermon or address.

Textual Criticism.

We are concerned now with that wonderful woven fabric of words which **we** know **as** Paul's first epistle to the Corinthians. In the first place the distinction between the text of the epistle and the texts of the documents which represent **it** must be clearly grasped. The original letter, like all the New Testament writings, has disappeared, and we are left with the derived texts of Manuscripts.

God has not **seen** fit to preserve the originals of the inspired writings from the usual accidents of transmission. But **in His** Providence **He** has overruled that the evidence for the text* should be incomparably greater than that of any other ancient writing, for some of which we are dependent on a single MS. This evidence is found in Manuscripts, Early Translations into other languages (Versions), and Quotations by those known **as** the Early Fathers (that **is**, by the Christian writers of the first five centuries).

The process of sorting out the evidence and giving **it its** proper value **is** one of great difficulty: it demands the highest scholarship combined with great skill and wisdom. The process of collating and evaluating the evidence is called " Textual Criticism. "

Many scholars have devoted the best part of their lives to the great work of giving us the text of the **New Testament as free as possible** from the errors of transmission. In this connection the names of Tischendorf, Tregelles, Scrivener, Burgon, Hort, stand out. Dr. Scrivener says of Tregelles: " It has tired and prematurely worn out the energy of one never to be named but with respect and gratitude, Dr. Samuel Prideaux Tregelles. " This will give some little idea of the indefatigable labours of those who under God have striven to restore the text to its pristine condition **as** given by inspiration of God.

It is impossible in a short article to say anything about the materials of Textual Criticism, i. e., MSS., Versions, Quotations, or to deal with the problems created by the many differences which they reveal. It **is** important, however, that we should not form the opinion that any considerable part of the **text is in** doubt or that the Revisers' **text is** unreliable. Dr. Hort, in his " Introduction " to the Westcott and Hort revised Greek text, says, " The proportion of words virtually accepted on all hands **as** raised above doubt **is** very great, not less on

a rough computation than seven eighths of the whole. The remaining eighth, formed in great part by changes of order and other comparative trivialities, constitutes the whole area of criticism. " Finally he computes that of words subject to doubt " the amount of what can in any sense be called substantial variation... can hardly form more than a thousandth part of the entire text. "

The Text of 1 Corinthians, A. V. and R. V.

The last paragraph is fully borne out by our study of the text of 1 Corinthians. The Greek text of this epistle contains about 6, 850 words. Dr. Scrivener's collation of the Received Text (virtually the text behind the A. V.), denoted by the symbol TR., with the texts of the various critical editions, gives 514 notes of variations. Some affect more than one word, but many are differences of spelling merely, or changes in the order of words having little or no effect on translation. Many, too, record opinions not generally accepted. The Revisers' Text records 270 notes of differences in text or margin from TR., most of which are of a minor character and hardly noticeable in translation. In chapter 1, there are eight variations in the text; verse 2, " both " omitted; verse 15, " ye were baptised " for " I baptised "; verse 20, " the world " for " this world "; verse 22, " signs " for " sign "; verse 23, " Gentiles " for " Greeks "; verse 29, " before God " for " before Him " (" in His presence "). There are also transpositions not affecting translation in verses 29 and 30. This chapter is a fair sample for Corinthians and, indeed, for all the Epistles.

The Revised Standard Version.

In 1946 the American " Revised Standard Version " was published. This is an authoritative revision by American scholars of the Revised Version (strictly of the American edition of the RV, 1901, known as the Standard Version). It claimed, and with good reason, to be " the most important publication of 1946. " It may be possible later to give some account of this valuable work. I mention it here as it will be necessary to refer to it in future articles under the symbol RSV.

For the most part the RSV agrees with the RV text, in some cases, however, it restores the AV (e. g., 1. 2, " both " restored); in others it elevates the RV margin to the text (e. g., 1. 4, " I give thanks to God " and 1. 14, " I am thankful "); in others again it accepts readings rejected by the Revisers of 1881 (e. g., 1. 1, " Christ Jesus " for " Jesus Christ ").

S. B.

(To be continued.)

SOME INTERESTING NEGATIVES.

(A Word Study,—" Unspeakable. ")

Oftentimes it is possible to express oneself more forcibly by a " negative, " than by a " positive, " word. Some interesting scriptural instances are appended. " *Unspeakable* " appears in our English Bible three times, and on each occasion it is the translation of a different Greek word.

(a) *Anekdiegetos* (2 Corinthians 9. 15) is a compound word, where " a " is the negative, " n " is inserted for euphony, and *ekdiegeomai* (still a compound) means " to narrate through wholly, " " to declare or relate " (Acts 13. 41). So that our negative here denotes something or someone " inexpressible, " " not expounded in full, " " indescribable. " In this chapter—2 Corinthians 9.—of rich superlative phrases (e. g., see verse 8, " God is able to make all grace abound unto you, that ye, having always all sufficiency in everything, may abound unto every good work, " and verses 10 and 11), well might the Apostle Paul describe the Gift of God, our blessed Lord Jesus Christ, in such strong terms.

(b) *Arrhetos* (2 Corinthians 12. 4). Here the Apostle, speaking of an experience he himself had undergone (for he is the " man in Christ, " although he writes of that man in the third person, and not in the first person), states that in Paradise he had heard certain " unspeakable " words. The words were the vehicles of divine thought concerning exceeding great revelations. The Greek word means, derivatively, according to Strong, " a"—the negative, and " *rhetos*, " " outspokenly " or " distinctly expressed, " again coming from a root which suggests the flow of water or, metaphorically, " the flow of words. "

The word **is** common in sacred inscriptions. Perhaps, then, the meaning may be best expressed as Moulton and Millegan suggest... " words too sacred to be uttered. "

It opens up, even amidst the many, many, rich, expressive words of the world's languages, a vast range of means of expression, that will be ours, when raptured tongues will learn, and join **in**, that new Song (Revelation 5. 9, 14. 3, 15. 3).

(c) *Aneklaletos* occurs in 1 Peter 1. 8 . . . " Jesus Christ, whom not having seen ye love, on whom though now ye see Him not, yet believing, ye rejoice greatly with joy *unspeakable* and full of glory. "

Here again we start with the negative " a, " and *eklaleo*, meaning " to divulge, " or " to tell " . . . (Acts 23. 22). It means " unable to be told out, " and by implication, " inexhaustible, " " that faileth not. "

Think, then, beloved fellow students, of those slaves of Jesus Christ in the five wild provinces of Asia Minor, now called " the elect . . . according to the foreknowledge of God the Father . . . " undergoing, because of the " need be, " " grief in manifold temptations, " rejoicing to such a degree because of the inexhaustible, unfailing source of joy reposing in their hearts. Here, ere the first century had run its course, the thrice repeated request of the Master, " that your joy might be fulfilled " (John 15. 11, 16. 24, 17. 13), spoken with the shadow of Calvary overhanging, was bearing fruit.

Does such inexhaustible joy fill our hearts ?

" Have you no words ? Ah think again,
Words flow apace when you complain,
And fill your fellow creature's ear,
With the sad tales of all your care !
Were half the breath thus vainly spent,
To heaven in supplication sent,
Your cheerful song would oftener be,
⁴ Hear what the Lord has done for me. ' "

Jas. Martin.

THE FOUNDING OF THE CHURCH IN CORINTH.

From Cowdenbeath. —In the days when Paul visited Corinth it was a great city of commerce. This was to his advantage for, being a tent-maker, at which trade he wrought along with Aquila and Priscilla during his stay in the city, he would have no difficulty in selling his products. It was also famous as a Greek city for its learning, Greece being the world's education centre at that time. Yet it was also noted, and this to its shame, as a place of great moral corruption and wickedness—sins which are allowed and encouraged where idolatrous worship prevails. In this Gentile city there were many Jews, having their synagogue and seeking to continue in the law of Moses.

To this city Paul came, himself a highly educated man and well equipped to deal with the wise and learned men of Greece. Yet he did not seek to present his message in great excellency of speech as that which was fit to take its place alongside the philosophies of men. As a humble servant of Christ, conscious of his own weakness, and in fear and in much trembling, he preached a crucified Messiah, relying not upon his own oratory but upon the Spirit's power to reach the hearts of the men and women of Corinth.

The apostle met with times of difficulty, and the fact that God appeared unto him in a vision, saying, " Be not afraid, " showed that he needed to be encouraged in the work. **His** preaching met with success, for we read that " many of the Corinthians hearing, believed and were baptized " (Acts 18. 8). Among these, however, there were not many wise, not many mighty, not many noble. The character of many of those who believed **is** described for us in 1 Corinthians 6. 9-11. Men and women, who had practised every form of evil, and who had satisfied the cravings of the flesh in an unhindered pursuit of every known vice, when they heard the wondrous message of the Gospel as preached by Paul, gave heed, believed, and were baptised.

Those who thus responded might be likened unto plants or young trees (for such is the simile used of the righteous in Psalms 52. 8, 92. 13), and although perhaps in varying stations of life, and in many cases unknown to one another, they were taken by Paul and planted in orderly formation each in his own place in the Church of God at Corinth. Associated with other believers in other places who also owned the Lordship of Christ, and who were gathered together in the various cities of Asia, Macedonia, Galatia, etc., they formed God's House, being built according to the diving pattern. They were well-cared for by Paul, who remained 18 months in Corinth, teaching them the Word of God as they were able to receive it. He could say, "I fed you with milk, not with meat, for ye were not able to bear it" (1 Corinthians 3. 2). Following upon Paul's departure, Apollos came to water and refresh the assembly with further teaching. Many of the brethren were endowed to a remarkable extent with the gifts of the Spirit that the Church might be edified, but in spite of all this, contentions arose which, if left unchecked, would have led to division, which was contrary to the purpose of God, who called them into the Fellowship of His Son.

Such divisions being reported to Paul prompted him in the first place to write to them, although it is clear that he also wrote in answer to a letter sent by certain brethren seeking light on various matters (chapter 7. 1).

James Bowman.

A further paper on this special subject will appear (D. V.) next month.

PAUL'S FIRST LETTER TO THE CORINTHIANS.

Chapters 1, 2.

From Victoria, B. C.—Paul's first epistle to the Corinthians was written approximately in A. D. 59, probably from Ephesus, about three years after the church of God in Corinth was planted. His letter was occasioned by their own inquiry into the matter of marriage, as indicated by chapter 7. 1 [2]. There were other matters of more pressing importance which Paul, by the Spirit, deals with, before speaking of the things concerning which they wrote to him. Taking into account the idolatry of Corinth in those days, and the kind of people who were reached and saved by the gospel through Paul, we can easily understand his deep concern for their welfare.

Not only were there strong philosophic tendencies exhibited in the Grecian mind, but wisdom and learning were almost idolized. Satan's subtleties were also visible in other directions, for history records that in the best days of Corinth, the eye of Greece, the most sacred persons in the city were immoral, consecrated to the worship of Venus. From this source she derived a large portion of her revenues. The consequence was, that her inhabitants became proverbial for dissoluteness and treachery. We marvel at the work of God in that idolatrous city, in the midst of opposition such as is described in Acts 18. 12-17, indeed, we think that like opposition in our day would test the mettle of God's people, and might result in great blessing in gospel testimony.

A definite order appears in Paul's letter to the church in Corinth, and in the Holy Spirit's accurate assessment of the depths of both carnal and Satanic inroads into the vital life of that assembly during three years of testimony, He deals with the most serious danger first, that of division. Whatever else may be right in any assembly of God, disaster will quickly follow in the wake of division. In Paul's thanksgiving in verse 5, he mentions the divine enriching God had bestowed upon them, in utterance and knowledge. God had great expectations in this assembly, and how privileged they were to receive such a bestowal of divine gifts! What a source of blessing the gifts of the ascended Lord can be, when operating in the hands of God, the Holy Spirit! but what a source of dishonour they may become, if ruled by carnal minds!

This is precisely what happened in Corinth. Saints were carried away by men of wisdom and eloquence. Naturally the Corinthians loved wisdom and eloquence, and so, some followed after Paul, some Cephas, some Apollos, and some Christ. What should have functioned as a complete harmonious unity in the Spirit, in which the various personalities to which they clave should have been esteemed in their God-appointed places, was menaced by the preferences and choosings of the Corinthian saints.

Paul therefore attacks worldly wisdom by reminding saints of God's words in Isaiah 29. 14, " I will destroy the wisdom of the **wise**, and bring to nothing the understanding of the prudent " (A. V.). If the gospel be preached in mere words of wisdom, the cross of Christ will be of no effect. The exaltation of human wisdom will also bring the most promising or developed spiritual life crashing down in ruins. There **is** absolutely no room for the wisdom of the carnal mind where the wisdom of the Holy Spirit **is** present. Let **us** pray for the wisdom that cometh from above, God's wisdom, the price of which **is** far above rubies, and much fine gold.

God purposely chose **weak things** to prove that His power can be shown apart from human intellect and wisdom. **Jews** seek for signs, a visible evidence of power, while Greeks seek wisdom, and such desires so completely filled their limited vision, that it blocked out the view of Christ, crucified **in** weakness. What a sight, and how repulsive to wisdom and sign-seekers, was the view of a Man hanging **in** agony on a Roman gallows ! How could this be the **means** of redeeming men from eternal woes ? To Jews this preaching was a stumbling block, to Greeks it was foolishness, but those who were called saw **in Him** both the wisdom and power of God.

It **is** brilliant testimony to the Spirit's power that both Jews and Greeks were subdued, and, laying aside the cloak of human reasoning, were clothed in the garments of salvation from God. What lessons are here in store for the people of God in testimony ! The quickening power of the gospel lies within the compass of that wondrous Person and event. Christ and **Him** crucified, this **is** the central pivot and focal point around which all eternity revolves. *R. Armstrong.*

From London. —Chapter 1. 1-9. The salutations of the apostle are worthy of a study in themselves, so varied are they. **He** addresses this Church **as** " them that are sanctified in Christ Jesus, called saints. " **He** gives thanks to God for the grace of God given them, for in everything they are enriched in all utterance and knowledge; coming behind in no gift. **He** says, too, that " God **is** faithful through whom ye were called into the fellowship of **His** Son Jesus Christ our Lord. " Thus what they were individually and collectively **is** declared.

Verses 10-17. This being so, unity **is** essential in speech, in mind, in judgment and ways. But instead, there were contentions, and the Church was divided, in that each one was saying, I **am** of Paul, Apollos, Cephas, and Christ (thus reducing Christ to man's level). United they could stand, but division was fatal and would ultimately disrupt the Assembly.

Verses 17-25. To some the word of the cross was foolishness. How could a crucified man save ? When light **is** given, that **same** cross **is** salvation from sin's penalty, and power for saving the life of the converted. There **is** no wisdom of man here, no learned writings, no disputation. All are made to be foolish by God. Jews wanted a sign (how often they said to the Lord, " What signs she west Thou ? "), and Greeks pursued wisdom. Here was a sign and a wisdom of God, which to the Jew was a stumbling-block, and to the Gentiles, foolishness. To those in the Church of God this foolish thing, whether to Jew or to Greek, **was** " Christ the Power of God, and Christ the Wisdom of God. "

If the foolishness and weakness of God **is** wiser and stronger than men, what must **His** wisdom and **His** strength be ?

Verses 26-30. God chose the foolish things, weak things, to shew to man how utterly different they were in thought and ways from Himself. The pride and wisdom of man **was** laid in the dust that no flesh should glory. Instead, the weak, the foolish, the unrighteous and unclean are made to possess, in Christ, wisdom, knowledge of Himself, righteousness, and ability to walk **as** righteous and sanctified ones, having been redeemed. So then, **He** that glorieth, let **Him** glory in the Lord. **We** desire to know what **is** the force of verse 28—God chose things that are not to bring to nought the things that are. [6].

Chapter 2. 1-10. Paul realised in coming to Corinth that he was coming to a city which **was** then the home of culture, philosophy, and religion. To come with his own wisdom would only lead to endless disputations and arguings, and would cloud the **issue** and weaken the message. **He** was going to let the mystery of God speak **f**: or itself, simply and clearly. To know nothing, save **Jesus** Christ

and Him crucified, may, at first, seem a cramped attitude, but in reality it was highest wisdom. In *Him*, Christ, are the treasures of wisdom and knowledge. The greatness of the message humbled him and made him weak and trembling. Such a man was a fitting instrument for the Holy Spirit to use, and use mightily. Thus their faithfulness would stand in the power of God alone, and not in the wisdom of man. However there was a wisdom to be declared, even God's wisdom, a wisdom which had been hidden. Clearly this has to do with the life and death of the Lord Jesus Christ. As he says, if the rulers had known they would not have crucified the Lord of Glory. This wisdom is revealed to us through the Spirit. To this end is the Holy Spirit given that we might know these things which are given, with no niggard hand, but freely. Having this wisdom we are able to compare (note the margin) spiritual things with spiritual. *H. J. Owles.*

From Cowdenbeath. —This epistle was written by Paul while he was at Ephesus, and is addressed to the Church of God at Corinth. In his greeting he sends grace and peace, a greeting characteristic of all his letters except the two to Timothy, where he adds mercy.

Paul finds it a cause for thanksgiving to God that his labours in Corinth were so abundantly blessed, and for the proofs given that the work was of God. The Church of God at Corinth was a highly gifted church, yet that was not a criterion of its spirituality. Reports had been brought to Paul by certain of the household of Chloe which made it evident that all was not right in the Corinthian church. Factions were rampant. Paul appeals to them to be united. For the sake of showing them the foolishness of the course they are pursuing, he supposes that they are saying, "I am of Paul, I of Apollos, I of Cephas, and I of Christ" [1]. Why should they follow Paul? He was not crucified for them, neither were they baptised into his name. Paul's principal commission was to preach the word of the cross.

It was impossible that man through his wisdom could obtain a knowledge of God. The wisdom of God stands in contrast to the wisdom of man, for God takes up the weak things of the world and through them displays His power.

The Corinthians had no cause for glorying in the matter of their calling. It would seem, however, that certain brethren in Corinth had a tendency to glory in their gift. If they must glory, Paul exhorts them to glory in the Lord. In seeking to make them discard this fleshly glorying, he brings to their remembrance his own example. When Paul came to Corinth he preached the gospel in simplicity. He might have presented the gospel in a manner more acceptable to the Greek temperament, but he determined not to know anything among them save Jesus Christ and Him crucified. Although his speech was not eloquent, his words were with power. Thus the faith of the Corinthians was placed in that which (though men might regard as foolishness) was, in fact, spoken by Paul in the power of the Spirit.

The wisdom of God is revealed to us by the Spirit of God, who searcheth the deep things of God. This same Spirit indwells every born again person and He is our teacher in spiritual things. It can only be expected that the things of God will be foolishness to the natural man who has not the Spirit of God. Knowing therefore that we cannot understand the Scriptures unless we are divinely enlightened, let us pray with the Psalmist—

"Open thou mine eyes, that I may behold,
Wondrous things out of Thy law."

James K. D. Johnston.

EXTRACTS.

From Melbourne, Australia. —The salutation of the apostle to the Church of God in Corinth is similar to that found in all his epistles, "Grace to you and peace from God our Father and the Lord Jesus Christ." Those to whom he was writing were saints, or sanctified ones—by calling—at the new birth. Some of our number are of the opinion that it was the call of verse 9 which constituted them saints [3].

How deep was the apostle's love for that assembly when he said " I thank my God always on your behalf " ! (verses 4 and 5), though at the same time there was so much to cause him grave anxiety. Some were inclined to despise the apostle, causing divisions, I of Paul, I of Apollos, I of Cephas, but as a corrective, **he** points them backwards to the crucified One. Christ sent him to preach the gospel—the word of the cross—only the preaching of the cross can destroy signs of party ism. The suggestion was made that those who claimed to be " of Christ " were likewise manifesting a party spirit, just as those who claimed to be of Paul, Apollos, etc. The preaching of the cross to-day, as then, imports one of two things—(1) the power of God to them that believe, (2) foolishness to them that perish. A thread of gold and a thread of copper run parallel through these two chapters. The copper thread, the wisdom of the world, possessed by the Greeks, was making inroads into God's assembly. But the vigilance of the apostle corrected that. The gold thread, the preaching of the cross, contrasts strongly, the Spirit of God takes it up and causes it to quicken the sinner.

L. Fullerton, S. Stoope.

From Atherton. —It would appear that the " sanctification, " referred to in verses 2 and 30 is that which is done and completed once for all. On this subject remarks were made to the effect—that sanctification has both a conditional and an unconditional aspect, that sanctification is a positional truth. How can we understand the Lord's words, "And for their sakes, I sanctify Myself" (John 17. 19) ? [4]. When exhorted to sanctify ourselves, there is no change of condition [?] as for instance in our Christian pathway, in maintaining the separate path, we take up a position apart from the world.

The apostle on his first entry into Corinth (chapter 2. 1) might have been strongly tempted to pander to the desires of the Corinthians, who probably were like their fellow-countrymen, the Athenians, who sought to learn new things, but instead we see him going to them not with worldly wisdom, but with the all-powerful Gospel of Christ. In the synagogue he reasons, he persuades, he constrains (Acts 18. 4-5). His was no human reasoning. How specially gifted he was to bring home to the Jews the value of the law and the prophets ! His constraining was after the pattern of his own words to the Corinthians later, "the love of Christ constraineth us" (2 Corinthians 5. 14). This highly gifted man speaking the mystery of God, a new thing indeed for the Corinthians as it has been also for many another, could not fail to be impressive. May we know the "Spirit's filling power" (Acts 2. 4), "the exceeding greatness of the power which is of God and not from ourselves" (2 Corinthians 4. 7). We need wisdom, but let it be heavenly of which there is ever a liberal supply" (James 1. 5). The wisdom which is from above ever operates in full co-operation with the Spirit of God—note the seven-fold description of the Spirit of the Lord in Isaiah 11. 1-2. Also of Stephen we read, " they were not able to withstand the wisdom and the Spirit by which he spoke " (Acts 6. 10, A. V.). Only as we are Spirit-taught shall we have the mind of Christ, and discern the mind of the Lord.

D. H. Butler, G. A. Jones.

From Birkenhead. — We see here a company, in Corinth, sanctified and acknowledging the Lordship of Christ, and which calls upon the name of the Lord Jesus Christ, linked with all others of like mind, gathered under similar conditions. Considering their errors (as described) from verse 10 onwards, we would hardly expect to find such a list of the vast gifts bestowed on these people (verses 4-9).

We noted the call of verse 2 is in relationship to Christ, where every believer in Him is a saint, and the call of verse 9, which is into the fellowship of His Son our Lord. The Lordship of Christ is vital in this chapter and is the basis of an assembly of God. In verse 26 our calling is again stressed.

Chapter 2. takes us back to Acts 18., where the apostle undoubtedly felt his weakness, but where he received a word of encouragement, in a vision, " Hold not thy peace, . . . no man shall set on thee to harm thee. "

God's wisdom is seen in the subjection of His Son and is made known through the Church (Ephesians 3. 9-10).

Man can only search out the deep things of God through the Holy Spirit, the spirit of man being the instrument used by the Spirit of God to illuminate the man.

J. R. Turner.

From Glasgow.—1 Corinthians was written, in part, because of the divisions of mind and heart which were evident in this assembly, and which, if allowed to continue, would fulfil the scripture which says, "A house, divided against itself cannot stand" (Matthew 12. 25). We believe, too, that there Paul, in fellowship with the elders elsewhere [?], guided by the Holy Spirit of God, planted the church of God (not churches of God) in Corinth, even as he himself said later in his epistle, "I planted, Apollos watered, but God gave the increase" (1 Corinthians 3. 6). Thus he excluded, in any sense, glory to himself or to any other.

As God brought a vine out of Egypt—Israel—and cared for it, so also we see God planting what is called His husbandry in Corinth. Yet in spite of all this, they allow their human thoughts and the deceits of Satan to introduce division into the assembly, thus saying, "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ."

In verse 9 we have a precious truth which should guide every saint in the churches of God to realise our divine fellowship through the faithfulness of our God, and especially when we think of our own unworthiness. Such thoughts were meant to draw out the hearts of the saints at Corinth, and deliver them from this division in which they were becoming entangled. Paul condemns their error in allowing carnality to take the place of their spiritual standing. "Is Christ divided?" Such a question is indeed a heart-searching thought for every child of God. The Corinthians were following the preachers rather* than the One preached, even Christ, the power and the wisdom of God. Such actions are only perverting the will of God into the will of man, thus destroying the purpose for which God intended them.

If the saints at Corinth were to prosper in the things of God, it was necessary that they lost sight of men in the flesh. In this way only can they, or any church of God, hope to dwell together in the unity of the Spirit, till we all attain to the unity of the faith. Let us then, in our day and time, ever remember the beautiful words of Psalm 133., which says, "Behold how good and how pleasant it is for brethren to dwell together in unity... For there the Lord commanded the blessing, even life for evermore."

Fred Harvey.

From Kilmarnock.—We note that in all Paul's letters his greetings are very similar, "Grace, mercy and peace from God our Father and the Lord Jesus Christ." He had experienced much of these blessings himself, and it was his desire that the saints might have them multiplied. God had called him to be an apostle of Christ Jesus, and now he addresses his epistle to "called saints, with all that call upon the name of our Lord Jesus Christ in every place." While all God's children are "saints" in a sense, many have not heard or responded to God's call into the fellowship of His Son (see verse 9). His greetings and thanksgiving were not confined to the Church in Corinth, but to all the churches, showing the care he had for all in the Fellowship. He could thank God for the grace bestowed upon them and for the gifts manifested among them, and reminded them of the faithfulness of God who had called them; a fact which is encouraging to all in the churches of God at the present time.

Because "God is faithful" He causes His servant to point out the failures in the church at Corinth. In verse 10 we note the gracious manner in which he appeals to them for unity, "Now I beseech you, brethren." He had heard through the friends of sister Chloe that there were contentions or strifes among them. In fact, they were giving the Lord's servants a place that the Lord Jesus alone should have. It is wrong to show preference for one servant of the Lord above another; each one has his own gift and his own place to fill. It is evident Paul did not baptize many, as he confesses. Christ sent him to "preach the gospel," and to do it in simple words "lest the cross of Christ should be made

void. " " The word of the cross " cannot be understood by the natural mind, but when one is convicted by the Spirit of God it **is** God's power unto salvation. It has pleased God, in **His** wisdom, thus to save the sinner, so that no flesh should glory before Him, and that all glory should be given to the Lord Jesus through whom all blessing comes.

From chapter 2, verse 7 we understand that the apostle **is** referring to the mystery of the " Church which **is** Christ's body, " as we have in Ephesians 3. To understand this mystery it requires not only the new birth, but enlightenment by the Holy Spirit, for this **is** one of the " deep things of God. " It **is** possible to be indwelt by the Spirit and yet not to be spiritually-minded. " The spiritual man searches out all things " (verse 15, Rotherham). Verse 16 **is** a quotation from Isaiah 40. 13, where Jehovah **is** shown as the One with all power and understanding and needeth no one to instruct Him. In the New Testament we have the mind of Christ **as** Lord revealed to those who are spiritually minded, by the Holy Spirit by means of the Scriptures. A. G. S.

From Matlock. —The Corinthian saints seem to have been typical of the Greeks, the race of philosophers, for they had plenty of gifts (1. 5), but the state of their lives was not in accordance with the measure of their gifts, for they were not wholly separate from the sinful affairs of that profligate city of Corinth, the " Paris " of those days.

Paul begins almost immediately in his letter to remind them of their sinful ways, sometimes ironically. In his salutation (1. 2) he reminds them of their sanctification. The gifts they possessed were gifts bestowed on their accepting Christ, they were enriched in **Him** in gifts of speech and knowledge.

Paul wrote that the cross of Christ may **be made** void by mere " wisdom of words. " He said, in effect, that no matter how they might adorn the gospel with their wisdom, those who were perishing would remain unblest. Some wisdom-loving Greeks might be drawn to the gospel partly because of the oratory of those proclaiming it, and their faith would consequently " stand in the wisdom of men " and not " in the power of God " (2. 5). If the world, by its wisdom, has never understood God, why appeal to that wisdom to accept Christ ? (1. 21).

The spiritual immaturity of the Corinthian saints was revealed by the divisions among them. Some exalted Paul; these were perhaps the Romans and the evangelists, since Paul was a Roman citizen and an evangelist. Apollos appealed to the lovers of philosophical reasoning and eloquence, perhaps mostly the Greeks. Cephas, the pastor, was the favourite probably of the Jews in the church, since he had actually been with the Lord and possibly spoke mostly concerning church doctrine.

The expression " I of Christ " **is** difficult. It may refer to the followers of James, who, they would argue, would know the mind of the Lord best, since he was **His** brother. These would be the Judaizers of the fellowship, the " rigorists " of the church. K. G. Seedhouse.

From Barrhead and Paisley. —The letter to the Corinthians was written with the intention of correcting some wrongs which had been brought to the notice of Paul by some who were of the house of Chloe.

Paul compliments them first of all on their coming behind in no gift, and on the grace which they had received in Christ Jesus to be in such a condition, and to find themselves in the Fellowship.

Taking the letter **as** a whole, we see that there were Jews **as** well **as** Gentiles in the Church at Corinth. This fact shows us that it **is** quite likely that these two different classes of people were having difficulty in carrying out one truth. The grounding which the Jews had in their law and ceremonial ritual would almost certainly have an influence on their approach to the doctrines of the House of God, while the converted Gentile, having turned his back on idolatry, would be confounded when confronted with baptism, and the doctrine of the Churches of God.

These Corinthians, both Jews and Greeks, had a certain amount of natural gift, such as learning and eloquence, and the question arises, does such natural gift help us in our spiritual approach to the things of God? It almost certainly does, but, as in Corinth, the wrong use of such talent can, lead to trouble in the assembly. The case in Corinth was such, that the saints said that they were of Paul, of Apollos, or of Cephas, according to their opinion. Even Christ was in this matter classed with men, which is a grave error.

But in chapter 2. Paul wrote that he did not come with persuasive words of man's wisdom, in order to appeal to the natural or educated part of their being, so that " their faith should not stand in the wisdom of men, but in the power of God. " Unto those in Corinth, who had received the Spirit of God, God had revealed the truths which He had kept secret from the prophets of old, the things which Isaiah said that eye had not seen, nor ear heard, nor had it entered into the heart of man, but which Paul said had been revealed unto us through the Spirit, because none knoweth the things of God save the Spirit of God.

The jealousy and strife which was among them, however, could quite definitely be attributed to the natural man in each of them because the natural man knew not the things of God. To judge spiritual things they would need to have the revelation of the Holy Spirit, " for who hath known the mind of the Lord that he should instruct Him ? "

But unto each of us has been revealed the mind of Christ, Christ Himself being the great example of humility and obedience (Philippians 2. 8).

J. McK. Gault.

Comments.

[1]—(Cowdenbeath). —Though some see in " these things " in chapter 4. 6 reference to what Paul said about the party spirit which was arising in the Corinthians, others see in " these things " an allusion to what Paul says about Apollos and himself in chapter 3. 5-9. These two valiant servants of Christ were but ministers of Christ, through whom they had believed. This view, if it were received by them of such mighty men, would correct any preferences through pride (which is the root of all sectarianism) of preferring one of themselves above another. We cannot, I think, eliminate the persons of Paul and Apollos from what the Corinthians were saying, as stated in chapter 1. 12. What they were doing amongst themselves, " being puffed up for the one against the other " (chapter 4. 6), they were doing in reference to Paul, Apollos, Cephas, and even with Christ, and those who in this party spirit said that they were of Christ were as wrong as others who were saying " I am of Paul. " The pride of such party ism, for sectarianism is a work of the flesh (Galatians 5. 19, 20), could only be slain and destroyed by " the Word of the Cross, " for by the Cross God destroys the wisdom of the wise and rejects the prudence of the prudent (Corinthians 1. 18, 19).

J. M.

This is an interesting question and many commentators take the view set forth above. I cannot but feel, however, that the word used, *metaschematizo*, favours the view set forth by our friends at Cowdenbeath. For the meaning of this word see " B. S. " Vol. 1, p. 62. The word means " to change the outward appearance. " In Greek translations of the O. T. it is used in 1 Samuel 28., 8, " Saul disguised himself, " and 1 Kings 14. 2, " disguise thyself. " In 2 Corinthians 11. 13, 14, 15 the idea of disguise is prominent; Satan as an angel of light disguises himself as such. Here in 1 Corinthians 4. 6 it is truth in disguise and we may translate, as Field suggests, " I have by a fiction transferred. " Paul has substituted his own name and that of Apollos that the party divisions in Corinth might be shown in their true light; for what would have been true for Paul and Apollos was even more true for lesser men. At the same time by so presenting the matter Paul avoided offence with the risk of aggravating the party spirit. This is the view taken by Chrysostom, the soundest of the Greek expositors of the ancients, and Wordsworth of the moderns. Mr. S. J. Hill, in " N.T. " Vol. 35, p. 47, also took this view.

S. B.

[2]—(Victoria, B. C.). —Besides **the** matter of marriage, concerning which the Corinthians wrote to Paul, being the cause for **his** writing the epistle, we cannot overlook what was told him by the household of Chloe (chapter 1. 11) **as** being a contributory cause for the writing of this letter. Further, can we doubt that other matters, such as fornication, idolatry, disorder at the Breaking of the Bread, gifts, and, not the least, the denial of the resurrection of the dead (chapter 15.), were all reasons why the apostle sent such an epistle to Corinth?

J. M.

[3]—(Melbourne, Australia). —This is an important matter and touches upon what the terms " saint, " " Church of God, " and " Fellowship of His (God's) Son, " mean. In my understanding, all believers are saints, Christ is their Sanctification (chapter 1. 30) as He **is** their Redemption. In a word, at the time of regeneration there were sanctified in Christ Jesus, they were called or invited (not named) saints. This call they heard was that of the gospel. Whilst it was true that the Church of God in Corinth was composed of such persons (saints) and only of such, it **is** not true that all saints in any place compose the Church of God whether they are gathered together according to God's revealed will or not. For whilst the call in the gospel heard and responded to constitutes a sinner a saint, that does not mean, not by any means, that that saint becomes by the gospel call one of that company which **is** described as the Church of God in Corinth. Such a saint, if he would be **in** a Church of God, must respond to the call of God in 2 Corinthians 6. 14—7. 1, and **come** out and be separate, and touch no unclean thing. Such separated saints only does God receive. Such only are " added " (Acts 2. 41), added by the Lord (Acts 2. 47), and " added to the Lord " (Acts 5. 14; 11. 24). Note that the man guilty of fornication (in 1 Corinthians 5.) was still a saint (but he was far from saintly in his behaviour), when he was ex-communicated by the Church of God from the Church of God in Corinth. Such " a call out " and " a call together " of those saints in the Church of God in Corinth was that call by which they found a place and portion in the Fellowship of God's Son, in which all who were together shared a common portion. The original word for fellowship comes from the word common, and signifies a sharing in common.

J. M.

[4]—(Atherton). —John 17. 19 is self explanatory—"And for their sake I sanctify Myself, that they themselves also may be sanctified in truth. " This **is** sanctification of a conditional kind, not the once-for-all sanctification in Christ Jesus. The holy life of the Son of Man **is** to **be** the pattern for all saints as to their life, their walk, their testimony, their worship. "Be ye imitators of **me**, even as I also am of Christ " (1 Corinthians 17. 1). " To be Christ-like outside, by conformity to the truth, should follow being Christ-like inside. We develop from within to without.

J. M.

[6]—(London). —*Ta me onta*, " the things not being, " or " the things that are not, " are words which define the character of the low-born and despised. Such persons who were chosen of God were **as** though they did not exist in the order of things in the world that then was. " The things that are " are the important, substantial people in those past days.

J. M.

Questions and Answers.

Question from London and Melbourne. —What **is** the difference between the mind of the Lord and the mind of Christ ?

Answer. —In 1 Corinthians 2. 16 we have a quotation from Isaiah 40. 13 which says, " Who hath directed the Spirit of the LORD, or being **His** counsellor hath taught **Him** ? " Who knows the mind of the Lord, **as** to what **is His** intent or purpose, that he should instruct or teach **Him** ? The answer **is**—None ! " But we have the mind of Christ, " Paul says, that **is** that spiritual mind, that mind which, enlightened by the Spirit of God, can receive and judge or examine spiritual things; can compare spiritual things with other spiritual things, or **as** some others think it means, "interpreting spiritual things to spiritual men" (see R. V. marg.), men, of course, is not in the original. J. M.

BIBLE STUDIES.

"Now these were more noble than those in Thessalonica in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so " (Acts 17. 11).

VOLUME 16.

FEBRUARY, 1948.

CONTENTS.

	<i>Page</i>
Editorial	13
The first letter to Corinth	14
The founding of the Church in Corinth	15
Paul's first letter to the Corinthians	16
C o m m e n t s	2 2
Q u e s t i o n s a n d A n s w e r s	2 4

EDITORIAL.

⁴⁴ **We** feel constrained to revert to that fundamental verse in the first chapter—**God is faithful**, through whom ye were called into the fellowship of **His Son, Jesus Christ our Lord.** "

The papers that are coming in from Churches of God in Northern America, and Australia and the Homeland, call to mind **a message** from **a worthy man** of God, who, writing on this verse, says, "It will, we think, be clear to all that it **is** the saints who are called into the Community. This Community or Partnership is world-wide in its extent. It has no local limits, it has no geographical boundary. " **We** rejoice in this link that we are all in the Fellowship, or Community, or Partnership, which **is** significantly described **as** " of **His Son, Jesus Christ our Lord.** "

I recall in my school-boy days being much exercised in the derivation of words. It **is** well to know **a little** of the value of the "counters" we **use** to convey to others the thoughts of the mind. Many of these "derivations" have faded from memory in the course of years, but this one, "fellowship," remains fresh even to-day. I **am** speaking of the English word "fellowship" for the present. It is derived from the Icelandic, "felagi=a partner in goods," from "fe—cattle or property" and "lag=a laying to-gether or law." Thus even in our English word there **is** maintained the fundamental idea of partnership, that underlies the Greek word, *Koinonia*, which, in the A. V. and R. V., **is** variously translated communion, fellowship, communication, and contribution, the word "fellowship" being the most frequent. "But in 1 Corinthians 1. 9 the word *Koinonia* evidently means not the act of having, acting, and suffering in common, nor yet that which **is** in common possessed: but rather the community of those who **are** partners together." (See N. T. Vol. 5, page 252, for **a** fuller treatment of this and kindred words.) To get to the root meaning we must go back to Acts 2. 44 and 4. 32, where it is written that the saints in this Fellowship "had all things **in common**" (Gk. *Koinos*). It **is** acknowledged that in Greek, as in English, this word "common" (*Koinos*) has a dual meaning. It means "common, belonging to several, jointly possessed, or shared," **as** in Acts 2. 44. It **is** in contrast to "*idios*= one's own." The Latin word "*communis*" gives the sense.

It also means "ordinary," and by a process of thought eventually means "unhallowed, profane (Latin—*profanus*) or vulgar (Latin—*vulgaris*), defiled or unclean," **as** in Mark 7. 2, etc. It is the former meaning that **is** at the root of the idea of "Fellowship." This **is** a Partnership (in 1 Corinthians 1. 9) of which the components are "**Ye**" (the saints of verse 2) and "**His Son, Jesus Christ our**

Lord. " " His Son " connects up with the opening word of the verse, ** God " : it implies the Deity of the Son, and His eternal relationship to the Father. " Jesus " tells us of Him who came, bearing that name given at His lowly birth, as the perfect Man, the Saviour. " Christ " speaks of the sent One from the Father, the Messiah, the One anointed to carry out His Father's will. And " Our Lord " clearly indicates His relationship to us, His all-authority over our complete being. With such a One we have been called into fellowship, into a Community, where His will, His interests, His desires, and His business are paramount. But, wondrous thought, He requires our devotion, our loyalty, and our service. The call to such an honoured, yet responsible relationship came from God—the faithful God. He is trustworthy and dependable. There will be no failure in Him. The saints in the Church of God in Corinth, and in many Churches of God since, may show a record of failure. He wavereth not.

Although John in his three epistles writes of fellowship (*Koinonia*) in the more abstract sense of the noun, yet the ground on which we can maintain fellowship one with another, inside the Fellowship of His Son, is on the truth that " *our* fellowship is with the Father and with His Son Jesus Christ. " Fellowship with the Father lifts us outside the world and its things, and fellowship with the Son lifts us outside ourselves, to love the brethren even to laying down our lives for them.

Being in this Fellowship must regulate our lives in every other sphere. If fellowship with any one or any thing outside the Community forfeits our fellowship with Him, it will ultimately mean a " putting-out " from the Fellowship of His Son, and will be dishonouring and grievous to our God. Nothing can make us so truly pilgrim in character, and separate in walk, as a realisation of the privileges and responsibilities of having been called by a faithful God into the Fellowship of His Son, Jesus Christ our Lord.

Jas. M.

THE FIRST LETTER TO CORINTH.

The Problem of the Text.

{Continued from page 3.}

Some Important Readings in 1 Corinthians.

It remains to indicate the more important changes in the **RV** due to the Revisers' text. These with the detailed examination of chapter **1**, give a good picture of the textual position and should fortify the Bible student against exaggerated statements such as one hears from time to time. It may be said that while the variations do not, for the most part, affect the ordinary reader, they might adversely affect accurate and detailed studies. I am therefore giving as an appendix to this article a study of the titles of the Lord in 1 Corinthians based on the RV with the variations of the AV and RSV. It will be seen how little the variations affect the study and how their careful record shews up the limits of possible error.

These are the more important changes in the R. V. : —

2. 1—RV, "Mystery"; AV, "Testimony, " The RSV restores "testimony" to the text and relegates "mystery" to the margin. The context strongly favours "testimony"; see remarks by Mr. S. J. Hill in " N. T. " 1935, page 42.
3. 3 omits " and divisions. "
3. 4—" carnal " AV; " men " RV.
4. 6 omits " to think, "
5. 1 omits " named. "
5. 7 omits " for us, "
6. 20 omits " and in your spirit which are God's. "
7. 3—" her due " for " due benevolence. "
7. 5 omits "fasting and. "
7. 38 adds " his own virgin. "
7. 39 omits " the law. "
8. 7—"being used " for " with conscience. "
9. 20 adds " not being myself under the law. "
10. 23 omits " for me " twice.

10. 28 omits " for the earth is the Lord's and the fulness thereof. "
11. 24 omits "take eat"; omits "broken, " RM "broken. " **RSV** restores " broken " to the text and in the margin states, " Many ancient authorities omit *broken*; a few read *given*. " This is not an easy case to decide; "broken" may have been omitted in ancient MSS because of a seeming conflict with John 19. 36. " Which [*is*] for you " is harsh and seems to demand a verb. Luke 22. 19 has " given " and the account here seems to be taken from 1 Corinthians 11. 24. With some hesitation I am inclined to accept the decision of the American Revisers of 1946.
11. 29 omits " unworthily, " omits " Lord's. "
12. 31—" greater gifts " for " best gifts. "
14. 34—" the women " for " your women. "
15. 20 omits " and become. "

Apart from 2. 1 and 11. 24 there can be little doubt of the correctness of the Revised Version and in no case is there a marginal alternative. In addition to the above there are a few cases where AV and RV agree, but RV has an alternative reading in the margin; e. g., 13. 3, " that I may glory " (mg.), " to be burned " (text). Except for the two cases mentioned I have made no comments; the facts speak for themselves. So far as 1 Corinthians is concerned there is not the slightest evidence of heretical tendencies, nor of deliberate deprecation of the text by the Revisers of 1881.

The Titles of the Lord in 1 Corinthians.

Follows the RV with variations of AV and RSV: —

- Christ: 1. 6, 12, 13, 17, 17, 23, 24; 2. 16; 3. 23, 23; 4. 1, 10; 5. 7; 6. 15, 15; 7. 22; 8. 11, 12; 9. 12, 18', 21; 10. 4, 16, 16; 11. 1, 3, 3,; 12. 12, 27; 15. 3, 12, 13, 14, 15, 16, 17, 20, 23, 23.
- In Christ (*en Christo*): 3. 1; 4. 10, 15, 17; 15. 18, 19. In [the] Christ (*ento Christo*): 15. 22.
- In Christ Jesus: 1. 2, **42, 30**; 4. 15; 16. 24. In Christ Jesus our Lord: 15. 31.
- Jesus Christ: 1. 1³; 2. 2; **3. 11**. Jesus Christ, our Lord: 1. 9.
- Our Lord Jesus Christ: 1. **2**, 7, 8, 10; 15. 57. One Lord, Jesus Christ: **8. 6**.
- The Lord Jesus Christ: 1. 3; **6. 115; 16. 236**.
- The Lord Jesus: **5. 54**; 11. **23**. Our Lord Jesus: **5. 4?**, 48. Jesus our Lord: **9. 19**. Jesus is Lord: 12. 3. Jesus: 12. 3.
- The Lord: 2. 16; **3. 5, 20**; 4. 4, **5**, 19; 6. 13, 13, 14, 17; 7. 10, 12, 17, 22, **22**, 25, 25, 32, 32, 34, 35; 9. 5, 14; 10. 9, 21, 21, 22, 26; 11. 20, 23, 26, 27, 27, 32; 12. 3, **5**; 14. 21, **37**; 15. 58; 16. 7, 10, 22, 11.
- Our Lord: 16. **22**, RM. The Lord of glory: 2. 8.
- In the Lord (*en Kurio*): 1. 3, 11, 2; 4. 17; 7. 22, 39; 9. 1, 2,; 11. 11; 15. 58, 58; 16. 19.
- His Son: 1. 9. The Son: 15. 28. The Last Adam: 15. 45. The Second Man: 15. 47. The Lord from Heaven: 15. 47, 13.
- Notes. — (1) 9. 18, " Christ " in AV only; (2) AV, by Christ Jesus; (») Christ Jesus, RSV; (4) The Lord, RM; (5) The Lord Jesus, AV; (6) The Lord Jesus, RSV; (?) The Lord Jesus, RSV; (8) Our Lord Jesus Christ, AV; (») Jesus Christ our Lord, AV; (10) Christ, AV; (11) The Lord Jesus Christ, AV; (12) Of the Lord, RSV. (™) A. V. only. (Notes (2) and (12) indicate translation differences only). S. B.

THE FOUNDING OF THE CHURCH IN CORINTH.

From **Clydebank**. —The Founder. In a sense Paul, the apostle, stands in relation to the present dispensation of grace, as did Moses to the dispensation of law. The New Testament revelation was not given exclusively through Paul, it is true, yet very much of it has come to us from his pen, as for example, much that we know about the Gospel (Galatians 1. 11, 12), " the Church which is His (Christ's) body " (Ephesians 3. 3), the Lord's second coming (1 Thessalonians 4. 15), and the Feast of remembrance (1 Corinthians 11. 23), etc.

The great law-giver and leader of the past, although " instructed in **all** the wisdom of the Egyptians, " was not permitted to incorporate a single idea of his

own **in** the making of the Tabernacle. " **See**, saith He, that thou make all things according to the pattern that was shewed thee **in** the mount '* (Hebrews 8. 5). At a spot perhaps not far removed from the historic mount (see Galatians 1. 15, 17) the great apostle to the Gentiles was shewn the pattern of " things present, " according to the grace of God which was given him, and as " a wise master-builder, " he could write, " I laid a foundation " (1 Corinthians 3. 10).

The founding of the Church **in** Corinth. It **is** generally accepted among chronologists that Paul first set foot in Corinth about 52 A. D. A disappointing experience at Athens, which he had just left, had made a deep impression upon him. Thus we find him at Corinth, " in weakness, and **in** fear, and **in** much trembling. " Persecution he could endure, but the supercilious attitude of the Athenian philosophers had been a sore trial to Paul.

Having found lodging and employment with Aquila and Priscilla, " he reasoned in the synagogue every sabbath. " This quiet beginning **v** as soon accelerated by the coming of Silas and Timothy, and he was constrained by the word, testifying to the Jews that Jesus was the Christ. This was to **be** the burden of his message at Corinth. Writing to the Corinthians from Ephesus, **pome** five years later, he could say, with reference to those early days, " I determined not to know anything among you, save Jesus Christ, and **Him** crucified " (1 Corinthians 2. 2). Jesus Christ was the sure foundation of "God's building" at Corinth (1 Corinthians 3. 10, 11).

Reverting again briefly to Moses and the Tabernacle, we find the types of this foundation work at Corinth.

1. The Israelites were redeemed from Egypt's bondage by the blood of the paschal lamb, not to please themselves, but that they might become servants of Jehovah God. Redemption **has** its obligations.

2. In Exodus 38. we find that the hundred sockets of silver, upon which the boards of the Tabernacle stood, were obtained from the half shekel atonement money, which every male from twenty years old and upwards had to pay. Thus, each one **as** he paid his half shekel, took his place among a numbered and governed host.

The foundation of the Church in Corinth has therefore these two aspects; firstly, redemption from the world and its god (" For our passover also hath been sacrificed, even Christ"—1 Corinthians 5. 7): and secondly, that which answers to silver sockets of the Tabernacle—a people standing together in divine testimony, "redeemed from all lawlessness, a people for his own possession, zealous of good works " " Knew ye not that ye are a temple of God, and that the Spirit of God dwelleth in you ? " (1 Corinthians 3. 16). *Geo. Dyer.*

PAUL'S FIRST LETTER TO THE CORINTHIANS.

Chapters 1. and 2.

EXTRACTS.

From Hamilton, Ont. —In opening his first epistle to the Corinthians, Paul makes the statement that he was called to be an apostle. Does this mean that he had been called to be an apostle since he had believed on the Lord Jesus ? This **seems** very doubtful in the light of Romans 8. 29, 30, where it would appear that this had all been laid out before time began. God, in **His** foreknowledge, knew that Paul would believe, and so fore-ordained him to be conformed to the image of **His** Son, and having fore-ordained him, God gave him his calling. Our calling **is** actually God's will for us (2 Timothy 1. 10) [1] [2].

What wonderful things the apostle was able to say about the church in Corinth;... " ye were enriched in **Him** in all utterance and knowledge " . . . " the testimony of Christ was confirmed in you " . . . " ye come behind in no gift. " Truly an assembly of which these things could be said would be " unproveable in the day of our Lord Jesus Christ. " [3] However, there were certain saints in Corinth who were very much in need of reproof. There were contentions among them which had disturbed the unity of the saints, for, **as** Amos says, " How can two walk together except they be agreed ? " The moment disunity comes in amongst a group of God's people they cease to be workers together with Christ (2 Corinthians 6. 1) [4].

Verses 30 and 31 remind us afresh of the great blessings that have flowed to us through our beloved Lord and Master. What a complete picture we get as we consider the words, wisdom, righteousness, sanctification, and redemption! The wise man could say that wisdom was the principal thing, therefore get wisdom. Christ **is** our Wisdom from the moment we accept the Lord Jesus (2 Timothy 3. 15). The longer we are in His presence the more like Him we become. "Righteousness" is absolutely necessary before we can enter Heaven at all. This was imputed to **us** when we believed. "Sanctification" **is** essential for divine service. This has also been obtained for us at the cross in its absolute sense, and can be ours daily through the blood that was shed for us there [5]. "Redemption" is so complete that Sir Robert Anderson put verse 30 this way, ". . . Who was made unto **us** wisdom from God and righteousness, and sanctification, and redemption."

Robert Dryburgh, Alex. Dryburgh.

From Cardiff. —It was a matter of thanksgiving to the Apostle to see this church in Corinth progressing in spiritual activities. He encouraged them in faithfulness, reminding them of the faithfulness of God, whose promises fail not, and who by **His** wondrous grace had brought them into the Fellowship, where they could realise the joy of fellowship with others in that privileged place where the Lord Jesus **is** acknowledged as Lord.

A united front against the evil one was necessary, so the Apostle pleads with the saints to be true to their Lord and also to contend earnestly for the faith. The adversary, by subtle appeal to the pride of their hearts, would seek to divide them, and cause them to follow men, thus putting the Lord out of their thoughts altogether. How cunningly the devil works! **His** activities inside an assembly of God are much more destructive than those outside. How sad it **is** that the apostle has to thank God that he had not baptised many, for we feel sure that he would have rejoiced to have baptised many, for it **is** a joyful responsibility to baptise those who respond to the will of the Lord. Yet the apostle's first charge from the Lord was to preach the gospel, and the power of that gospel was manifested, and the word of the cross, contained therein, was irresistible. The message of the crucified Christ as the Saviour brought men's wisdom to nought.

When God chooses a person to do **Him** service, He strips him of all that would be likely to cause such a one to have any ground for self-aggrandisement, and makes him realise that he **is** dependent on God alone. It **is** only as we know the sufficiency that **is** in Christ and our utter dependence upon Him, that we shall be able to break down the strongholds of Satan.

PAUL'S FIRST LETTER TO THE CORINTHIANS.

Chapters 3. and 4.

From Vancouver. —Envy, strife and jealousy are fruits of the carnal mind. Paul realised this, and so he said, "Yet are ye carnal. . . ." (chapter 3. 3).

His labour in Corinth had been against heavy odds. The saints in the assembly were priceless spoils from the strong man's domain. Would they go back? might well have been a question in Paul's mind. Corinth was a cesspool of iniquity, and nothing short of divine power could keep those who had been washed and sanctified. **As** a result of laxity in morals and the exaltation of human wisdom and eloquence, the saints had remained in a state of spiritual infancy—"babes in Christ." **A** spiritually-minded Christian learns the mind and will of God through the Spirit's teaching and grows into full manhood (Hebrews 5. 14). He develops the characteristics of an obedient son, he becomes Christ-like, and consequently delights the heart of God. A carnal Christian never grows up. The present day application of this solemn truth **is** important, for the honour of God's testimony **is** as much at stake as it was in early days. The carnal mind can only produce a life of barrenness (see John 15. 2), and a life of adulterous infidelity (see James 4. 4).

Although Paul and Apollos were fellow-labourers together with the Lord (see Mark 16. 20) [6], they claimed nothing for themselves, albeit they planted and watered faithfully, and in hope, but it was God who gave the increase. When

John the Baptist spoke of the Lord Jesus, he said, " **He** must increase, I must decrease. " May we see **Him** who eclipses all others, shining out from those who preach and teach and lead, in the House of God to-day.

In verses 10 and 11 the Spirit makes plain that God's spiritual dwelling place on earth **is** not founded on human ideals. The foundation **is** Christ. Paul built with a divine plan (which anything for God must always have), with divine wisdom, and divinely fashioned material. It clearly becomes a matter of human responsibility for " each man " to take heed how he builds, when once upon this foundation. From the verses that follow (12—15) we learn that at the judgment seat of Christ every person's work will be tried by fire. Gold, silver* and costly stones are side by side with wood, hay and stubble. These symbolise the believer's building material, and " every man's work shall be made manifest, for the day shall declare it, because it **is** revealed by fire, and the fire shall try every man's work of what sort it **is**. " The following words have solemn implications and a voice for us all, " manifest, " " declare, " " revealed, " and " try, " because they bring us into the light of the presence of the Lord Jesus, from whose eyes, which are **as** a " flame of fire, " nothing shall escape. May such thoughts help **vs** to be ambitious to be well pleasing unto **Him**, as **we** pass the " time of our sojourning " here.

R. Armstrong.

Men are not required to judge God's ministers. The saints in Corinth knew the life Paul had lived in their midst. He had endured much suffering, he was a pattern that they might very well follow. Had they followed him then he would not have had to accuse them of carnality. He had sown unto them spiritual things, and he expected better things from them. He had nothing against himself, why should they judge a minister, such as Paul? At the judgment seat of Christ everything will come to light. Then shall every man have praise of God. They had given their ears to what others had to say, and they were puffed up. They had different opinions, they were not of one mind. Paul's desire was that they would be overcomers, then both Paul and Apollos would be reigning with them, in glory, where Christ now sitteth at God's right hand. *R. H.*

From Liverpool. —Paul uses three words to describe the condition of a man: the words translated " natural " (1 Corinthians 2. 14), " spiritual " and " carnal " (both chapter 3. 1). **Of** these, " spiritual " **is** self-explanatory, while " natural " and " carnal " seem to have the same, or very similar, meanings. It was suggested that Paul uses the word " natural " of the unregenerate man, and the word " carnal " of the one who **is** " born again, " yet walks after the flesh. In particular, Paul condemns the jealousy and strife, and the divisions which were among the Corinthians, and he argues that because these things exist among them, they must, of necessity, be still as babes, having not yet learned to walk, in the way of Christ.

They had been using the names of true servants of God, as pegs on which to hang the rags of their worldly pride and partisanship, and Paul reminds them that however much those servants of God had laboured (which labour would not go unrewarded), yet it was God alone who had given the increase.

In the following verses the apostle changes the picture and likens the church in Corinth to a building—God's building. Applying this to our own day, we see that the architect's plans are contained in the scriptures. It **is** each man's responsibility to take heed how he builds on the foundation which has been laid. Before we can be fellow-workers with God [7] in the building of **His** House, we must have some appreciation of **His** attributes and **His** glory. It was suggested that it will be in this appreciation of God, that we shall have our reward, or suffer loss, as the case may be.

There **is** a very solemn word in verse 17—" If any man destroy (or mar) the temple of God, him shall God destroy. " We may take it that the description, " a temple of God, " applies to any assembly of God to-day. So when we come together, we would do well to remember that we form a sanctuary of God, and that our whole manner of life should be regulated accordingly.

The Greek cities had ceased to be the centre of military power in the world, but to a great extent they were still the centre of culture and apparently there were not a few in the assembly who made a parade of their superior wisdom and eloquence. It was suggested that this passage should not be taken as condemning education, but rather as condemning those who glory in their education (chapter 4. 7). We should **seek** to further our knowledge, that it may be used in the Lord's service, and **we** should accept and use with thankfulness the mental powers we have received (see James 1. 17).
T. Miller, R. S.

From Atherton. —Carnal believers are born-again ones who have made little progress in the divine life, and are the very origin of carnal divisions. Two lines of thought were expressed regarding the Church in Corinth, namely, (1) that the church had once matured, but had gone back to this unhappy state; undoubtedly the apostle, having spent a length of time with them would have left them in a good and well-developed condition; and (2) that up to this time there was very little evident of any growth at all (1 Corinthians 3. 1-3). The fruit of the Spirit results in an assembly being prosperous, and yielding to God the praise due to His name. The work of the devil results in carnal division, jealous and rebellious hearts, and little or no praise rising to God.

Paul realised his true position before God, and sought to instil into their hearts a humbler estimation of themselves. May each of us realise that we are but vessels in the service of our God.

The exhortation " Let each man take heed how he buildeth thereon, " lays a tremendous responsibility upon each of us. We are bound, **as** being in the one Fellowship, to be subject to the same authority, and to observe what is required of us by the Lord. In the matter of building we learn that quality, and not quantity, counts with God, and the day will make plain what material we have builded.

God's word brings before **us** two aspects of the indwelling of the Holy Spirit. The individual aspect is seen in 1 Corinthians 6. 19-20, and the collective aspect in the scripture that is under consideration (1 Corinthians 3. 16). It has always been God's desire that **His** people should be together in obedience to His word, and should, collectively, form a habitation for God in the Spirit (Ephesians 2. 22).

The word " minister, " used in chapter 4. 1, here means an under-rower, or a common sailor, and was used to describe a man who waited on the magistrate to execute decrees, a subordinate worker, or servant to another. The thought of the steward is very similar, a house-manager over servants or slaves, sometimes himself being a slave, like Eliezer was to Abraham. The judgment seat of Christ will rightly assess what is due to saints—the reward and the praise, the discredit and the dishonour. Chapter 4. 8-21 may be understood to mean that the Assembly, so full of gift and ability, had every opportunity to grow on right spiritual lines, to the praise of God. Or it may mean that they were puffed-up and self-centred, independent of even the apostle's help and ministry. They had begun to reign **as** kings and were wise and strong in their own eyes and conceits, and totally out of harmony with the true humility shown by the apostles. The reproach of Christ was a living reality to the apostles. Uniformity of practice seen in all the assemblies of his day was the apostle's great objective (verse 17).

E. Birchall, G. Sankey.

EXTRACTS.

From Matlock. —Paul begins by reproofing the Corinthians for their carnality in dividing into parties. Neither the water which carries the mineral salts of the soil, in solution, to the plant, nor the soil containing the salts, can, without the energy of the sun, provide an all-sufficient plant food. So neither Paul nor Apollos are sufficient for any assembly without the warm blessing of their Sun, the Lord.

Paul then changes the metaphor to that of a builder. The foundation of an assembly is the same throughout the Fellowship: " Jesus Christ. " Wrong building on the foundation produces unnatural growth of the assembly, but little value can be attached to it.

It is a mistake to think of one builder more highly than of another, for they all are ordained by God to work together for the good of the Church. The value of the work of each builder cannot be measured during the building period but in the future at the judgment-seat of Christ. Thus Paul did not seek praise of men (4. 2-8). Many of the Corinthians boasted of their achievements, their wisdom, and the prosperity the Lord had given them. This arrogance Paul would test when he visited them—"For mighty deeds, not empty words, are the tokens of God's kingdom" (4. 20—Conybear's translation). *K. G. Seedhouse.*

From Birkenhead. —Chapter 3. 3 shows how carnality was manifesting itself in jealousy and strife. Their carnality had grown to such an extent that, spiritually they were very weak, insomuch that whereas they should have been learning greater truths from the apostle they were not able to receive them, but were still feeding on milk. Divisions had been created among the saints, as they sought to follow man. Nothing could be more fatal to an assembly.

The fourth chapter opens with an expression of great importance to the Fellowship:—"Stewards of the mysteries of God." These mysteries were once hidden, and are even now hidden from those whose eyes are not opened. A steward is one who acts on behalf of another, and speaks the words of another. Above all, a steward must be found faithful, or his master will suffer loss. The apostle, for his part, was confident that he spake the word of the Lord. We who are now entrusted with the task of showing these mysteries to others must also be faithful. -

The apostle, in examining himself, sees that what he has done is small in comparison to what the Lord did. What the saints thought of him was nothing to what the Lord thought of him. The things which the apostle taught in Corinth he also taught everywhere in every church, so that they were linked together in the one Faith as a result of his teaching.

As a result of his teaching the apostle suffered many things, being buffeted, defamed, etc., and it would appear that the angels, as they witnessed these things, were learning of God's dealings with men.

From Ilford. —Chapter 3, commences with a reference to the sad condition of carnality amongst the Corinthians, and its equally sad results. Firstly, and chiefly, it prevented spiritual growth, and those concerned remained as babes. This condition resulted in jealousy and strife, where there should have been unity and concord, and to the following of prominent individuals instead of the one and only Master and Leader, our Lord Jesus Christ. This sad occurrence was not only common to the Corinthians, but has been repeated again and again throughout history, so that to-day we find hundreds of "parties or sects."

The apostle was careful to point out that he, and other apostles, were only instruments in the hand of God, and that any results achieved were entirely the work of God, and He should receive the honour. This, however, does not exclude the truth that those who have been privileged to be God's fellow-workers shall receive reward from God for their labours. Our salvation does not depend on our works, for these indeed may be lost and of no value, yet we who once have placed faith in the Lord Jesus are eternally secure (3. 5).

The fact that in a collective aspect we are the temple of God, and are indwelt by the Holy Spirit, should certainly call for serious consideration of our behaviour, lest it should be dishonouring to the One who has bought us.

The possibility of a man deceiving himself should surely cause us to examine whether our motives and actions are truly to God's glory, or whether, like the reasonings of the wise, they are vain (verse 18).

In chapter 3, it was noted that, although part of the letter was addressed to the church, the apostle had in mind the individuals composing the whole. Repeated references such as "each man," "each man's work," "he himself," demonstrate this.

From Kilmarnock. —In his epistle, Peter exhorts " as new born babes long for the spiritual milk which is without guile, that ye may grow thereby unto salvation. " Paul had fed the Corinthians with milk, but they had not developed. It is God's will that the " babes " should grow into " young men, " and be strong, and the " young men " into " fathers " with experience. The party spirit, a work of the flesh (Galatians 5. 19), hindered spiritual growth. In verses 9-15 Paul speaks of the church at Corinth as " God's building " and " God's tilled field " (R. V. M.), and of himself as a wise master-builder who had laid the foundation by preaching " Christ " and " teaching the word of God among them " (Acts 18. 11). He had planted, and Apollos had watered, but their work would **have** been in vain unless God had given the increase and caused it to grow. The labourers are as nothing without God's blessing.

From verses 10 to 15 are we to understand that it is the responsibility of each one in the church to see that proper material is used in adding thereto, or of overseers only ? [8]. Verse 16 speaks of the church as a " temple of God, " giving the thought of " the place where God is worshipped. " To mar such a place is serious and will result in less to the one who does so. **As** in the past so **is** it now, " holiness becometh thine house, **O LORD,** for evermore " (Psalm 93. 5.)

Paul reckoned himself and Apollos as " ministers of Christ and stewards of God's mysteries. " They were in a responsible position, and it was necessary that they be found faithful. Although Paul knew of nothing against himself in discharge of his ministry, he was content to wait until the Lord would judge and make manifest the motives of the heart. Herein lies an example to the saints not to judge one another, nor to boast of their position, but rather to realise that it was the grace of God that made them to differ.

As he recounts the trials and sufferings through which the apostles were passing, Paul does not seek to shame them, rather he desired in love to admonish them. While the Lord's servants are not called upon to suffer bodily now as then, they need our prayers as they are the special objects of Satan's hate. We note from verse 20 there is " power " in the Kingdom of God (the sphere of God's rule) to deal with any trouble that may arise in an assembly. A. G. S.

From Glasgow. —The early chapters of the first epistle to the Corinthians should cause the earnest reader great searchings of heart, and make him walk humbly before God. In the many things in which they erred, it is possible to find ourselves. Chapter 3. 1-9 leads us to conclude that there could be no spiritual growth as long as jealousy and strife were rampant, and divisions existed.

" Babes in Christ " and " carnal " truly described their state, because they were yet being fed with milk, when by that time they should have been enjoying solid food. " For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for full-grown men, even those who by reason of use have their senses exercised to discern good and evil " (Hebrews 5. 13-14). We need not be amazed at this for there are children of God to-day who are not careful to grow in the things of the Lord, and such will be babes in Christ all their life. They are like the good seed that fell among the thorns and the thorns grew up and choked it. **As** the Lord explained, the thorns are the cares of the world, and the deceitfulness of riches, which choke the word and it becometh unfruitful.

The humility of the apostle was revealed in his conduct among them, and confirmed by his desire to show the error of following men (when they should have been following Christ), a practice which will lead to a wasted and unrewarded life. Those who plant, and those who water, after having done their work, can only wait on God to give the increase, thus showing that God is everything and that men are nothing. There would have been no church of God in Corinth, or elsewhere, if God had not given the increase.

" For we are God's fellow-workers: ye are God's husbandry (or tilled land) " (1 Corinthians 3. 9). These words are very impressive and have a wealth of teaching. Does this not teach that we, being the tilled land, lie open to receive every spiritual blessing coming down from above ? **As** well as being a planter the apostle speaks of himself also as a wise master-builder, for verse 10 reads,

*¹ According to the grace of God which was given unto me, **as a wise master-builder I laid a foundation**; and another buildeth thereon. But let each man take heed how he buildeth thereon. " The foundation he laid in Corinth was Christ, and the building took its pattern therefrom. It is the privilege of God's people to-day, as it was in that day, to build upon the foundation, but note the words of warning given that each man has to be careful how he builds.

Three of the materials for building will stand the test of fire, such as gold, silver, costly stones, whilst there are others—wood, hay, stubble, which will wither and burn on reaching the devouring flames. Let us be attentive to this illustration for there **is** a great lesson to be learned. Are we building on the foundation, material after the first order? If so we shall receive a reward when our works are tried at the judgment-seat of Christ. If, on the other hand, we are building on the foundation, material of the latter kind, it will be burned up and there will be no reward. May we be deeply concerned to work for God in accordance with His mind and will.

J. Rae.

From Cowdenbeath. —Paul views the church under two figures—(1) God's " tilled land " (R. V. M.), and (2) God's " building. " He is stating the same truth, under different metaphors, when he says, " I planted, " and " I laid a foundation. " Verses 13-15 make it clear that it is " each man's work, " i. e., the service of the individual in the assembly, which is here being considered. In this service we are likened unto builders who are putting certain materials into the building. These materials have, for long, been distinguished as three which can stand the test of fire, and three which the fire consumes. Gold, silver and costly stones must be dug out of the earth, whilst hay and stubble grow upon the surface of the earth and are easily obtained in large quantities. How easy in service it **is** to make use of things which lie ready to hand, rather than to search for matter which needs patience and study in order to procure! Rewards are only for the man whose work will stand the test of fire. How sobering to think that it **is** possible to serve much and yet to have little which will endure as a lasting witness! Sad, too, that we may be destroyers of God's assembly! Such action will be severely dealt with by God, perhaps in this life or at the judgment-seat.

It was essential that they should have correct thoughts concerning Paul, **as** well as of others, and to look upon them as ministers of Christ, and as men responsible to God for the discharge of their duty. Thus Paul served in view of the judgment-seat, not being affected by the opinions of others concerning himself, but realising that it was God's estimation of his service which mattered.

If, indeed, the Corinthians were satisfied with their state, they would have done well to have considered how strangely different was their lot from that of Paul and the other apostles, whose lives bore divine approval. The Corinthians enjoyed ease, Paul experienced sufferings and privations for Christ's sake. Yet he did not wish to share them, but, being their spiritual father, he therefore had an undisputed right to admonish them. In his admonition he beseeches them to imitate himself, and in order that they might be helped to do so, he sent Timothy unto them, promising that he himself would come shortly. Timothy was Paul's child " in the Lord. " They were his children " in Christ Jesus. "

James Bowman.

Comments.

[1]—(Hamilton, Ont.). —The words " to be " are in italics, and are not in the Greek. An adjective, *Kletos*, is used, meaning " called, invited. " Here Paul is indicating his appointment to apostleship, the authority for his claim to apostleship, and the question of the time when called does not enter into the matter.

Jas. M.

[2]. —It **is** quite clear to the writer that there **is** more than one call in the New Testament. Note Romans 8. 30: " Whom He (God) fore-ordained, them He also called; and whom He called, them He also justified: and whom He justified, them He also glorified. " Hence the call comes before justification, and **is** plainly the call which the believing sinner hears in the gospel. In 2 Timothy

1. 9 we have another call, for thus we read—"Who saved us, and called us with a holy calling." Note here how being saved comes before being called. The call of Romans 8. 30 is connected with salvation or justification, whilst that of 2 Timothy 1. 9 is associated with service. Now let us examine what is said regarding the "calls" in the early verses in 1 Corinthians 1. In verse 2 we have the words "called saints." This calling is true of every saved person in this dispensation. When they heard God's call in the gospel and responded to His invitation, they were constituted saints. Following this God called out, of whatever wrong or evil associations in which such believers were, in terms of which we read in 2 Corinthians 6. 14-18: "Come ye out from among them, and be ye separate," etc. When they came out to Him who called them, they became what is called the Church (*Ecclesia* = called out) of God in Corinth, and formed part of a Fellowship which had its origin in the call of God, "who is faithful." Such a call into the Fellowship must not be confused with that of verse 2 involved in the words "called (or invited) saints." Now we ask, Is the call involved in the words "called apostle" either the call of verse 2 or that of verse 9? It is neither the one nor the other. Surely it is plain that all who are described as "called saints" are not "called apostles." Again, it is quite clear that all the saints in the church of God in Corinth, who were called into the Fellowship, were not apostles. Such facts should be quite plain. Paul was an apostle by a call which was neither that which constituted believers as saints nor was it the call of the faithful God of saints into the Fellowship. I say as much as this in order to clear up many foggy ideas as to God's calling. J. M.

[3]. —It is clear (is it not?) that an assembly may be enriched in utterance (in oratory) and knowledge, and be highly gifted generally, yet at the same time be very carnal, very unspiritual. So let us not mix mentality with spirituality, neither let us magnify the mind above the heart. Mind and heart should go together, as in Hebrews 8. 10, 10. 16. It is well also to remember that it is love that edifieth. Knowledge alone can only puff up. J. M.

[4]. —Note that "with Him" in 2 Corinthians 6. 1 is in italics. I judge that neither here nor in 1 Corinthians 3. 9 are we working with God (or Christ), but rather that we are fellow-workers who belong to God and as such we work together under His command and direction, but not "with Him." J. M.

[5]. —Our friends are a little, or more than a little, wrong in their ideas here when they speak of sanctification being obtained "at the Cross in its absolute sense, and can be ours daily through the blood that was shed for us there." The believer in Christ has Christ for His sanctification, as He is the believer's righteousness, wisdom and redemption. Nothing can affect such verities. The believer is a saint though he may not be always saintly in his outward behaviour. He is absolutely and eternally sanctified (set apart) in Christ Jesus, and is in consequence both holy and beloved for ever. Besides this he should be sanctified in the truth, and that daily. The word of God should regulate his life. If God's word is allowed to regulate His life then his conduct will be saintly, but he is not a saint because of his behaviour, but because Christ is His Sanctification. J. M.

[6]—(Vancouver). —Will our friends please read what is said under [4]. Paul and Apollos were not "fellow-labourers together with the Lord," they were "God's fellow-workers," or "fellow-workers of God" and belonged to Him. Moreover, it does not say that the disciples were fellow-workers "with the Lord" in Mark 16. 20, but that "they . . . preached everywhere, the Lord working with them." "Them" is in italics. They preached and the Lord wrought with that preaching or with them in their preaching; but their preaching and the Lord's working must never be confused; no more should "I planted and Apollos watered" be confused with "God . . . giveth the increase." To use a homely illustration—Does the farmer work with God in the crops he grows? Surely not! His work and God's work must never be confused. J. M.

[7]—(Liverpool). —See notes [4] and [6]. —J. M.

[8]. —(Kilmarnock). —In the exposition of this passage, or more correctly the reference to it, some have given too little thought. First of all, let us state clearly that gold, silver, costly stones, wood, hay, stubble, do not refer to persons, to believers, nor do such materials refer to a mixture of believers and unbelievers, some who will stand the trial by fire and some who will be consumed thereby. We ask,

How did Paul lay the Foundation, which is Jesus Christ, in Corinth ? The answer must be—only by the teaching He taught. Acts 18. 11 says, " He dwelt there a year and six months, teaching the word of God. " Thus the Foundation was laid. Paul warns the Corinthians—" Let each man take heed *how* he buildeth thereon. " How were they to build ? The answer must be—in teaching the true word of God as Paul did. But, instead, they might through a carnal state teach other doctrine, and instead of it having such blessed results as in the apostle's case, when through his teaching " a temple of God " came into being, they could through spurious teaching corrupt the work of God and so destroy God's temple (chapter 3. 17). Sound doctrine produces true disciples, and spurious teaching evil results. How careful we must be as to our doctrine that it is the healthful teaching, which produces a healthy state in the assembly of God ! Let us teach what is comparable to gold and not to stubble. As to adding to an assembly, which is something different from what Paul teaches in 1 Corinthians 3. 10-18, the first responsibility is for overseers to prove the applicants for fellowship, then it is for the assembly to receive such as should be received. The Lord adds (Acts 2. 47) and the church receives. J. M.

Questions and Answers.

Question from London (in January issue). —The apostle says, " We have the mind of Christ. " Is this akin to Philippians 2. 5, " Have this mind in you " ? Answer. —I judge not. Two different words for " mind " are used in the two scriptures, 1 Corinthians 2. 26 and Philippians 2. 5. In the former the original for " mind " is " wows, " which means (but see extensions later) the intellect, the consciousness, the understanding, the outlook, the wisdom [in this case, " of Christ "]. This scripture suggests that by the indwelling Holy Spirit the very " mind " (*nous*) of Christ is in the believer.

In Philippians 1. 7, 2. 2, 5, 3. 15, 19, we have the verb *phroneo*, which means " to think, " " be minded in a certain way, " " to exercise the mind, " " to entertain or have a sentiment or opinion. "

I would judge that in Philippians 2. 5 it is an exercise of the human mind (of the redeemed man, of course) with a view to get it into conformity with that of Christ Jesus.

According to notes from the Cambridge Bible, the word " wows, " which is akin to Latin " *nosco*=I know, " has the following significations

- (1) the organ of perception, i. e., the *mind, the intellect,*
- (2) the perception which results from the *use* of that organ, i. e., the *understanding,*
- (3) the intellectual *conviction* which the understanding imparts.

Examples of above are: —

- (1) 1 Corinthians 2. 16.
- (2) Revelation 13. 18.
- (3) 1 Corinthians 1. 10.

1 Corinthians 2. 16 is a citation. from Isaiah 40. 13 (see J. M. 's answer to Melbourne last month) which in A. V. and R. V. reads, " Who hath directed (meted out, or measured) the Spirit of the Lord (Jehovah) ? "

Paul has followed the Septuagint in culling the O. T. scripture, and he has used " wows, " which is nearer in meaning to the Hebrew " the Spirit, " than to our word " mind. " Thus the man who possesses " the mind of Christ " is a mystery to him who possesses it not. Jas. M.

Question from Ilford: —In what way were the apostles made a spectacle unto the world, both to angels and men (chapter 4. 9) ?

Answer. —Paul here contrasts the vainglorious state of the Corinthians, who reigned as kings without the apostles, especially such apostles as Apollos and himself. Paul wishes indeed that their reigning time had come, for he would then himself be reigning with them. But actually at the then present time his experience was far otherwise, for instead of being kings, who are the first in all processions of humanity, they were the last. The allusion here may be to those high occasions when the processions went to the arena to the games, and the last is the company of death-doomed men who are going to be a spectacle and sport to the populace. Such were the apostles to the world, to angels and men. J. M.

BIBLE STUDIES.

"Now these were more noble than those in Thessalonica in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so " (Acts 17. 11).

VOLUME 16.

MARCH, 1948.

CONTENTS.

	<i>Page</i>
Editorial.	25
The Revised Standard Version of the New Testament..	26
The founding of the Church in Corinth.	28
Paul's first letter to the Corinthians.	28
Comments.	35

EDITORIAL.

From the creation of man there has been some type of rule and discipline necessary on earth. Rule and discipline are essential wherever there **are** relationships between man and man, or between man and God. **Yea**, even when **a** man has to deal with his own nature, self-discipline, controlled by some **given** law, is necessary.

As mankind moved from dispensation to dispensation there has been the tendency for laws to grow in number, and now Parliaments in every country are continually bringing in new legislation to control this aspect or that in human relationships, so much so that to-day in this country, whatsoever **we** eat, or **drink**, or wherewith we shall be clothed, are the subjects of control. Is all this necessary? We are not in **a** position to pass judgment, but we feel the answer is **in** the affirmative, although admitting that much of worldly legislation is irksome and annoying. But the cult of SELF (which is FLESH writ-backwards with an added "**H**," as someone has remarked) has produced such conditions that increasing legal restrictions on mankind are essential. Truly great has been the growth of legal tomes since the issuing of the first simple law given in Eden's garden, before the incoming of **sin**, . . . "of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and *evil* thou shalt not **eat** of it: for in the day that thou eatest thereof thou shalt surely die " (Genesis 2. 16-17). It is almost incomprehensible to us that man, placed as he was as ruler over God's earthly creation, should fall from such a happy estate; but so subtle and devastating is **SIN** that thus it happened. So commenced the **sad** history of sin and its following host of evils in this scene of earth.

In Romans 1. the Spirit of God through Paul gives a sad picture of the decadence of man as a result of sin. But amidst all this desolation and decline seen in the list of dreadful evils, responsibility of man to God was still maintained on the basis of **a** law written on the heart. In the law of Moses we have **a** code of commandments (Exodus 20.), first spoken to Israel by God; then, written on tables of stone, the law was given to Moses for all Israel. Here we have the very-foundation of right relationships. On more than one occasion the Lord Jesus Christ Himself pointed men to the keeping of this code as **a** way of life in **His** day. Firstly, there **is** laid down the right relationship of man to God (Exodus 20. 1-11), and, lastly (verses 13-17), the right relationship of man to man, with, most significantly placed between, the only commandment with promise—"Honour thy father and thy mother. . . " which **is** the correct and most happy basis of family relationship.

All this would speak to us of the need of law and discipline. Man must exercise, first of all, self-discipline. There is very much in the Proverbs to help to this end. A profitable exercise is to read one chapter of this book of wisdom daily (it will just cover a month of 31 days), and then repeat the process month by month. The effort will repay a hundredfold. We have wondered often at the wisdom of simple-minded men, and this book, used by the Holy Spirit, has supplied wisdom to not a few.

Turning to 1 Peter 2. 1, we would suggest getting rid of much of the filth of the flesh that occupies very much space in the human heart. Some Christians harbour evil thoughts to their own detriment. How needful to put away all such evils ! But the human mind cannot remain, when cleansed, a vacuum. Remembering the story of Luke 11. 24-26, let us turn to the positive aspect, and—" whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue and if there be any praise, think on these tilings " (Philippians 4. 8-9). The result will be Peace.

The next aspect of discipline is in the family sphere, the place of parental rule and control. The numerous cases of child delinquency, the full remand homes, borstal institutions and prisons, are all a sad reflection of the break-down of family government. Recent wars have contributed to this state of affairs, where fathers and mothers have been forcibly removed from the atmosphere of love and home government. Thus the world is reaping a sad harvest of ills.

We now come to the ecclesiastical aspect. In this month's study we have two chapters on discipline within the Church of God. It is the " Word of the Cross " that is the touchstone of direction and not the " wisdom of words. "

First of all the Apostle lays bare the cause of the trouble. He has no difficulty in declaring that the sinning man's place is outside the Church of God. But the important matter is the maintenance of the purity, the high standard of behaviour in the Fellowship of God's Son. The principle of correct united action is most important at this stage. This purging out necessary to the Church in Corinth will also benefit the man, too. The flesh (not his body) will be destroyed, and his spirit saved.

" Holiness becometh Thy House " ! It is therefore wrong to tolerate evil on the ground of compromise. One great man has said that " Compromise is the most immoral word in the English language. " Truly, in the rule of God's House there is no room for a broad-minded approach based on worldly wisdom. His laws must be obeyed, for " the kingdom of God is righteousness and peace and joy in the Holy Spirit. "

Jas. Martin,

THE REVISED STANDARD VERSION OF THE NEW TESTAMENT.

" *The New Covenant*, commonly called *the New Testament of our Lord and Savior Jesus Christ*. Revised Standard Version. Translated from the Greek. Being the Version set forth A. D. 1611; Revised A. D. 1881 and A. D. 1901; Compared with the Most Ancient Authorities and Revised A. D. 1946. Thomas Nelson & Sons, New York. "

Such is the Title Page of this second American revision of the New Testament which claims on the dust cover to be " The Most Important Publication of 1946. " This claim is no exaggeration.

While this Version has aroused considerable interest among Bible students, nothing like the reception of the Revised New Testament in 1881 was to be expected: that was phenomenal. In a few months it is estimated that on the two sides of the Atlantic over three million copies were sold. On the day of publication for America, 20th May, 1881, hawkers were selling the cheaper editions in the streets and markets of the city. " Here's yer New Testament, jist out, only a quarter " (25c). The paper reporting this said, " This is the first time in the history of the world that the Holy Scriptures were sold in this way. " " It shows, " said another paper, " the universal and intense interest which the book of God has upon the minds, if not the hearts, of the people. " Alas ! such words could not be used to-day. We make the comparison here to focus attention on the great change that has taken place in the last fifty years.

A generation has grown up to which the **Bible** is almost **an** unknown book, **and** the study and teaching of the Scriptures needs a new emphasis.

The Revised Standard Version claims a noble lineage; it is not a new translation, but a fresh and up-to-date revision of that peerless work of English Scholarship, the Authorised Version of 1611, with its two authorised revisions, — the English Revised Version of 1881, and the American Standard Version of 1901. While these revisions have filled a useful and honoured place, they have not displaced the Authorised Version, which is still the English Bible. If we are to gain a true view of this new revision, something needs to be said about the Authorised Version and its revisions.

The Authorised Version.

Strictly the Authorised Version itself was not a new version. The A. V. translators made good use of all the available versions, not excluding the Roman Catholic Rheims New Testament of 1582. This enrichment of the A. V. from the work of others is referred to by Dr. Eadie. He says, "It has the fulness of the Bishops' [Bible] without its frequent literalism or its repeated supplements, it has the graceful vigour of the Genevan, the quiet grandeur of the Great Bible, the clearness of Tyndale, the harmonies of Coverdale, the stately theological vocabulary of the Rheims "; or, as the "Introduction to the Revised Standard Version" puts it, "a comparison of the [A. V.] text with preceding versions will show that it owes something to each of them. It kept felicitous turns of expression from whatever source... It embodied phrases that had stood the test of public usage." The translators of the Authorised Version fully acknowledged their debt. They say, "If we building upon their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left so good; no man we are sure hath cause to mislike us... Whatever is sound already the same will shine as gold more brightly, being rubbed and polished." The quotation is from the little known Preface to the Authorised Version entitled "The Translators to the Reader." It is well worth reading, but is now only found in a few special editions of the A. V.

For some time the older versions, particularly the Genevan, continued to be used, but within fifty years the Authorised Version had gained general acceptance, and for over two hundred years it remained unchallenged, and for the English people "The Bible."

* Could there be a greater testimony to its excellence? Considered simply as literature, it is one of the choicest products of the golden age of English literature. The Old Testament revisers in their Preface allude to the fact that for more than two centuries and a half it had held the position of an English classic. But this alone would not have saved it; it was also an accurate translation. The New Testament revisers in their Preface acknowledge this; they say, "We have had to study this great version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadencies, and the felicity of its rhythm. To render such a work that had reached this high standard of excellence still more excellent, to increase its fidelity without destroying its charm, was the task committed to us."

Now while it is true that the A. V. is an accurate translation, the A. V. translators' idea of faithfulness was not that of the Revisers; they say, and again I quote from their Preface, "Another thing we think good to admonish thee of, gentle Reader, that we have not tied ourselves to an uniformity of phrasing or to an identity of words, as some peradventure would wish that we had done... that we should express the same notion in the same particular word; as for example, if we translate the Hebrew or Greek word once by *purpose*, never to call it *intent*; if one where *journeying*, never *travelling*; if one where *think*, never *suppose*; if one where *pain*, never *ache*; if one where *joy*, never *gladness*, etc.; thus to mince matters, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the atheist, than profit to the godly reader... we might also be charged (by scoffers) with some unequal dealing

towards a great number of good English words. " Just to take one instance now (we shall need to refer to the matter again when we deal with the Revised Version), Mark's *eutheos* is uniformly translated " straightway " in the R. V., where the A. V. rings the changes on " straightway, " " forthwith, " " immediately, " " anon, " " as soon as "; all perfectly good translations in their place, but we have lost something of Mark's style—the style which the Holy Spirit was pleased to use. The A. V. translators do not, let it be said to their credit, deviate from the truth in order to favour some " good English words "; indeed they themselves say " that we might not vary the sense of that which we had translated before, if the word signified the same thing in both places, we were specially careful, and made a conscience according to our duty. "

We have referred to this matter of style at some length because it is the general opinion, now that the dust of controversy has settled, that the revisers of 1881 were at fault here, and that by applying the rule of faithfulness too rigidly they did, in fact, do that which they sought not to do—destroy in some degree the charm of the Authorised Version. Thus Sir Frederick Kenyon says, " It is universally felt that very many of the verbal changes introduced by the Revisers, especially in the Gospels, . . . are unnecessary and disturbing. Their principle, that the same English word should always be used to represent the same Greek word . . . is in fact unsound. " The American revisers of 1946 claim to restore the balance between faithfulness and style, and presently it will be necessary to examine this claim, but first the revisions of 1881 and 1901 must be considered. This will be the subject of the next article. S. B.

(To be continued.)

THE POUNDING OF THE CHURCH IN CORINTH.

From Vancouver. —The founding of the church of God at Corinth was principally the result of the labours of Paul, during his missionary journeys.

Acts 18. gives an outline of Paul's work in Corinth. In that city sin was rampant (as in others), but some worshipped God—Justus or Titus. Crispus, the chief ruler of the synagogue, believed with all his house, and many of the Corinthians hearing believed, and were baptised (Acts 18. 8). Here we see what was commanded by the Lord after His resurrection being carried out in disciples being baptised (Matthew 28. 19, 20). If a church is to be planted, disciples are the material necessary to this. Paul is no longer a destroyer, but a builder. The Lord encouraged him in the work in a night vision. " Be not afraid, but speak, and hold not thy peace. For I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city. " Paul continued there a year and six months, teaching the word of God among them.

The place and time of writing this epistle was when Paul was at Ephesus, about A. D. 59. *Robert Halbert, Vancouver.*

PAUL'S FIRST LETTER TO THE CORINTHIANS.

Chapters 3. and 4.

EXTRACTS.

From London. —After being fed with the milk of the word of God through the apostle Paul, the Corinthians made little spiritual growth on account of divisions, being obsessed with the character of the leaders. Paul explained that these leaders were only the human instruments that the Lord deigned to use; and that God gives the increase after Paul and Apollos have planted and watered. The reward will be given only on condition that each man's work has been built on the true foundation—Jesus Christ.

In verse 16 Paul told them that they were a temple of God, and that if any man marred that temple, then God's judgment would come upon him.

In chapter 4. ministers of Christ are exhorted to be good stewards of the manifold grace of God, and to be faithful until the Lord come, who will bring His reward with Him, and each man will receive the things done in the body at the judgment seat of Christ. The Corinthians' earthly blessings are stated in contrast to the

hardships of the apostle Paul. Nevertheless, Paul knew the grace of God to be sufficient for him. He cautioned them to humble themselves, so that instead of his coming to judge them, he could come in love and in the fulness of the blessing of Christ, as he did to the Romans (see Romans 15. 29). *Wm. F. Shulver.*

From Barrhead and Paisley. —The Corinthians were carnal, following the desires of the flesh, and allowing their past life to sway their actions. They had been fed with the milk of the word, the fundamentals of the truth. They failed to grasp the principle of unity in thought and belief. They were esteeming the teacher above his message, and so Paul tried to impress on them the fact that they were all "God's fellow-workers." He had played his part by planting the assembly, Apollos had strengthened the testimony there, when probably it was in most need of encouragement, but neither of them could take credit for the whole. Similarly our work together is seen as a whole, but according to each person's service therein will that person be rewarded. A little service done with a willing heart, in all obedience and humility, will outlast a great amount of service done for the sake of pleasing men, as will be seen when the works of all are tested by fire. Some will suffer loss in that day, but their eternal salvation is as secure, as when they first believed.

If, as stated in verse 17, the actions of any one person should cause the temple of the Spirit to cease, then that person would need to be destroyed. What this means is difficult to say, but since his eternal life is not in jeopardy, then perhaps it is his spiritual life, on this earth, which may be affected [1],

Finally, a warning is given, lest any considering himself wise in this world Should attempt to introduce such wisdom into the affairs of an assembly. To God such wisdom is foolishness. *J. McK. Gault.*

From Hamilton, Ontario. — The Corinthian Church had to be taught to have its hope set on the living God, and not centred in the men, through whom they believed. Such men as Paul, Apollos and Cephas, God's servants and labourers, were ministers of Christ and stewards of the mysteries of God, whose choice as to their individual worth was God's prerogative, and not for the Corinthians to judge.

The apostle sees his ministry and that of Apollos in true perspective. They were not leaders of human divisions, but simply channels, through whom the word of God could flow. In this humble attitude of service what a channel of blessing Paul became to many !

In verse 7 he shows clearly that the glory belongs not to the planter nor to him that watereth, but to God that giveth the increase. True to His word, God will adequately reward each according to his labour.

The words which follow place the service of God on a very high plane, " for we are God's fellow-workers, " " ye are God's husbandry, God's building. "

The apostle also had occasion to remind the Corinthian saints of the solemn reality that they were a temple of God, and that this temple was holy. They, as individuals, had the Spirit of God indwelling them (see 1 Corinthians 6. 19). The question is asked whether they realised this solemn collective position that besides the Spirit indwelling the believer's body, He dwelt in the assembly in Corinth, and in every such like assembly, which was temple of God. " Holiness becometh Thine house for ever more. " Their conduct was opposed to this, and what they were, as an assembly, was a reflection of their individual character.

It is not the magnificent building of stone that constitutes the house of God to-day. No, it is composed of living stones, of redeemed men and women who have given effect to the mind and will of God, having been called out and gathered together by God (see 2 Corinthians 6. 16). Of such God hath said, " I will dwell in them and walk in them. " The fate of the man who would seek to destroy the temple of God reminds us of the words that judgment must first begin in the house of God (1 Peter 4. 17). *Alex Donaldson, Thomas Ramage.*

PAUL'S FIRST LETTER TO THE CORINTHIANS.

Chapters 5. and 6.

From Vancouver. —Instead of the Church mourning over the dark blot on its character, and a godly endeavour being made to erase it by expelling the guilty person, the saints became puffed up, and apparently the offender was allowed to remain in the assembly. The issues were serious; the assembly must act, both for the welfare and continuity of the testimony, and the good of the individual concerned. The assembly was part of God's spiritual dwelling place on earth, and must be kept clean; only in the outside place could the erring one be delivered unto Satan for the destruction of the flesh that his spirit might be saved in the day of the Lord Jesus (1 Corinthians 5. 5). **All** discipline is for our good.

Sin, publicly known and unjudged, renders the testimony of God ineffective. It destroys the character of the whole assembly, regardless of how godly the lives of many Christians therein may be.

Keeping the feast, referred to in 1 Corinthians **5. 8** is not the actual remembrance of the Lord Jesus in the breaking of the bread on the first day of the week, but rather the anti-typical meaning of the seven-days' feast of unleavened bread in the past dispensation. The thought **is** "keeping festival," a seven-day feast of the unleavened bread of sincerity and truth.

Our behaviour should **be** regulated by the renewed vision of Christ at Calvary, which we receive when gathered together to remember Him.

It **is** enjoined upon God's people not to eat with a brother who **is** named a fornicator, or who may be guilty of any one of the other sins listed **in** verse 11. Such persons, therefore, while thus defiled are not fit companions for those who seek the paths of righteousness.

The distinct landmark of separation appears in the truth before us, for we learn that the limit of judging evil, a responsibility laid upon the apostle, and subsequently upon the elders, who act on behalf of the church, cannot go beyond the limits of the church and churches of God. God judges sin in the world, the assembly through its Spirit-made elders judges sin in the church. The solemn obligation of keeping the place of God's name clean rests upon the leaders of **His** people, and **if** the church through them fails to judge known sin, then God **Himself** may come in judgment.

The house of God, formed of churches of God, **is** a place of protection and safety, a place of testimony, yet withal a place of obedience and responsibility.

A further emphasis upon the truth of separation appears in the Spirit's instruction regarding the law court. The world's courts of law are open to people of the world, but they should be closed to God's people. God has ever placed wise men in places of leadership amongst **His** gathered saints, and to such the saints are to look when difficulties arise between persons in the assembly that require wise decisions.

In 1 Corinthians **6. 9** we are told that "the unrighteous shall not inherit the kingdom, of God." This **is** a plain statement and we judge it presents a view of men who are yet in their sins, who indulge freely in the evil lusts mentioned **in** verses **9** and **10** [2]. This truth has been placed here as a reminder, that, even as some of the saints in Corinth had lived in such low moral sin themselves, it **is** possible for those who have been once enlightened to return to the former paths of sin. The result of such would not only jeopardise the divine position of the assembly, but would expel the offender and exclude him from entering into the individual conditional aspect of the kingdom of God, viz., "righteousness, peace and joy in the Holy Spirit." It **is** sadly possible for a person to be in the assembly and yet not enjoying the blessings associated with being in the kingdom of God [3]. There **is** a present aspect of the kingdom of God, seen as the rule of God amongst a subject people, and this can only be found in its completeness in the church and churches of God.

The question was raised concerning the man who was put away from the assembly in Corinth, was he put away from the kingdom of God also? **We** judge not, in the positional aspect, but he most surely would be excluded from the

conditional aspect, which we have already referred to as "righteousness and peace and joy in the Holy Spirit" (Romans 14. 17) [4]. We feel that a distinction should be made between positional and conditional aspects of the kingdom of God in considering exclusion from the kingdom.

A person may, as a subject in any kingdom, through observance of the laws of that kingdom, enjoy to the full the benefits, blessings and protection it affords, while one who **in** a kingdom, breaks its laws, must suffer discipline and punishment, and **is** denied the joys and freedom of the law-abiding, although positionally still in the kingdom.

We have difficulty in understanding that every time a person is put away from an assembly of God and the house of God, and received in again after repentance, that **so** often **is** he put away from, and received back into the kingdom of God [5].

Exchange of thought and help on this truth will be welcomed.

R. Armstrong.

From Kilmarnock.—Here in chapter 5. Paul refers to the sad moral condition of the saints which might well be the outcome of their low spiritual condition. One of their number had been guilty of fornication and nothing had been done about the matter, so he makes known the mind of the Lord in such a case. In the Lord's eyes the whole assembly **is** affected, and also, "a little leaven leaveneth the whole lump," and the only way to put matters right was for the sinning one to be "put away" or expelled. Verse 11 details other types of wrongdoers with whom they were to have no company, "no, not to eat." Would this refer only to the Feast of Remembrance or to the eating of meals day by day? [6].

From Chapter 6. it appears that some of them were accusing one another **in** the world's law-courts, instead of bringing the matter before overseers in the assembly who might be able to judge between them. They were thus bringing dishonour on the name of the Lord. They ought rather to allow themselves to be defrauded, which would show more of the spirit of the Master. Verses 9 and 10 give a list of persons who "shall not inherit the kingdom of God" (i. e., the sphere of God's rule), and we understand they could have no place in a church of God. Some of the saints had at one time been included amongst such persons and had debased their bodies before conversion by ungodly living, but now their souls were redeemed from the power of Satan, and they were indwelt by the Holy Spirit. Furthermore, they were now "to present their bodies as a living sacrifice to God" (Romans 12. 1), thus would they bring glory to God.

It is possible too for us to live and let our light shine before men that they may see our good works and glorify our Father who **is** in heaven (Matthew 5. 16).

A. G. S.

From Cardiff.—It appears that the idolatry prevalent in these past days was often associated with fornication **as** part of a religious rite. It **is** noticeable that in chapter 6. idolators are associated with fornicators and adulterers, evidently because idolatry was so inextricably joined with filthiness and lewdness. How sad to think that such evil was found in one in the church of God in Corinth! Sadder still that the rest of the assembly had taken no action, but were rather puffed up and glorying in the fact, and were thus actually condoning the sin. Hence the apostle judges them all, as an assembly.

Remembering that the assembly was still young, and that this was perhaps the first occurrence of fornication in the church, we consider that the overseers might be uncertain as to the method of dealing with such a disorder [7]. Hence the "Apostle's teaching" which follows in verses 4 and 5, presents a divine pattern, not only for this particular case at Corinth, but for all the churches of God. We were happy to notice that in later days this man was found repentant, and that the saints were exhorted to "confirm their love towards him" (2 Corinthians 2. 9).

We felt that the words, "even **as** ye are unleavened" would refer to their "union with Christ" which no sin, however grievous, could alter [8]. They were commanded to "purge out the old leaven"—the evil in the church—that

they might be a new lump, and that their communion with Him might once again be unhindered and free.

Great care should be taken in our attitude to those "put away" from a church of God. While we should endeavour to make it clear that the bonds of love in Christ have not been broken, any communication or fellowship with such would be clearly against the apostle's word, "with such an one no, not to eat." Of course, to prevent our contact with fornicators, etc., in the world would be, as is pointed out, an impossibility and opposed to every purpose for which we are in the world. Oh! that our lives, as we imitate our Master, might have an influence on those around us.

The apostle, realising the possibility of such a sin spreading in this church, further exhorts the saints in the latter half of chapter 6. He gives three reasons for enforcing the commandment, "Flee fornication"; firstly, "the body is . . . for the Lord," secondly, "Your bodies are members of Christ," and thirdly, "Your body is temple of the Holy Spirit which is in you." The climax is reached in the exhortation, "Glorify God, therefore, in your body." *E. S. T., A. F. T.*

From Birkenhead. —The matters treated by the apostle in chapter 6. develop from those of chapter 5. The principles of Matthew 18. 15 are borne out again, but the apostle goes even further, saying, "Why not rather take wrong? why not rather be defrauded?" He deals with the competency of the saints to judge, and then comes to the root of the trouble, the sins of the flesh that are the causes of friction and disunity in the Corinthian church.

A question arises from these verses as to whether it is right for disciples to use the law of the land at all. This scripture does not bear directly upon the matter generally. Its application is to the particular circumstances of the context of brother going to law with brother. Verse 7 contains an important principle, spoken by the Lord to Peter when He told him to forgive his brother seventy times seven times. It is the principle of heaping coals of fire. The condoning of a theft encourages the thief. This factor alters the circumstances.

The two remarkable statements that the saint shall judge the world and shall judge angels do not seem to be echoed in any other scripture [10]. The fact that the judgment exercised in the assembly is only a preparation for the greater judgment is a reflection of the principle that all earthly service is in preparation for a higher sphere.

Verse 9 is similar to Galatians 5. 21 and Ephesians 5. 5. It is applicable in principle to the present, but in particular to the future [11]. If a man, because of his actions, is unworthy to be in the kingdom of God in the future, then he cannot be in it now. Verse 11 goes on to show that the state of sin and of yielding to flesh need not be the final state. There does not seem to be any justification for reading the margin into the text. The action returns to the passive in the matter of sanctification and justification.

The solemn statement about the right of the Lord to our bodies is the climax of Paul's argument and appeal. The Spirit of God indwelling our bodies is a different matter to the indwelling of "the spiritual body" of 1 Corinthians 12. 12 onwards [13].

Isaiah 57. 15 should be connected with verse 19 of this chapter. The sanctuaries of God must be fitting habitations for him [14]. This applies not only to the individual but to the church, mentioned in chapter 3., and to the holy temple, mentioned in Ephesians. The principle of the high and holy place applies in each case.
L. B. H.

EXTRACTS.

. From Ilford. —Chapter 5. is devoted to the case of the grave sin which was being tolerated in the church at Corinth. Paul leaves them in no doubt as to the attitude they should adopt towards the sinning person. He sets out clearly the three major points involved in ex-communication: —1. The form of ex-communication; 2. the force or effect of ex-communication; 3. the object or purpose of it.

man could not serve God outside His house, and that by being ex-communicated from the church in Corinth he would find time to repent with **a** godly sorrow and thus be restored, in order to serve God acceptably.

That the Corinthians did not appreciate the far-reaching effects of sin in their midst **is** made clear in verses 6, 7 and 8. Sin here is viewed under the type of leaven, which **has** the property of permeating the whole. The Israelites of **a** past dispensation were instructed to keep festival with unleavened bread after the redemption of the firstborn, and it was necessary that no leaven be found in their midst, **else** that soul would be cut off from Israel. How important then, seeing that their Passover also hath been sacrificed, even Christ, that they should conform to the will of God and not have one in their midst who answered to the leaven of wickedness!

The words used in verse 12 would **seem** to indicate that the woman involved in the matter of fornication was not in the church of God in Corinth, and that the apes **de** had no power to judge such **a** one.

We have revealed to us in chapter 6. 9-10 the character of some of the saints before regeneration, but they were now sanctified and in the kingdom of God. The apostle, however, reminds them that unrighteousness excludes from the kingdom of God. Some in the Corinthian assembly might be using the language of verse 13, indicating indulgence of the flesh, but the apostle reminds them that the body **is** not for such things, but for the Lord. They were members of Christ; how wrong to become members of **an** harlot! for in so doing they were sinning against their own bodies. How solemn to be reminded that the mortal body of the believer is **a** temple of the Holy Spirit, and how needful the exhortation, "Ye were bought with **a** price, glorify God therefore in your body"! **Robert Ross.**

From Barrhead and Paisley. —It is evident from chapter 5, that the church at Corinth was not versed in the teaching of discipline and ex-communication, so Paul, with apostolic authority, writes to them, instructing them how to act. While the Epistle is written to the church as a whole, it was suggested by some that since the elders of the church would no doubt be the first to read the letter, Paul when writing would have this in mind, so that the advice given would be for their guidance first of all. They would in consequence bring it to the notice of the church, and in verse 4 we may have such **a** gathering together of the elders for this purpose [16]. This judgment having been reached, the assembly would be advised to carry it out, and the member [17] would be cut off by the church **as** a whole. It was also suggested that the offending person may have been an elder himself, and that verse 4 may refer to a meeting of the elders or overseers, to judge this man **as** such [18]. If **a** decision was reached that the man was no longer fit to hold such **a** position in the Church, the person could be expelled from the oversight without the church being consulted, but then **as** a member of the church, he would have to be dealt with by the church separately [19]. We must not go out of our way to befriend persons who have been ex-communicated [20]. **Of** course we may be compelled, through varying circumstances, to be in their company, but such is unavoidable. But to do so is wrong, and such persons must be made to **feel** their position **as** one in the outside place. Such sin, when undealt with in an assembly, brings defilement on the assembly, and so the old leaven is to be purged out, that the new whole may be free from defilement.

Chapter 6. condemns their practice of going to law one with one another.

The saints are one day going to judge the world, and the angels also, and yet, those in Corinth could not decide **small** differences between themselves here on earth. In laying their case before worldly judges they were exposing their failings and faults to the world in general, and would, in so doing, lower the testimony in the eyes of the ungodly. Paul asks (verse 4), if, when they did judge things of this life amongst themselves, did they set those persons to judge who were of no account in the church (those who were most despised in the church, Douay translation). It was such **a** sad condition that it was doubtful if there was one wise **man** who could discern the right from the wrong, that he may decide between his brethren. So we have the teaching that rather than take such action against **a** brother, **we** should take wrong or be defrauded.

Paul states a very important doctrine when he says all things are lawful, but all things are not expedient. Many things are left for us to **decide** whether or not **we may** do them, **and** although **we** ourselves may have a clear conscience regarding our actions, yet our conduct, if of a questionable nature, **may cause** our brethren to stumble. In the Christian pathway our life **is** so much bound up with the lives of our brethren, that **we must be** considerate, and apply the truth of self-sacrifice **and** self-discipline to ourselves.

J. McK. Gault.

Comments.

[1] (Barrhead and Paisley). —The word "destroy" here is elsewhere rendered by the word "corrupt" (see 1 Corinthians 15. 33; * 2 Corinthians 7. 2; 11. 3). God's assembly **can be** corrupted and consequently destroyed, and cease to **be His** assembly by the introduction of wrong doctrine and practice; so also can **men be** corrupted, and cease to **be** ministers of Christ and stewards of the mysteries of God. **Of** such corrupted men with corrupted minds we read in 2 Timothy 3. 8 —"men corrupted in mind, reprobate concerning the faith." *J. M.*

[2] (Vancouver). —Though it **is** quite true that men in their sins cannot inherit the kingdom of God, neither can believers in Christ who are unrighteous because of being guilty of committing any of the **sins** mentioned in these verses (1 Corinthians 6. 9, 10). Indeed, the primary application of these verses **is** to believers in the church in Corinth (and to any such church), and not to sinners **in** their sins at all. **See** also Ephesians 5. 3-5. The kingdom of God **is** righteousness, peace and joy **in** the Holy Spirit (Romans 14. 17). Righteousness here **is** not imputed righteousness, but righteousness wrought by God's people, on the principle of—"he that doeth righteousness is righteous" (1 John 3. 7). **See** Matthew 6. 33. *J. M.*

[3] (Vancouver). —We need to be careful of our words lest we should be found saying what, perchance, we do not mean. Some have said that we can be in the church of God and not in the kingdom of God, making the kingdom of God some high nebulous sphere that any one of us might on occasions of depression and discouragement go hunting in our own bosom to see whether we had any tokens of the kingdom of God there to assure ourselves that we are **in** it. We may **be in** Christ, yet not enjoying the blessings that are ours in Christ. We may also **be in** the kingdom of God, yet not enjoying the blessings of that kingdom. Let **it** be carefully noted that the sins listed **in** 1 Corinthians 6. 9, 10 are all sins for which the punishment **is** ex-communication, the list **is** simply an enlargement upon 1 Corinthians 5. 11. It **is** also so in Ephesians 5. 3-5. The kingdom of God is not such an undefined sphere in which you may be in in the morning and out of in the afternoon, and then back again in it the following morning. This would result in the people of God, in regard to this truth, being in a continuous whirl of in and out according to the state of joy or grief in which we may be. I **am** not attempting to say that this **is** the view of our Vancouver friends. What I now write **is** for general consumption, so that a scriptural and sane view may be taken of this very important truth of the kingdom of God, about which all too little **is** heard these days. *J. M.*

[4] (Vancouver). —Let our friends try to work out some mental concept of what they say—"he most surely would be excluded from the conditional aspect." *• He " here **is** passive. The man does not exclude himself evidently. Who **is it** that excludes him? Again, how would our friends propose to exclude any **one** from a " condition. " Who ever heard of such a thing? Yet, again, **is the man** excluded from an " aspect " or from a kingdom? Which? What **is** an aspect? **Have** our friends thought on the meaning of words they use? I might write much **on** this subject, but I wish our friends to try to work out the meaning of their own words. I agree that the kingdom of God involves position and condition. **So** also does the church of God, the house of God, the temple of God. **W^herein do** the conditions differ of expulsion from the church of God and of being unable to inherit the kingdom of God? *J. M.*

[5] (Vancouver). —Let our **friends** define first of all to themselves what the kingdom of God is. Any kingdom requires three fundamentals—1. the ruler, 2. the law, and 3. the subjects. If a man **gets saved** and is **baptised** (being a fit subject for baptism—a disciple) and is added, is he in the kingdom of God? If he is ex-communicated according to 1 Corinthians 5., is he outside the kingdom? If he is truly repentant, as the man of 1 Corinthians 5. was, in 2 Corinthians 2., when he is **added** again, and is in a church of God, is he in the kingdom of God or does his sin, though repented of, prescribe him from ever being in the kingdom of God again, though he is rightly in the church of God? Question and answer is one of the most powerful **way** of teaching. **J. M.**

[6] (Kilmarnock). —In our understanding it applies to both. Eating together is one of the evidences of communion, and you cannot have communion with one who has been ex-communicated for any of the sins of 1 Corinthians 5. **J. M.**

[7] (Cardiff). —Surely the ex-communication of fornicators and such like had been clearly taught by the apostle during his eighteen months among them (Acts 18. 11). The structure, 1 Corinthians 5. implies this. Note in particular what is said in verse 9. **J. M.**

[8] (Cardiff). —Paul is referring to the church in Corinth, not to what **each** believer **was** and is in Christ. **J. M.**

[10] (Birkenhead). —What of Daniel 7. 18, 22, 27, and Romans 16. 20? **J. M.**

[11] (Birkenhead). —I should say that the primary application of these scriptures is to the present, not to the **future**. **J. M.**

[13] (Birkenhead). —I do not understand what our friends mean **as to the** Spirit indwelling the "spiritual body." I know of no contrast between ye "were all made to drink of one Spirit" (1 Corinthians 12. 13) and "Your body is a temple of the Holy Spirit" (1 Corinthians 6. 19). **J. M.**

[14] (Birkenhead). —There is a great difference between Isaiah 57. IS, the Most High dwelling **with** the contrite, and the Holy Spirit **indwelling** the body of the believer in this dispensation. Though holiness should characterise wherever God dwells, Isaiah 57. 15 would find more of a parallel in John 14. 21. **J. M.**

[15] (Cowdenbeath). —See 1. 8 for a similar expression; also 3. 13, "the day," where the judgment seat of Christ is in view. See also N. T., 1935, p. 50. **S. B.**

[16] (Barrhead and Paisley). —The elders are not seen in 1 Corinthians 5. at all. What is the reason for this? The answer seems to be, that the elders had failed locally to discharge their proper functions, that (1) of examining a **case**, (2) of reaching a judgment upon it according to the apostles' teaching, and (3) of placing the matter before the church when in church assembled and calling the church to act when again similarly assembled **and** prior to the breaking of the bread. If elders of a church fail to act, then the elderhood external to that church (Paul was of this elderhood in his time) must come in and call upon the church to act in godly discipline. This should be clearly understood. Brethrenism with its belief in congregational autonomy is in utter confusion in such matters. **J. M.**

[17] (Barrhead and Paisley). —It should **be** clearly understood that we are not members of a church of God, no scripture teaches this. We are members of Christ's Body and of one another, **but** this is a different matter. **J. M.**

[18] (Barrhead and Paisley). —There **is** not even a hint that the sinning brother **was** an elder. Moreover the epistle is written to the church of God in Corinth, and Paul makes no digression to write to elders, **as** Peter does in 1 Peter 5. **J. M.**

[19] (Barrhead and Paisley). —Such considerations do not arise here, where the man is not said to **be** an elder. **He** is simply named a brother (1 Corinthians 5. 11). **J. M.**

[20] (Barrhead and Paisley). —Befriending ex-communicated persons **as** having fellowship with them are two very different things. **J. M.**

BIBLE STUDIES.

"Now these were more noble than those in Thessalonica in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so" (Acts 17. 11).

VOLUME 16.

APRIL, 1948.

CONTENTS.

	<i>Page</i>
Editorial.	37
Paul's first letter to the Corinthians.	38
C o m m e n t s	46
Questions and A n s w e r s	47

EDITORIAL.

In Ephesians 2. 21-22 we are instructed as to the composition of God's House, namely, "Each several building, fitly framed together, groweth into a holy temple in the Lord... for a habitation of God in the Spirit." The Church of God in Corinth, described as "God's building" (1 Corinthians 3. 9), and other such buildings, one of which was the church of God in Ephesus, were joined together, and formed God's House in that day. There was a unity in all these "buildings" in that they were linked together and formed one whole, namely the House of God. But it is evident from the scripture "whose House are we, if we hold fast our boldness, and the glorying of our hope firm unto the end" (Hebrews 3. 6), that being in the House of God is conditional upon certain behaviour. This is further stated in 1 Timothy 3. 15, with the added description that the House of God is a place for testimony—"the pillar and ground of the truth."

God's House is also a place for judgment (see 1 Peter 4. 17). A definite standard of behaviour is required and discipline and rule obtain therein. This envisages men of God acting under the Chief Shepherd, Christ, the Son, who is over God's House. Further, the House of God is the place in which spiritual service and worship can be acceptably rendered to our God (1 Peter 2. 5). In brief, we may say, the House of God contemplates the people of God, together of Himself, in collective testimony, to **express** the mind of God and to give expression to His will. Among other matters is that of mutual responsibility in the house of God.

We would first briefly define the word "responsibility." Derived from a root, meaning "promising back," it connotes an obligation and a duty. There is nothing optional in its meaning. It is not left to our volition whether we shall comport ourselves in accordance with the sanctity of this holy place or not. If we fail to obey the mandatory and imperative demands then very grievous will be our loss.

We come now to the word "mutual." Few words present such a trap in meaning as this word. The very essence of its meaning is an action or a relation between two or more persons. (It is a wrong use of the word for Mr. A. and Mr. B. to speak of Mr. C as their "mutual friend." He is their "common friend," but between A. and B., and even C, there may be "mutual friendship.") It involves a two-way traffic. There passes between the two or more, from one to the other, and back again, the particular action or relation. "Mutual" regards the relation from both sides **at** once and never from one side only. (The word is **used** only once in the Authorised Version in Romans 1. 12... "mutual faith," and we feel certain that the Revised Version rendering, "the other's faith both yours and mine" gives the far more **accurate** rendering.) **But** for our purposes, we stress that this responsibility, of which we append a few avenues for contemplation, **must** flow from one to the other, in both directions.

This responsibility may therefore be considered between (a) Church of God and Church of God; or (b) between saint and saint (in a Church of God). With regard to (a), the fundamental pattern and blue-print of each Church of God is the same. The teaching is the same in all the churches, and one church is not independent of another. Each has a responsibility one to the other. We turn to (b) the responsibility of saint to saint, in a Church of God, locally, or in the wider sense. Let us indicate a line of study by mentioning briefly the following sub-divisions for consideration. We may take (1) natural relationships, (2) social relationships, and (3) ecclesiastical relationships.

The epistles to the Ephesians, the Colossians, and to Timothy are rich in instruction. (1) Natural relationships continue to exist in the House of God. Thus it is well to absorb the Divine teaching that covers such relationships between *wives* (Colossians 3. 18-19, Ephesians 5. 22, 1 Peter 3. 1-9), between *children and parents* (Colossians 3. 20, Ephesians 6. 1-3), and between *father and child* (Colossians 3. 21, Ephesians 6. 4), and *brother and brother* (in Christ or in the flesh) (1 John 2. 9-10, 1 John 3. 9-10, 1 John 4. 20-21), and our responsibility to *widows* (1 Timothy 5. 3-16). If the rule of God obtains in the family circle, and the word of God and prayer have an honoured place, then there will be reflected in the Assemblies of God a richer spiritual tone.

(2) Under "social relationships," we mention the mutual responsibility between master and servant (1 Timothy 6. 1-2, Ephesians 6. 5-7, Colossians 3. 22); the continual call that the needy have on their brethren, richer in earthly goods (John 12. 8, Romans 15. 26-27, and 2 Corinthians 8. 1-5); and the great joy of "giving" (2 Corinthians 8. 9, 2 Corinthians 9. 1-2, and 1 Corinthians 16. 1-3). In God's wisdom, saints in His house are found in high and low avenues of life (as judged by men's standards), but their mutual responsibility, when exercised in His fear, will testify to men the benign rule of God in His house.

We suggest the apostle Paul had (3) ecclesiastical relationships in mind, when, writing to the Church of God in Philippi, he addresses them as "the saints... with the bishops (R. V. M., overseers) and deacons." In 1 Corinthians 12. and Ephesians 4. we also read of apostles, prophets, teachers, evangelists, pastors and also helps. Each has a responsibility to the others. The epistles are full of instruction to the saints in their church standing, and their relationship, one to another. Happy will be their state if all their thoughts and actions, one to another, are engendered in love. The saint is instructed in his responsibility to the overseer (1 Timothy 5. 1, Hebrews 13. 17, etc.), and the overseers to the saints (1 Timothy 3. 1-7), and to each other (1 Peter 5. 1-9). Much more might be written on this mutual responsibility, but we close with the word in Colossians 3. 12-14—"Put on therefore as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, longsuffering, forbearing one another, and forgiving each other, if any man have a complaint against any: even as the Lord forgave you, so also do ye: and above all these things put on LOVE, which is the bond of perfectness."

Jas. Martin.

PAUL'S FIRST LETTER TO THE CORINTHIANS.

Disorders (1 Corinthians 5. and 6.)

From London. —The apostle had been pointing out to them earlier their general faults, but now he turns to individuals. It was commonly reported, presumably both inside and outside the churches of God, that one of them had his father's wife. Opinions may be divided as to what is meant by his father's wife, but, in any case, the sin was not one which was condoned by the Gentiles, and it was clearly against the Levitical law, and against the apostle's teaching. Yet the Corinthians were even glorying in the fact. The person was worthy of ex-communication, i. e., to be delivered unto Satan for the destruction of the flesh. The delivery to Satan is the work of men, as is evidenced by verse 5. The man was to be put outside the church and not allowed to enjoy the privileges of the church. When those privileges were denied him he would realise his loss and would humble himself and adopt a spirit of repentance so that he might eventually be received back. Paul refers them to the leaven that permeated the

whole lump, and his words remind one of the Lord's words to **His** disciples concerning the leaven of the Pharisees and Sadducees in Matthew 16. 12. " Evil company doth corrupt good manners, " says Paul in a later chapter, and this is recognised as being true even in the kingdoms of men. There is no question of the man being put out of " the Church the Body, " as that **is** beyond the power of the Devil himself.

Passing on from individual sin, the apostle goes on to the shortcomings of a few. Some of them had been invoking the legal assistance of those outside the church to settle matters of dispute. Paul points out to the saints that they should be able to settle these matters inside the church. It was of serious harm to the testimony of the Corinthian church that some of them were involved in legal battles before the judges of that day.

Although the saints would be able to judge these matters, they would not be able to grant an injunction against the brother in the wrong, to force him to put the matter right. Here it would seem is the force of verse 7—" Why not rather be defrauded ? " Paul stresses, however, that this is not a case for " putting outside. " It **is** just one of those faults apparent in the Corinthian assembly.

He then enumerates the types of men who will not inherit the kingdom of God, adding and " such were some of you, but ye washed yourselves " (R. V. M.). One is reminded of Naaman " dipping himself " in the Jordan. **We** can do the washing ourselves in the stream that the Lord Jesus Christ has provided, but the sanctification and the justification are **His** work alone.

" All things are lawful to me, but all things are not expedient. " There are times when we could wish, perhaps with our limited understanding of what he says, that the apostle had been more explicit. Read in conjunction with chapter 10. 23 onwards, this scripture **is** understandable, but standing as it does, it has been used to justify all manner of wrong-doing. One needs to be constantly on guard to **see** that scripture is not used to justify wrong ends. May we more and more realise that our bodies are members of Christ, and, **as** such, cannot be attached to anything that defiles. The injunction **is** clear—keep your bodies holy so that you may be able to glorify God in your body. *K. H. Riley.*

From Atherton. —The apostle having spoken **in** the four previous chapters concerning their collective blessings and failings, opens chapter 5. in condemning a sin of purely individual character, although with consequences that affect the whole church. It **is** significant how God places the consequences of individual sin upon the whole congregation, even in past days, e. g., in the sin of Achan (Joshua 7. 11). Paul points out the gravity of the matter in a comparison to those outside—the Gentiles. Even these were not guilty of such wrongdoing. Let **us** learn the lesson from this. The one inside the assembly at Corinth **is** worse than the outsider. The various parties were puffed up in their own fleshly way—the one against the other, and thus were unable to unite in one common grief so that they might unitedly act as one man in putting the wicked man from among them.

As almost in all scriptural mention of leaven, this instance, in verse 7, means " sin. " Paul exhorts them to put away or purge out this **sin** which **is** spoken of as leaven. Leaven permeates that in which it is. How could they imitate Christ who was without sin, of whom the Old Covenant offerings typically spoke ? for all the meal offerings and cakes were without leaven.

Also, too, there **is** surely a reference here to the Passover injunction—" there shall be no leaven in your houses. " The old leaven of malice and wickedness must be put away, and the new unleavened bread of sincerity and truth take its place.

Then we have here a warning against fellowship with persons so dealt with —" with such a one, no, not to eat " (verse 11). This **is** a matter which calls for earnest and serious consideration.

From Melbourne. — "With such an one, no, not to eat" (1 Corinthians 5. 11). Whilst this has to do with the Breaking of the Bread, it has also a bearing on eating in fellowship at other times with those who have been ex-communicated, as in 1 Corinthians 5.

Saints should not go to courts of law to have their grievances judged by the unsaved. The oversight, endowed with wisdom from God, is fully capable to deal with such matters.

The kingdom of God is located on earth, embracing all the churches of God.

S. Stoope, T. L. Fullerton.

From Hamilton (Ont.). — We notice in chapter 6. the conditional character of the Kingdom of God, and a list is given of those who will not inherit the Kingdom. Such were **some** of the Corinthians, for it was a city noted far and wide for its immorality, " But they were washed. " However, the fact that the apostle is warning them shows that it was still possible to drift back to the same condition again, instead of being true sons of the Kingdom.

While fornication is a sin still to be reckoned with in Assemblies of God, surely there **is** a deeper application of the word, for Satan, with his subtle wiles, is able to cause spiritual fornication to creep into Assemblies. Hence, the exhortation in Paul's second letter to Corinth—chapter 6. 14, " What fellowship have righteousness and iniquity, etc. " The word fornication carries with it the thought of being sold to another [1], and reminds us of the word used by Paul in chapter 7. 23, " Ye were bought with a price, become not bondservants of men. " This bondservice can be of the mind—being influenced by other men's thoughts: the word is, "Bringing every thought into captivity. " One of those who will not inherit the kingdom **is** described as " covetous. " It was thought that a covetous person would show by his actions that he was such, and the word doesn't just imply covetous thoughts which many may be guilty of, although it never **is** made known [2], The case of one who covets money and steals as a result **is** an example of a covetous person. However, these grosser sins enumerated by Paul are all the result of Satan working in the heart, causing a low spiritual condition and departure from the Lord.

N. McKay, F. Marks.

Difficulties (Chapter 7.).

From Wigan. — It **is** obvious from verse 1 that the overseers of the church had sought Paul's guidance in these difficulties. This state of affairs prompted him to advise celibacy rather than marriage—" by reason of the present distress " (verse 26). **He** wrote, however, with the added intention of encouraging the saints to give themselves, their talents, their very all to the service of God, as he himself was doing. The Lord Jesus Christ had previously said that " there are eunuchs which made themselves eunuchs for the kingdom of heaven's sake " (Matthew 19. 12). By remaining in an unmarried state a saint, untrammelled by the cares and anxieties attendant upon family life, could devote himself or herself wholly to the work of the Lord. Paul was ever mindful of the fact that time was precious (Romans 13. 11), and that every moment gained from worldly troubles could be utilised **in** the propagation of the gospel.

In no way did this advice disparage or condemn the state of marriage. Furthermore, the apostle Paul in writing to Timothy on a later date brands the teaching of " forbidding to marry " **as** a doctrine of demons (1 Timothy 4. 3), and uses the relationship of husband to wife as a delightful analogy of the relationship of Christ to His church (Ephesians 5. 23-32).

Even a cursory discussion on this chapter would be incomplete without reference to the extremely important injunction given in verse 39 that a widow is free to marry whom she will—" only in the Lord. " This command, **we** feel very strongly, **is** binding upon not only widows, but also both male and female in a church of God. God had made it abundantly evident to his earthly people, the Hebrews, that they were to refrain from joining in marriage with any of the

surrounding peoples lest their hearts be turned away from the true God. His words were, "Thou art a holy people unto the Lord thy God... a peculiar people unto Himself" (Deuteronomy 7. 6). God's words to His spiritual people written in 1 Peter 2. 9 bear a striking resemblance to them. "Ye are an elect race, a royal priesthood, a holy nation."

Reinforced by the command, "Be not unequally yoked with unbelievers" (2 Corinthians 6. 14) [3], we maintain that God's desire for His people to-day is that they should marry only in the Lord, and thus assist in striving towards the full attainment of that desirable goal—a people for God's own possession, that we may shew forth His excellencies.

R. B. P. M.

Concerning Marriage (1 Corinthians 7.).

From London, S. E. 5. —Marriage is an institution of divine origin. Realising that it was not good for man to be alone, the Lord God made an help meet for him. God's purpose from the beginning was that men and women should find in each other mutual help and love. In His loving wisdom, God planned the means of reproduction; thus we must lovingly accept and diligently control the fact of sex. "Male and female created He them... And God saw everything that He had made, and, behold, it was very good."

The purpose of a Christian marriage is the setting up of a Christian home, parents and the heritage of children dedicated to the service of our Lord Jesus Christ. Unhappily, for various reasons, this high purpose is not achieved in all cases, and various difficulties confronted the saints at Corinth. So in the chapter under consideration, the Apostle begins his reply to a letter from them, which appears to have contained various pertinent questions.

The first question seems to have been about celibacy, presumably of a voluntary nature (verses 1-9). To many men and women this comes as a great problem, involving sacrifice and difficulty. Some of the grandest and most spiritually influential men, and some of the noblest and finest Christian women, have remained unmarried. It is undoubtedly a pathway of trial, dependent for successful conclusion on continency derived from close communion. However, according to each man's gift from God (verse 7) so he must decide. If the decision is to marry, then it is a sacred life-long contract, involving physical harmony (verses 2-5) as well as spiritual harmony (e. g., verse 39).

Both bride and bridegroom must endeavour to effect this high level of concord; God is thus joining two individuals together in the Lord. Harmony is achieved by each partner developing a spirit of unselfish treatment of each other (verses 3-4), and an utterly unselfish surrender of each individual life to the Lordship of Christ in fervent prayer (verse 5).

The second question appears to concern Christians living with heathen relatives in the married state (verses 10-24). Possibly, historical events (e. g., Ezra 10. verse 3) caused scruples in some minds whether Christian converts were not bound to put away or desert husbands or wives who continued unbelievers. Considering the difficulties involved, would it be better not to contract marriage ties (verse 1) ? Or where they had been contracted, should they be broken off ? These were some of the queries to which Paul desired to reply.

He reminded them that by the Lord's command, marriage is for life; therefore those who are married must not think of separation (verse 10). The general rule is emphasized that the marriage union is dissoluble only by death.

In verse 12, Paul addresses himself expressly to the case of such in the Assembly who had unbelieving husbands or wives. The Lord had not expressly mentioned such cases, and had not made a special rule for such. So the Apostle gives his own decision; the Christians were not to leave the unbelievers. He gives three reasons for this:—

1. The sanctification dependent upon the marital relationship (verse 14).
2. The Christian's calling by God to peace and harmony (verse 15).
3. The plain duty of such near relatives, to seek the salvation of those to whom they are so nearly related (verse 15).

Marriage being indissoluble, Christians were not to seek or compel a separation, the relationship subsisting before conversion continuing afterwards (verse 20). As in the case of marriage (verses 13-14) so in the case of circumcision (verses 18-20) and in the case of slavery (verses 21-24), but with the proviso in this case that freedom is preferable to slavery (verse 21).

If the heathen partner will not stay with the Christian, the latter must not insist on maintaining the connection (verse 15); "the brother or the sister is not under bondage in such cases." This does not mean that the marriage is dissolved, neither can the believer contract another marriage on this ground.

The remainder of the chapter (verses 25-30) contrasts the states of matrimony and celibacy in such a manner as to lay clear emphasis on the latter. In marriage the husband and wife are the complement of each other. Their interests are the same and they share each other's comforts and sorrows, being anxious to please each other. However, these relationships are transitory and short-lived, being dissolved at death (verse 39). On the other hand, the unmarried sister or brother is free to "attend upon the Lord without distraction" (verse 35), a service which will never pass away, but will be deepened and enhanced in the eternal state.

So the unmarried sister (verse 36) or the widow (verse 39) who remains in her present state "by reason of the present distress" adopts the happier course, by Paul's judgment. But if the father gives his own unmarried daughter in marriage, he doeth well; and if the widow marries "she is free to be married to whom she will; only in the Lord." F. L. Evans.

Summary of Instructions.

<i>Class of person.</i>	<i>Instruction.</i>	<i>Supporting Verses.</i>
1. Married partners who are believers.	Harmonious and unselfish care, one of the other.	3-5 33-34
2. Married with unbelieving partner.	Live together and seek the conversion of the unbeliever.	10-14 16
3. Married with unbelieving partner who departs.	Remain unmarried, but seek reconciliation and conversion of the unbeliever.	11 16
4. Widow.	Either remain unmarried or marry in the Lord.	39-40
5. Unmarried daughter.	Father may either keep his own daughter or give her in marriage.	36-38

From Barrhead **and** Paisley. —Although the subject of chapter 7. is a delicate one, there are many points which can be looked into with interest. Paul speaks with divine authority on most points, but, at times, he gives what would seem his own mind on the matter, yet we can be assured that he had divine guidance in what he wrote.

Except in the case of death and perhaps fornication [4], marriage cannot be dissolved under any circumstances, and so it is imperative that both parties be consistent in their relationship to one another, and be willing to share responsibilities consistent with the married state. This applies where marriage has taken place before either of the partners became converted. When one is converted he or she is advised to live with the unconverted, provided the other person is content to do so. There is the possibility that the new convert may be the means of the salvation of the other, by reason of his or her conduct and example. On the other hand, this reason should not be given in support of marriage between a believer and an unbeliever, because there is also a tendency of the unbeliever exerting a stronger influence and causing the believer to go astray.

The Gospel sets us free as well as binding us. It releases us from the imprisoning effect of our sins and their penalty, but in so doing it makes us subject to Christ, who, by reason of the great price He has paid for us, becomes our Lord and Master.

Some men and women can serve God better, by being unmarried, because more time can be directed to God's service, but celibacy is a gift which is not given to all men, and while a man may have the gift of an evangelist or a teacher, he may not remain unmarried; it is left for him to decide whether to serve God as a married or **an** unmarried man.

The "present distress" mentioned is probably what we have in chapter 5. 1, namely, the present condition of the Church. There may also have been a severe persecution at that time, but it **seems** as if Paul had in mind the soon return of the Lord, which was **as** imminent to them, in that day, as it is to us to-day, when he reminds them that the time will soon come when those who had wives will be as though they had none.

Joy and sorrow, as well as legitimate pleasures, and **all** that we possess will leave us when we depart from this scene, but service rendered to God will have an effect on our reward in Heaven. Thus if one abstains from marriage one can spare one's self much tribulation of the flesh as well as possibly increasing one's reward in the glory.

In verse 39 there are four words which should govern all our relationship in this respect, "only in the Lord." Only those who are similarly bound as ourselves in service to God and His house, are fit to be considered as partners in marriage.

J. McK. Gault.

From Cowdenbeath. —Paul here deals with the life of His people in their natural relationships. **He** deals with the question of marriage and celibacy. There is no impurity in marriage, but if, as Paul says, it is better not to marry, he speaks partly out of regard for the special circumstances of those distressful times. Unchastity was rife in the city of Corinth, and marriage was the proper remedy, each man having his own wife, and each woman her own husband. The obligations in marriage are of the highest order, and are mutual, an equal sharing of privilege and responsibility. Husband and wife must not defraud each other of conjugal rights, unless it be by consent, for a fixed season, that they may devote themselves, without distraction, to prayer.

Concerning the mutual obligations of the married, Paul gives advice, and in verse 10 an injunction, that they depart not one from the other. If conditions are such that separation **is** unavoidable, then in such a case each must live as being single, or **else** be reconciled. Paul does not encourage mixed marriages, and in 2 Corinthians 6. 14 he declares against them, but here he says that, **if** the unbelieving member **is** willing to remain, such marriages should not be annulled [5].

Marriage **is** not sin, but it imposes mutual duties that can be distracting, and in the apostle's view, considering the near approach of the Lord, it **is** better not to be entangled in earthly interests and relationship.

D. McLelland.

From Kilmarnock. —Evidently some in the church were Jews and had been circumcised (verse 18), others had been bond-servants or slaves before conversion (verse 21), but, whatever their position, they were to acknowledge the Lord's claims and serve **Him** who had redeemed them. Concerning the unmarried brother or sister, Paul has no commandment from the Lord, but as he desires to spare them the trouble of family affairs, he advises them to remain single, and he considers they would have greater opportunities to care for the things of the Lord. While this **is** desirable, it is a matter of individual exercise before the Lord.

From verses 36-38 it would appear that a father who has a daughter of marriageable age, is quite at liberty to give her away in marriage **if** he so pleases, but the apostle considers he does better to keep her. This of course **is** in keeping with his own mind, and there **is** no command of the Lord. **As** regards the wife whose husband has fallen asleep, she **is** at liberty to marry **whom** she pleases, but "only in the Lord." This means that the two parties are in a church of God and are subject to the Lord's will, and while they may meet with trials in their married life they will be able to recognise God's hand and count upon His help. The

apostle, however, considers she is happier to remain a widow. We understand if one marries "*in the Lord*," they will have the leading of the Spirit. **A. G. S.**

From Birkenhead.—This portion is written in answer to questions which had been asked by the overseers of the church in Corinth. They realised their need of guidance as to whether a brother should put away his unsaved wife from him, and if it was wrong to marry.

Marriage has always been a life-long contract, which should not be lightly undertaken, and in no circumstance should be broken. We live in days when marriage is lightly esteemed, and when divorce is very prevalent. There may arise the position where, with an unsaved man and wife living together, one comes to know the Saviour, the unbelieving one resents the change and then arises difficulties. The believing one may well find it hard to live in such a state. The apostle exhorts such not to leave his or her partner. If, however, the unsaved one should leave, the believer is under no obligation to maintain their living together, and he or she would be under no condemnation by the assembly.

In certain matters we have distinct guidance from God, but there are other matters where help and guidance may be given from those more mature in the things of God. The apostle did not seek to discourage marriage, but to give advice, "by reason of this present distress." **J. R. Turner.**

From Cardiff.—In the latter part of chapter 6, Paul has declared that "the body is for the Lord; and the Lord is for the body." God must be glorified in the believer's mortal body, and, in connection with this truth, it is good for man not to touch a woman. But because of fornications let each man have his own wife... "

Paul, seeking to do away with carnal lusts amongst saints, enunciates the principle that a married couple belong to each other, and that both persons must receive their due.

Paul does not command restricted relationships, but under divine inspiration he gives advice for such circumstances delineated in verse 5. We must realise, too, that some are called to married life, and some are not. God has given various gifts to individuals, and in the circumstances to which each is called, he must abide with God.

With regard to verse 9 some thought that the apostle was speaking of the Judgment Seat of Christ [6]. There were three schools of thought with regard to verses 10 and 11:—

1. There is no licence given in Scripture at all for a Christian husband or wife to leave the other partner. The words in parenthesis (verse 11) speak of a wife who, in rebellion against the will of the Lord, leaves her husband. Such a one should be at least disciplined.

2. The words in parenthesis give licence to the wife only to leave her husband. No such outlet is given to the husband, who as head of the house and the stronger vessel should be able to control any disturbing circumstances arising in his married life.

3. The words in parenthesis indicate that God foresees circumstances in married life where, through cruelty or other causes, life for one of the partners becomes intolerable. That partner is justified in leaving the other [7].

Concerning verse 14, we know that God regards irregular union, i. e., outside the married state, as being unholy and any children issuing from such a union would be unclean in the eyes of God. But the union of married partners, one of whom is saved and one not, is not displeasing to the Lord, and the children are not to be regarded as unclean. We should like help on the use of the words "sanctified" and "holy" in this verse. It was realised that here we have no reference to the sanctification of the sinner through Christ (Hebrews 10. 10), nor to our daily exercise of sanctification (1 Peter 3. 15), since the apostle is speaking of children who are not necessarily saved [8].

We had considerable difficulty with verse 22. One man **is** a bond-servant called " **in** the Lord, " which brings him within the sphere of God's **will**, and into the Fellowship. Would not this therefore be the call of 1 Corinthians 1. 9? [9]. Such a man, although a bond-servant of men, is regarded by the Lord **as** freed, and has the right to put the Lord's things first **in** his life, whatever other obligations he may have. Some cited the case of a man who **is** saved and called " **in** the Lord " whilst in H. M. Forces, and **is** received into the Fellowship. Is such a man, being the Lord's freedman, to be regarded as not under any disability, but free to engage actively in the exercises of the assembly? [10]. The other **man is** called (not " **in** the Lord ") and **is** already free from earthly bondage. It **was** thought that this call was not the same as that earlier in the verse, but was the call through the gospel (Romans 8. 30). A man responding to such a call becomes, through grace, a bond-servant of Christ by virtue of the fact that he was purchased with the price of the death of Christ. This **status** of a bond-servant would thus be unconditional, but some were not satisfied with this view and could only visualise a man being a bond-servant of Christ on condition that he surrendered himself to the Lord wholly and allowed Him to be absolute Master and Proprietor. Galatians 1. 10 and Ephesians 6. 6 were read in this connection [11].

The instruction given in verses 25-40, whilst containing some principles of help to us, would have no application for the present day, but were given to Corinthians " by reason of the present distress " [12].

John Follett, Martin Follett.

From Atherton. —In giving his advice concerning marriage the apostle **is** not slow to bring before the saints fundamental principles governing marriage which have been such from the beginning. (1) That each **man** have his own wife. (2) That each render to each their due—verse 3. (3) That there be no separation or desertion—verses 10-11. (4) That the wife or husband **is** bound during the lifetime of each—verse 39. (5) That marriage must be " only in the Lord "—verse 39. Thus the apostle makes clear the commands of the Lord, and handles the saints' questions with great care and delicacy, and we feel sure that advice he gives was the mind of the Spirit (verse 40). We can then readily understand the background to the apostle's advisory reply to such questions as, **Was** married life wrong? If not wrong, was it undesirable, or was it on a lower plane than celibacy? When persons were already married, was it more comely to live together after one had been saved? Might widows or widowers marry a second time? Should fathers seek marriage for their daughters, or let them continue **as** virgins? Under different circumstances, in later years, we note that it was **Paul's** advice that young widows should re-marry (1 Timothy 5. 14), and that older women should train younger women to love their husbands and children (Titus 2. 4). Very clearly the apostle does not forbid to marry since such a command would have been inconsistent with the whole tenor of Scripture (see 1 Timothy 4. 3). His advice then must be in alignment with the divine laws governing marriage, for marriage is a divine institution. Alas! degenerate man has sought to abuse, defile, and corrupt this beautiful divine arrangement. Various thoughts were given concerning "the present distress" (verse 26): — (1) That because of the persecution from without, and the possibility of the early death of either partner, marriage was not to be commended. (2) That Corinth being a very corrupt city, it held for the saints a very great temptation, to draw them back to their sad former condition. (3) That whilst there was only one declared case of fornication, the danger existed of other saints becoming contaminated (see 2 Corinthians 12. 21). We thought the expression "in the Lord" (verse 39) involved more than just being in the Fellowship. When considering marriage, it is important that the contracting parties should both bow to the authority of Christ. It was thought that verses 32 to 34 should not be used indiscriminately in every instance of the married or unmarried condition.

E. Birchall, G. A. Jones.

. From Liverpool. —Marriage is undoubtedly a divine institution: we know that Eve was given to Adam to be a helpmeet. We would not, therefore, expect the apostle to advise against marriage, but he goes so far as to say—"It is good for a man to remain unmarried." He recognises, however, the natural desire of man towards woman and woman towards man; and because marriage enables this desire to be kept in its proper place, he admits its necessity even in the then "present distress." This latter expression (used in verse 26) may suggest that in quoting these personal views on the advisability of marrying, he was thinking only of a limited period of time. The following verses, however, may indicate that he regarded the time to elapse before the coming of the Lord for the saints as the period of distress, but even so it appears that he believed that event to be imminent.

Once marriage has been entered into, there should be a continual realisation of mutual obligations between each party. These obligations cannot be repudiated by a Christian simply because he (or she) married before being saved; a brother is not at liberty to forsake an unbelieving wife. On the contrary, a faithful wife may be the means of converting her husband.

Some help on the meaning of verse 14, regarding the uncleanness or holiness of the children of such a union, would be appreciated [13].

It surely cannot be denied that the added responsibility of marriage, at times, interferes with our service for the Lord. The reference to the "things of the world" in these verses, does not necessarily imply that they are things which are evil, but rather, the natural requirements of our everyday life. It appears from verse 7, that the willingness in a man to remain unmarried that he may be of greater service to God, is a gift from God, and it is noticeable that the apostle's thoughts on the desirability of marriage apply equally to men and women.

Verses 36-38 are not easy to understand, possibly because the practice of leaving it to the parents to decide whether a daughter should marry or not, is no longer common.

R. L. Sands.

Comments.

[1] ((Hamilton, Ont.). —This is not correct, bond-service or slavery and fornication were two entirely different things. Our friends should consult a Dictionary. Think of what Paul's counsel in 1 Corinthians 7. 20-24 would mean, when in regard to bond-service He said, "Let each man, wherein he was called, abide with God, " if bond-service is fornication. *J. M.*

[2] (Hamilton, Ont.). —God judges men according to their thoughts: men can only judge men's actions. If thoughts of covetousness are harboured in the heart, they will in time conceive and bring forth the sinful fruit of covetousness. See the principle in James 1. 14-16. *J. M.*

[3] (Wigan). —Marriage, I judge, is not a yoke. In marriage male and female become one flesh, and that union is not to be broken between the contracting parties. 2 Corinthians 6. 14 contemplates that the yoke can be broken or discontinued, for the command is, "Come out, " "Be separate." Whilst saying this, I fully endorse what our friends say about marriage "in the Lord." I am glad to hear the clear note they strike. *J. M.*

[4] (Barrhead). —Please note 1 Corinthians 7. 10, which is the Lord's command re marriage to all Christian people, and to those in the Fellowship in particular, that if one departs from the other, there must be no marrying others whilst both parties are alive; reconciliation is what the apostle contemplates as a possibility. *J. M.*

[5] (Cowdenbeath). —See note [3] re Wigan's paper. *J. M.*

[6] (Cardiff). —There is no reference to the Judgment Seat of Christ in this verse. *J. M.*

[7] (Cardiff). —It is clear that the will of God is that husband and wife should live together, as Peter says, as "joint heirs of the grace of life." But God being all-wise, legislated in the first century of the Christian era in such a way as needs no correction, and quite evidently made provision for such marital disorders as would render it impossible for a wife to live with her husband. If she departed

from her husband (and wise men would of course consider in the interests of Christian behaviour and testimony whether she was justified in so doing), she must in no case marry another whilst her husband is alive. Reconciliation is what the apostle contemplates as a hoped-for possibility. *J. M.*

[8] (Cardiff). —Paul is showing what is true of the married state in 1 Corinthians 7. 14, that in marriage a man sets apart a woman from all others of womankind, and she is to him what no other woman can be (within the will of God). Similarly, a woman sets apart her husband from all of mankind, and he is to her what no other man can or should be. The husband is not sanctified "in Christ" or "in the truth," but "in the wife" or woman, so also the wife is sanctified "in the husband" or brother. Though husband or wife are still unsaved, because they are unbelieving, they are sanctified, or set apart, in the limited sense of married life. In this union of marriage, man and wife being one flesh, all of human kind were to be born. Where husband and wife live together, even though the one is a believer and the other is not, the children are said to be holy. Let it be remembered that sanctified, unclean and holy, have to do with the married state and family life and with nothing more. *J. M.*

[9] (Cardiff). —I am disposed to think it is the call of 1 Corinthians 1. 9. To be a bond-servant and to be a soldier are two different things, though we may apply the principle of a civilian becoming a soldier, as one who gives up his freedom and puts himself under the control of men in such a way as to contravene the principle of liberty involved in being free to serve the Lord, as in this passage. A soldier is one who is part of an organisation the purpose of which is to wage war, a warfare not permitted to a Christian to engage in. Hence it is morally wrong to be in such an organisation. Bond service in itself is not necessarily a moral evil. Christ did not come to change and transform the world. He was not the emancipator of slaves, such as Moses was in Egypt. The emancipation work by Christ was to free the slaves of sin. Thus Paul says, "Wast thou called being a bond-servant? Care not for it." If the saint could be free, by all means let him be free, but if not, he was to abide in his bond-service with God. *J. M.*

[10] (Cardiff). —Yes, such a man is under disability because the thing in which he is is a wrong thing for a Christian to be in. Both bond-servants and soldiers may be called "in the Lord," as well as hear the gospel-call. *J. M.*

[11] (Cardiff). —I am not certain of our friends' meaning here. Every redeemed person is a bond-servant of Christ, but not every one who is thus bought acknowledges the claims of the Lord in such a relationship. Even in the matter of surrender to Christ, to which our friends refer, this is a relative matter, is it not? Some surrender their wills to Christ more than others. In One only was there perfect surrender, who said, "Not My will, but Thine be done." *J. M.*

[12] (Cardiff). —Paul is giving his judgment here as to what he considers a wise course in this world's distresses. Not all can accept his counsel, because God has not constituted them that way, and in consequence they may not be able to accomplish what others may do, because of the increased responsibilities that married life involves. The judgment of this wise man is—"So then both he that giveth his own virgin daughter in marriage doeth well; and he that giveth her not in marriage shall do better" (verse 38). He that is able to receive this let him receive it. *J. M.*

[13] (Liverpool). —See note [8] re Cardiff's paper. *J. M.*

Questions and Answers.

Question from Barrhead and Paisley. —Concerning the judgments referred to, i. e., the judging of the world (chapter 6. 2), and of the angels, we would like some help as to when these will take place. The judgment of the angels we read about in 2 Peter and in Jude, but when and where, we would like to know?

Answer. —As to the judgment of the world, this will be seen in Daniel 7. 18, 22, 27, and elsewhere in the Scriptures. Clearly in the connection in which it is used, in relation with the world, it is in administration, and has nothing to do with the imposing of eternal punishments on men. That the Divine Judge will impose. Note what is said of what the saints will do to nations, kings and

nobles in Psalm 149. 5-9, which will be in the Millennial reign. As to saints judging angels, this is, perhaps, a little more difficult of solution, but what is said about Satan being bruised under the feet of saints may give some help. See Romans 16. 20.

J. M.

Questions from Atherton. —(1) In the light of the words "with such a one no, not to eat" (1 Corinthians 5. 11), how does it apply to (a) one who is unwittingly tripped up in any one of these sins; (b) an habitual wrong doer; (c) one who lives in the same house and is related as man or wife to one in fellowship?

(2) Do sins of a more serious nature, such as doctrinal (we assume these are more serious) sins, as in the case of 2 John 1. 9, 10, call for more serious action on the part of those in fellowship?

(3) Would this similar action apply to all who leave the assembly?

Answers. —(1) (a) Whilst one occasion of intoxication does not make a drunkard, one act of fornication makes a fornicator, so that whilst it would, generally speaking, be wrong to put a person away for one experience of intoxication, it would be right to put one away for one act of fornication, (b) The word "habitual" would require to be defined. "If any man... be." Over what period do the questioners think and how many repeated acts of like kind would be required ere it could be said that one is so and so? In the light of what I have said under (a) an answer cannot be given to our friends. Surely, in the very nature of things, cases of delinquency differ. Suffice it to say that saints cannot act individually in such a matter till overseers have judged and the assembly has acted in ex-communication. Then the command is "with such a one no, not to eat." (c) Here the matter of family relationship comes in, and, in my judgment, that must be reckoned with. Suppose a husband has been put away for drunkenness and his wife is in the assembly, is she to spread another table, or spread it at some time other than when she has her meals, so that she may carry out this scripture in this way? I think this would be quite wrong. But persons outside the family circle must pay heed to what is said in this verse.

(2) Whilst the command not to eat has reference particularly to the sins specifically mentioned, for which persons have been ex-communicated, the general principle of refusing to have fellowship with such as have been ex-communicated for doctrinal error would apply.

(3) Such as may leave the assembly for no particular reason are in quite a different category. It may simply be because of coldness of heart or a person may have been tripped up and offended at unworthy behaviour in a fellow-believer, and so leave the Fellowship. I cannot see that the same rigid rule applies, though here again general principles applicable to fellowship would guide us in regard to persons outside.

J. M.

Question from London. —What is meant by 1 Corinthians 7. 29?

Answer. —What the apostle is telling the Corinthians is, that the time available to us, whether we view it as from now to the Lord's coming or till death brings to an end the period of our earthly service (both views show our opportunity for work for the Lord practically alike), is so brief, that we do well to live so as to shed as far as possible the effects of married life, of joy and sorrow, of buying and owning, in order that we may live and labour in this world with one object before us. We might give ourselves to a life of married happiness and live with the wife of our youth as though this were man's chief end. Some may buy and sell and get gain, as though that were the sum of life. Others may live on their grief, and have every one running with condolences as they retail their miseries. Others would live in boisterous happiness. The Christian must try to live as one who has no time to lose, bending his energies towards a God glorifying life, seeking the real good of the life that now is and of that which is to come. This objective in life was that which caused Paul no doubt to give his judgment about marriage, showing that "she that is unmarried is careful for the things of the Lord, that she may be holy both in body and in spirit" (1 Corinthians 7. 34).

J. M.

BIBLE STUDIES.

" Now th we were more noble than those in Thessalonica in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so " (Acts 17. 11).

VOLUME 16.

MAY, 1948.

CONTENTS.

	<i>Page</i>
Editorial	49
Picture L a n g u a g e	50
The Standard Revised Versions of the New Testament..	51
Paul's first letter to the Corinthians.	53
C o m m e n t s	59
Question and A n s w e r	60

EDITORIAL.

It is well for us to search for the principles which govern or underlie the detailed instructions given by the Holy Spirit through Paul to the Corinthians. **He** writes, "All things are lawful for me; **but** not all things are expedient. All things are lawful for me: **but** I will not be brought under the power of any " (1 Corinthians 6. 12), and " All things are lawful: **but** all things are not expedient. **AH** things are lawful: **but** all things edify not. Let no man seek his own, but each his neighbour's good" (1 Corinthians 10. 23-24). Here we have stated the great fundamental fact of Christian liberty... **but**, and this is a very important disjunctive conjunction, **but** with its limitations. The Christian's life is perfectly natural in regard to things to eat. All things are lawful. But the second principle shows the supernaturalness of the Christian faith in that perfectly legitimate and natural activities are to be controlled by the spiritual. All things are not expedient, i. e., from the Greek verb "*sumphero*, "they do not" bear together. " Elsewhere Paul instructs saints " to bear one another's burdens. " Thus no man can live to himself and fulfil the laws of the Kingdom of God. Things perfectly lawful may not help our fellowship with others. This is a limitation which is uniquely Christian; and is found nowhere else in the religions of the world. " Others " is the first limitation, the second **is** in relation to "oneself"... " **I will** not be brought under the authority of any, " and thus become a slave to a perfectly lawful thing and thereby deny my only Lord and Master, Christ.

Reverting to the subject of " things sacrificed to idols, " we must readily admit that it was one of vital importance, as it involved the testimony of a Church of God, in a pagan city. All matters that affect our testimony even in civilized cities, are important, for they affect the honour of our Lord. Once again very similar principles are stated. They are based on " knowledge " and " Jove. " In the things of God " knowledge " **is** essential. Our doctrine must come from without our natural capabilities. **We** must be Spirit-taught men. and the God-breathed Scriptures our text-book. Knowledge brings power, but it may also bring pride. The knowledgeable man may be puffed-up. Knowledge with all its power may prove a danger to frail mortal man, unless, unless, unless it **is** conditioned by " love. " Love builds up. The inflation of knowledge may bring collapse, but when love enters into the calculation, the effects are enduring.

Love thinks of the weak man, "the brother for whom Christ died"—precious statement—and tempers the harsh effects of knowledge. So then, the great teaching here is that there must be the supremacy of love in the exercise of judgment based on knowledge. Chapter 8, works this principle out in some detail, and gives warning regarding "sinning against the brethren" . . . and sinning against Christ.

It would almost seem that chapter 9, is a parenthesis having regard to the difficulties under consideration. In the first fourteen verses the Apostle's own official rights and liberties are fully stated and argued, again separated by an important "but" in verse 15. Thence to verse 23 we have a record of the Apostle's restraint in exercising these rights. The chapter closes with an apostolic appeal. Meanwhile we leave in your mind the word, "Let no man seek his own, but each his neighbour's good."

Jas. Martin.

PICTURE LANGUAGE.

Another line of study, admittedly not as important as that dealt with in our Editorial, is that of the rich pictorial language used by the apostle. What an extensive knowledge the apostle had, from the law courts with all their legal phraseology, to the race-course and its own peculiar technical terms.

He makes his "defence," his "apologia," to those who "examine" him, using thus legal terms understood by Greeks, acquainted with forensic lore. It was an "apology" in its true sense, not admitting a wrong, but claiming to be right. The very nature of the composition, a series of questions, suggests the law courts. Thus wrote one who had been taught law at the feet of Gamaliel. (Incidentally see 1 Corinthians 15. 8, and suggestively Acts 9. 5, 18. 9, and 23. 11, for the Lord's appearances to Paul.)

It is the expected right of all toilers to receive recompense from their labours, whether they be soldiers, vinedressers, or shepherds. How picturesque the language! A soldier's "charges," i. e., his cooked meat, his rations, his provision-money, his wages. (This is the same word used for "wages of sin" in Romans 6. 23). Then follow lessons from the unmuzzled oxen treading out the corn, the ploughman and the thresher toiling in hope, and, in the spiritual realm, the priest serving at the altar. Argument supplements argument. But despite the fact of his "rights," Paul is prepared to abandon all these benefits that he "may cause no hindrance to the Gospel of Christ." Nine times he brings before us, "the Gospel" Perfectly natural things may be sacrificed out of love, but the self-same love forbade him to give up his activities as an apostle to the Gentiles.

He changes the metaphor to a "stewardship," and he is out "to gain" . . . five times repeated. . . that "he may by all means save some." A good steward and a successful steward was Paul of the things of Jesus Christ.

To what else could he effectively compare this striving for men for the Master? . . . Ah, to the runner, pounding down the track, oblivious of the host of witnesses, and the thud of the feet of other contestants, yea of all except the goal and the crown. Or again, he brings forward the boxer, intent on keeping himself fit with shadow-boxing; but not so the Christian fighter. Real blows fell on himself as he buffeted his body and literally "gave himself black eyes." And there was ever present the awful fear of rejection, disqualification, or disapproval (a technical term), or of all the effort wasted because it had been expended outside the code of laws that ruled the games. Are we anxious enough about this phase of "the good fight"?

The Greek boxer's gloves were fur lined, covered with cowhide, and loaded with iron or lead. Are we using the mailed fist, unsparing of evil, to keep our bodies under? 'Twill be sweet pain if we have our eyes on the nailed hand of the Saviour!

Jas. Martin.

THE STANDARD REVISED VERSIONS OF THE NEW TESTAMENT.

(Continued from page 28.)

The English Revised Version.

The Authorised Version was not perfect and there were many points on which even the scholars of that day were not agreed; it was, however, so good that it survived a long period of unfriendly criticism. From time to time new translations appeared, but though some were scholarly and useful to Bible students, they did not survive. As the years passed, fresh light was thrown on the text from many sources: new manuscripts were made available for study and the researches of scholars had given an increased knowledge of the Greek language. Scholars began to realise that before a revision of the Authorised Version could be attempted a great deal of spade work needed to be done. This labour is reflected in the commentaries of Wordsworth, Alford, Lightfoot, Ellicott, and Westcott, not to mention other less well known commentaries on individual books of the New Testament.

From about the middle of the 19th century there was an increasingly strong feeling that the time was ripe for revision, and many articles, lectures, and sermons were devoted to the subject. Trench "On the Authorised Version of the New Testament," 1859, is well known. The first definite moves for revision were made in 1870, and a committee was appointed. Soon two companies were at work, one dealing with the Old Testament, the other with the New. All were scholars of repute in various spheres of Biblical study and research. In the New Testament company were such well known scholars as Ellicott (Chairman), Alford (early removed by death), Lightfoot, Westcott, and Scrivener.

The great English-speaking nation on the other side of the Atlantic was not forgotten, and the co-operation of scholars there was secured.

The Principles of the English Revisers.

This matter is dealt with in some detail in the Preface to the Revised New Testament. If you have not read it, do so now. The principles adopted are generally agreed to be sound, and need not detain us here. The interpretation of the rule of faithfulness, however, caused difficulty and by far the greater part of the criticism of the Revised Version has centred round the way in which the Revisers applied their rule. I have already alluded to the opinion that the Revised Version failed to secure general acceptance because of a too rigid application of this rule. The background or outlook of the Revisers on this question of faithfulness is important. Some words of Westcott here open windows to the soul. In 1891 a magazine devoted to Biblical subjects invited contributions on "Is the Revised Version a failure?" Dr. Westcott contributed and concluded his paper with these words, "I cannot venture to choose... in Holy Scripture . . . details which I regard as important to the disregard of others. This phrase or that may seem to me to be strange or uncouth, but I have a limited and imperfect vision. Let me then strive with absolute self-control and self-surrender to allow apostles and evangelists to speak in their own words to the last syllable and the least inflection, in Hebrew idiom and with Hebrew thought. Let them so speak and let us humbly wait till in God's good time we are enabled to read the fulness of their meaning in our own tongue. I know of no way in which we can understand the meaning of a message except by patient observance of the exact words in which it is conveyed."

Such reverence for the very words of Holy Writ must command respect, and whatever we may feel was wise or expedient in a version intended to supersede the Authorised Version in the affections of the unlearned, we cannot but thank God for a revision conducted in such a spirit, for Westcott's outlook was largely that of others on the Revision Committee. Nor can we doubt that those who have made the change to the Revised Version have been brought nearer to the Fountain-head of Truth and gained immeasurably thereby, though the charm of words has been dulled and some familiar phrases lost.

The American Standard Version.

The procedure with regard to the American revision committee is described in the Preface to which we have already referred. The more important of their suggestions which were not adopted were published in an Appendix to the Revised Version. Many of these suggestions were excellent and not a few scholars regretted that some of them were not adopted by the English Revisers, and, in two instances at least, most of us in reading usually substitute the American preference, i. e., "Holy Spirit" for "Holy Ghost" and "demons" for "devils."

It was hardly to be expected that the American people would be content to go on publishing the English Revised Version, with or without their own committee's preferences. It was practically certain that editions would be published in which these preferences, and others of lesser importance, were incorporated in the text. For this reason the American committee continued in being; its labours ceased for some years through lack of funds, but these being provided the work of producing an American Revised Version went forward and in 1901 the American "Standard Version" was published. It has probably obtained a wider measure of acceptance in America than the Revised Version has here. At bottom it is still the Revised Version; the changes it makes are relatively few, many for the better, but there are some blots, e. g., 2 Peter 1. 1, "Our God and *the* Saviour Jesus Christ" instead of "our God and Saviour..."; Titus 2. 13, "the great God and our Saviour Jesus Christ" for "our great God and Saviour..." (see "B. S.," Vol. 2, page 6). Also an unnecessary and heretical note to John 9. 38, "The Greek word [worship] denotes an act of reverence whether paid to a creature (as here) or to the Creator (see ch. 4. 20)." On the other hand a serious blot on the Revised Version page is removed. In Galatians 2. 16 the Revised Version reads "a man is not justified by the works of the law, save through faith in Jesus Christ." Standard Version restores "but," (for "save") as in Authorised Version (see "N. T.," 1934, p. 51). The Revised Standard Version removes the blot in 2 Peter 1. 1, and in Titus 2. 13; it also retains "but" in Galatians 2. 16. So we are brought back to this new revision, to which we must now give our attention.

The New American Revision.

This new revision was effectively commenced in 1937 by a committee of American scholars appointed by the International Council of Religious Education to whom the copyright of the A. S. V. had been transferred. The Council defined the task of the Committee as a "... revision of the present American Standard Bible in the light of the results of modern scholarship, this revision to be designed for use in public and private worship, and to be in the direction of the simple classic English style of the King James Version" (A. V.).

As in the case of the R. V. the Committee divided into two companies—Old Testament and New Testament, but all changes had to be approved by a two-thirds majority of the total membership of the full Committee. As with the R. V. too, the Old Testament will take four years longer than the New, and is promised for 1950.

The acceptance of the Revision will depend very largely on the degree of approval secured by the New Testament Revision. This was so with the R. V., where opposition to the Revisers' New Testament prevented a more general acceptance of the Revised Bible for congregational use.

Reviews have been very favourable to the new revision, but so far as this country is concerned it would seem to have been regarded as "just another version," without any thought of a challenge to either the A. V. or R. V. In any case the question of its adoption for congregational use would need to await careful and detailed examination, certainly much more than it yet appears to have received. Meantime, the work, embodying as it does the results of sixty years' discovery and biblical research, is a useful instrument in the hands of Bible students. We can do little more here than give the reasons for the Revision, and indicate the principles which guided the Revisers in their work. S. B.

(To be continued.)

PAUL'S FIRST LETTER TO THE CORINTHIANS.

The **founding-** of the **Church in** Corinth.

From London, S. E. —A clear indication as to the various characters who formed the nucleus of the Church is given in Acts 18. Aquila and Priscilla, exiled Jews, lately come from Rome, received Paul into their house and with them Paul laboured at tent making. As a result of Paul's labours in the synagogue, such men as Crispus and Sosthenes believed and were baptised. The majority of the Jews, however, were so opposed to Paul that he decided to go to the Gentiles. Paul later entered the house of Titus Justus, and after the conversion of Crispus, the ruler of the synagogue, many Corinthians, hearing, believed and were baptised. During the next eighteen months Paul laboured, until the coming of Gallio to be pro-consul of Achaia. The cruel treatment received at the hands of the Jews by Paul caused him to leave Corinth and proceed to Ephesus, whence he wrote the first epistle to the Corinthians.

Priscilla and Aquila accompanied Paul to Ephesus, and later met Apollos there. A certain amount of difficulty was felt as to the actual time of the arrival of Apollos at Corinth (see Acts 19. 1). Before leaving Ephesus for Corinth, Apollos was carefully taught the way of God more accurately by Priscilla and Aquila. Thus the brethren in Ephesus encouraged Apollos, and wrote to the disciples in Achaia to receive him, and evidently he helped them much. Here we may question whether the "earlier" teaching of Apollos caused a disruption in the Assembly. This supposition may perhaps give an explanation concerning those who said, "I am of Apollos," and who with others received the censure of the apostle Paul [1].

Together with such external evidence as is available there can be little doubt that the assembly was very cosmopolitan, being composed of exiled Jews from Rome, proselytes, Greeks, Corinthians, Corinthian Jews, and Romans. Corinth was a large commercial city, having, it is estimated, probably a population of approximately half a million. It was renowned for its Isthmian games, which are alluded to by Paul in chapter 9. The idolatrous worship of the Corinthians was concerned principally with Aphrodite, who possessed, in that city, the infamous one thousand priestesses.

Although Apollos was a powerful speaker, and of Paul it was said that he was without excellency of speech, they both knew the power and demonstration of the Holy Spirit.

It is good to know the first epistle set the Corinthians on the right path, and as touching Apollos the brother, Paul could say—"I besought him much to come unto you with the brethren: and it was not his will to come now; but he will come when he shall have opportunity." **R. D. Wood.**

EXTRACTS.

Some notes on marriage and celibacy from Chapter 7.

From Melbourne. —It is noteworthy that under the New Covenant there is no provision for more than one wife, whereas in Old Covenant times some men had more wives than one

Verses 10-17. —The brother in the Lord is not under bondage to the unbelieving wife if she wishes to depart from him, for he hath been called in peace by God.

Verses 17-24. —Conversion of one of the marriage union does not affect the marriage contract.

Verses 25-28. —Because of the distress of that particular time, it was good that the young man and the virgin should not marry. If they *did* marry, they would have tribulation in the flesh.

Verses 29-35. —A brother in the Lord remaining in a state of celibacy is pleasing to the Lord. But on the other hand, it is better to marry than to burn.

Verses 26-40. —We **do not** fully understand **verse 36**. Mr. Newberry's marginal note changes the gender, and " she " is changed to " **he**, " **and** " her " to " his. " It is the **man's** virginity and not **his** virgin.

Verse **38** brings in the **feminine** gender shewing how a father does **well** by giving " her " (his own daughter) in marriage, but in withholding " her " (his own daughter) he doeth better [2].

The principle of " marriage in the Lord, " we believe, applies only to those who are **in the** Fellowship of God's Son and **not** to **any** outside.

T. L. Fullerton, S. Stoope.

From Vancouver, **B. C.** —It **seems** from scripture that Paul was single and had always been so. Some have called him **an** " old bachelor, " and they set aside both God's commands and Paul's advice, both as to marriage and the woman's place and conduct **in** the church. It **seems as if** the apostle Paul was almost alone **in** not being married among the apostles. From 1 Corinthians **9. 5** we see that the apostles were married and the Lord's brethren and Peter (see also Matthew 8. 14). The apostle, too, could have married **if** he had wished, but chose to remain single for the gospel's sake (1 Corinthians **9. 23**). **He** nevertheless states that for many it is better to be married, seeing that " each man hath his own gift from God " (verse 7).

The apostle with all the knowledge of the Old Testament behind him states emphatically that marriage must be " in the Lord- " This **is** not Paul's advice, it **is** a command of the Lord.

Early **in** the book of Genesis the care of the choice of a wife **is** brought before us. Rebecca was greatly concerned about Jacob, lest he take a wife of the daughters of the land, which concern was earlier shared by Abraham concerning Isaac. Nehemiah, too, made the offenders **in** this matter swear by God that they would not inter-marry with the peoples of the land.

Inter-marriage with other nations **has** been a great evil from Moses' day and onward. Terrible judgment from God **fell** upon Israel when they joined with the daughters of Moab, when to please them they served their gods. Word **came** from the Lord to hang **all** the leaders of Israel and there died also by the plague 24, 000 (Numbers 25.).

So to-day, those who cast overboard God's command and turn their backs on the truth of God held **in** the churches of God **in** order to marry persons outside will suffer loss. There **is** another evil, namely, of one coming **in** to a church of God primarily with a view to marrying someone inside, and not for the Lord's sake. Such too can be a great evil, and difficult to detect.

Some married persons can work for the Lord with much **less** distraction according to their spiritual stability. A man and wife, like Priscilla and Aquila, **can** be a mighty force for God, but like Ananias and Sapphira they may be a force for evil, and suffer the consequences.

A care-free **man** is more **in** a position to sit at the Lord's feet, listen to **His** Word, **gaze** on **His** face, and arise and do **His** will. *W. McLeman.*

Concerning things sacrificed to idols.

From Cowdenbeath. —From the similarity between the opening words of chapter 7. and those of chapter 8. it **is** probable that the eating of things sacrificed to idols **was** another matter about which the Corinthian saints had written to Paul. Knowledge concerning idols **was** possessed, **in** varying degrees, by **all** the saints. They are instructed that knowledge of itself puffs up, and **in** contrast to **this** love buildeth **up**; the desire of God **being** that their conduct should be regulated by love. **Paul** reminds **them** that an idol is nothing, and to saints

there **was** but **one** God, the Father; and one Lord, **Jesus** Christ. All did not know this, **hence** such continued in the eating practices of their past life **and** their **weak** consciences **became** defiled. Those who knew that **an** idol **was** nothing felt free to eat of the idol's sacrifice. Paul feared lest the liberty taken by them would stumble the **weak**. The serious consequence of this liberty is **seen** in verses **9-12**. Through following their example the weak brother perished, that is, spiritual growth **was** quenched, and his life for God ceased. How touchingly the apostle describes such **a** one, the brother for whose sake Christ died [**3**]! At this point Paul breaks in upon his discourse to introduce his example of self-restraint; and also to defend his apostleship. When Paul came to Corinth he maintained himself (Acts 18. 1-4), also other churches helped to support him in his labours (2 Corinthians 11. 8); but Paul took nothing from the Corinthians. Because of this some doubted Paul's apostleship. The Corinthians are reminded firstly of the work wrought in their midst, which should have been enough to banish all doubt from their minds. In verse **7** their attention is directed to things natural. The occupation in which **a** man was engaged provided for his temporal need. The law contained the same ruling, whether it be farm produce or the service of the temple. Hence the apostle reasons, "Even so did the Lord ordain that they which preach the gospel should live of the gospel." Paul chose rather to surrender his right to their support that he might not hinder the gospel of Christ. Verses 19-23 show to us the self-denying life of the apostle **as** a gospel preacher. So whether it be **a** matter of financial support, or the adjusting of himself to those whom he sought to reach, the apostle counted no sacrifice too great **if** the gospel was furthered. It is plainly shown from the latter verses that Paul so acted with two things in view: 1. The progress of the gospel; 2. Eternity. An illustration **is** drawn from the games: the temperate life of the entrant that he might gain his objective. Thus the apostle ran, seeking to do so consistently lest at the end of the race he should be disapproved. **G. F.**

From Kilmarnock. —It **is** evident that there were some in the church who had **a** difficulty in eating meat which had been offered in sacrifice to idols (verse 7). No doubt their former manner of life "would account for this and the apostle's definite teaching. "We know that no idol is anything in the world, and that there is no God but one," would help to settle their minds; howbeit he exhorted those who had not this difficulty to be considerate towards the others lest they be emboldened to eat idol sacrifices and thus defile their conscience.

The apostle's determination to abstain from eating meat **if** it caused **a** brother to stumble was very exemplary. Verse 11. In what sense would the weak brother "perish," or "be destroyed" ? [4]. In chapter 9., from verse **3**, it would **seem** that there were those in the church who questioned his right to apostleship and to refrain from employment. From Acts 18., when he first went to Corinth, we learn that he abode with Aquila and Priscilla and wrought, "for by their trade they were tent-makers." Apparently it was necessary for him to do this then, while at the **same** time ** he reasoned in the synagogue every sabbath and persuaded Jews and Greeks. "In reply to those questioners he points out how he had seen the Lord Jesus and had been commissioned by **Him** to preach the gospel (verse 16) and that they themselves were fruit of his labours in the Lord. **He** then gives illustrations and makes it evident that it was the Lord's will, "that they which proclaim the gospel should live of the gospel" (verse 14), although he did not take advantage of his rights (see verses **15, 18, 22**). Paul looked forward to the "incorruptible crown," and in order that he might not be "disapproved" (verse **27**, Roth, version).

We wonder what effect his example had on the Corinthian saints and what effect has it on us as churches of God to-day ? It **is** not sufficient for **us** to begin well and go on for a time, but we must continue faithful to the end. Paul could say, "I have fought the good fight, I have finished the course, I have kept the faith" (2 Timothy 4. 7). **A. G. S.**

EXTRACTS,

From Atherton. —The apostle commences his message with the two very important statements: " knowledge puffeth up, " but " love edifieth" (see R. V. M.). In connection with the eating of meats, it is difficult to understand how saints of God could be found reclining in an idol's temple, obviously a place of feasting. That they were doing so **is** proved by the words of verse 10, although others thought that the chapter does not definitely state the fact. If we love one another, an instructed conscience will consider a weaker brother's conscience, for some are weak in faith, while others are strong in faith.

It **is** possible that some in the church of God in Corinth may have been invited to a feast, and have partaken of meats without knowing whether it had been sacrificed to idols or not. Others may have bought what was sold in the market place (see chapter 10. 23-33, and Acts 15. 19-20 and 28-29) [5].

The apostle deals at some length with the very important matter, namely, the rights of those who are fully occupied in the ministry of the word, and how they treat such rights. The apostle's sole purpose in surrendering his rights was that he might preach a free gospel, even **if** it meant suffering hardship and severe privation. **His** main aim was to win men for Christ, for he was filled with love to Christ, and love to his fellow-men, willing to accommodate himself to both Jews and Greeks, to those under the law, and to those free from the law, and to become all things to all men. This was the apostle's final object to gain an incorruptible crown, which would speak of sacrifice and service, hardship and suffering, faithfulness and steadfastness.

D. H. Butler, G. Sankey.

From Barrhead and Paisley. —Apparently the subject of eating food sacrificed to idols was a subject which demanded attention. Here it **is** a question of knowledge governing the conscience, and as all men have not the same knowledge, so the consciences of men differ too.

To some of them in Corinth the food sacrificed to idols meant nothing since they had sufficient knowledge to discern that an idol **is** nothing in the world, and so they had no conscience about eating food of this kind. Whether they intentionally went into the temples of idols and ate the food, it **is** difficult to say, but Paul looks upon going to such places **as** a liberty which one, who had an enlightened conscience, might use. So Paul brought before them the fact that there were others among their brethren who had not the knowledge that they had, and who, when they saw these persons whom they knew to be well-grounded in the truth partaking of such meats, were emboldened to eat also, and because of a weak conscience were defiled. Such defilements could have a serious effect on the spiritual lives of these people, and so the teaching was given that rather than cause the brother to stumble, they should refrain from eating. To-day, we, in this country, are not confronted with the problem of eating food which has been sacrificed to idols, but the principle **is** laid down and can be applied to all such doubtful practices. While we may have a clear conscience about doing certain things, and while we do not **feel** that these certain things retard in any way our spiritual progress, yet a weak brother may regard our doings differently and be caused to stumble. In these circumstances we must refrain from doing so.

We would like some help on why **is** it that Paul's apostleship **is** linked with his having seen the Lord (9. 1). It **is** often said that one of the qualifications of apostleship **is** to have seen the Lord, but here, although Paul mentions his having seen the Lord, we do not think he **is in** any way trying to prove his apostleship [6].

Paul himself said that to him **all** things were lawful but not expedient, and **in** the case of eating and drinking and marriage also, he was at liberty to do as he pleased [7], but because of his great **life** work, to the Jew he became as a Jew, to the Greek he became as a Greek, to those who were under the law as under the law, and to those without law as without law, except to God, that he might **win** some for Christ. By such a policy he knew that he was accomplishing very much, and was not fighting as though beating the air.

Knowledge brings with it responsibility and so, to the person who has a knowledge of the things of God comes the responsibility of refraining from any doubtful practices, so that his weaker brother might not be caused to stumble.

J. McK. Gault.

From Cardiff.—The church of God in Corinth contained saints with divers degrees of knowledge. The better instructed knew that to eat meat that had been sacrificed to idols did not defile their conscience as there was only one true God. Others who had probably previously eaten such meat as part of their idol-worship, would link the eating with the worship, and would read wrong motives into the perfectly lawful behaviour of the rightly informed. The weak were people whom Christ has loved unto death. How careful then the stronger should be ! The "perishing" of the weak in verse 11 was taken to be the losing of their lives for God.

It was stated that in some lands, even to-day, the instruction would have a literal application. All agreed that it was only too easy to make idols to ourselves which would take our attention from the Master, and our time from His service. Also, that there were those things to-day which were lawful but not expedient, but some thought that this latter teaching was not to be seen in this passage, which was to be taken literally. They could not find a strict parallel to the "meat" in present day circumstances.

Chapter 9. 1 provoked a discussion on apostleship. It was said that from this verse it had long been taught that to see the Lord was a qualification for apostleship. It was asked, "Why should this question be associated with apostleship any more than the many others in the chapter?" Barnabas was mentioned as one of whom we read as an apostle, but not as having seen the Lord. Paul in 1 Corinthians 15. 5 refers to the "twelve" (incidentally including Matthias), apparently regarding them as distinct from other disciples. In 2 Timothy 1. 1, Paul is called an apostle of Jesus Christ, while in Acts 11. 22, Barnabas is sent with Paul by the church. It was therefore suggested that we could distinguish between apostles "of the church" and of "Jesus Christ" [8].

The essential characteristics of a minister of the gospel are seen in verse 7, namely: 1. **A soldier**; 2. **a husbandman**; 3. **a shepherd**. If any man would assay to be a minister of divine love, he must strive to emulate Paul, in that he is a "warrior" (2 Timothy 4. 7), a husbandman (1 Corinthians 3. 6), a shepherd (Acts 20. 35). To the Jews Paul became as a Jew. This seems to have been put into practice by Paul when he took Timothy and circumcised him, because of the Jews that were in those parts (Acts 16. 1-3). Why did Paul not instruct the Jews in those parts rather than pamper to their wishes [9]. *A. G. S. J. C. T.*

London, **S. E.**—"Now concerning things sacrificed to idols." The return of some of the saints to the temples of idols could have been caused by their hearing that Paul had "his hair shorn at Cenchreae" (a Jewish practice), so they felt they were entitled to revert from time to time to their old idolatrous practices [10]. The main purport of Paul's admonition is not so much to the spiritual failure brought about by the visitation of these temples by the "strong saints," but concerning these visitations which were stumbling-blocks in the path of the "weaker saints." In dealing with these somewhat difficult matters, Paul anticipates his immortal thirteenth chapter on "love," and reduces the issues at stake to a question of "knowledge," on one hand, and of "love" on the other. The argument develops, and the crux is centred in verse three—"If any man loveth God, the same is known of Him." Paul goes on further to discuss the matter of idols, and asserts that idols are not "anything in the world," for there is only one God. Verse 6 contains one of those notable enunciations of divine truth—"God the Father, of whom are all things." This aspect reveals that all things are of God and that we also are "unto Him." "Lord Jesus Christ, through whom are all things." This statement also needs the eternal rule to measure its fulness. It can surely be assumed that everything has its origin in the Father, and came into being through the Son.

There is a small similarity between the priest of the Jewish economy and those saints who had been acquainted with idols. When an offering was made to God, the priest received his portion. In like manner the idol-worshipper offered his sacrifice and later received and enjoyed his portion of the offering. The attitude of the erring Gentile saints must have created an intolerable position in the assembly. Perchance they kept the Feast of remembrance on the Lordly day, and then, during the week, returned to their old haunts in the temples of the idols. Or they may have visited the temples to reason with and persuade their previous comrades concerning "the Way," and quite innocently have received and eaten meat offered to them for refreshment. This does seem possible. These verses, which contain drastic criticisms of "sitting at meat in an idol's temple," no doubt carry with them a strong line of teaching concerning visiting denominational "temples."

Presumably the thought of perish in verse 11 is to bring to nought or destroy the spiritual life of the saint. The result of this applied knowledge is threefold: sinning against the brethren (see Romans 14.); wounding the conscience of the weak; and sinning against Christ. The direct doctrinal teaching of this matter is stated in verse 13.

In chapter 9. Paul deals with the veracity of his apostleship and the reimbursement of his services. The climax of the chapter is reached in verse 14—"Even so did the Lord ordain that they which proclaim the gospel should live of the gospel."

R. D. Wood.

From Birkenhead. - In Acts 15. 29 the apostle [?] forbids eating things sacrificed to idols, but in this letter he writes from the angle of offending another's conscience. One brother may be quite clear in his own mind as to how far he can go, but there may be another brother, who, seeing the action and not knowing the full facts, may be caused to stumble. We need discernment in such matters. Very strong words are used by the Lord concerning one who causes his brother to stumble: "It were better for him that a mill stone be hung about his neck, and he be cast into the sea."

It is apparent that some had questioned Paul's apostleship, and this may have been communicated to him in a letter. The apostles had received a direct commission from the Lord Jesus Christ, in Matthew 28. 18-19. The apostle Paul points out that he too had received a direct commission from the Lord. Further, knowing the state of the people of Corinth, he had worked as a tent-maker while in their city that he might not be a burden to them (2 Corinthians 12. 14), and had received from other churches, who gave even beyond their measure (2 Corinthians 11. 8). So great was his love for men that he used "all means" that he might gain some, in proclaiming the gospel. This could not mean "any means," but "all lawful means."

J. R. Turner.

From Broxburn. — Verse 1, "Knowledge puffeth up, but love edifieth." If our knowledge is great we should manifest a spirit of tolerance with those whose knowledge is not quite so extensive as our own. We should ever be ready and willing to learn. Solomon had great head knowledge, but he also had largeness of heart. Knowledge and love should go hand in hand.

Verse 4. We know that no idol is anything. Many of the Corinthians had been idolaters and had been used to "things sacrificed to idols," but having been enlightened with the knowledge of the true God they were not to bow down to worship wood and stone.

1 Corinthians 9. 1. "Am I not free? am I not an apostle?" The apostle Paul was the Lord's freedman, but he imposed certain restraints upon himself for conscience sake.

He had a right to live of the Gospel. The labourer is worthy of his hire (verses 9-11), but Paul laboured with **his** own hands, lest they should have anything against him. Paul received gifts from other churches, but not from Corinth, but he detected a spirit in the church of God at Corinth that was altogether wrong.

Verses 16, 17. Paul, though free, was a bondservant of Christ. He was in subjection to the will of God. He said, "Woe is unto me if I preach not the gospel." "To the Jews I became a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law." No man could say that Paul used his liberty to his own benefit.

Verse 16, "Woe is unto me." This **is** not the "woe" of which the Lord spoke concerning Capernaum, Chorazin, etc., it is not the thought of judgment, but of stewardship. Concerning the man who went and hid the talent which his lord gave him (Matthew 25. 28), his lord said, "Take ye therefore the talent from him." Paul knew he had to give an account of his stewardship. Paul **was** looking for an incorruptible crown.

John McGregor.

Comments.

[1] (London, S. E.). —There is nothing to indicate in 1 Corinthians 1. that "I am of Apollos" arose from the teaching of error by Apollos. There **is** not even a hint anywhere in the New Testament, that Apollos was, even after his experience **in** Ephesus, other than a man sound in the Faith, as well as **an** able teacher.

J. M.

[2] (Melbourne). —It **is** perhaps not quite a simple matter to explain 1 Corinthians 7. 36-38, though I have no doubt a little help may be appreciated. The difficulty really arises from the meaning of the words *ten parthenon auto*=the virgin of him, or his virgin. There is no word for daughter, as **in** the R. V., in the Greek, and here the A. V. is more accurate. "His own virginity" means a state in which the man is, but does *parthenon* literally mean a state, or a person in a certain state? *Parthenon*, which is the objective case of the noun *Parthenos*, means a virgin (see Matthew 1. 22; 25. 1, 7, 11; Acts 21. 9). *Parthenia* means virginity, the state of a virgin (see Luke 2. 36). I would read verse 36 and 37 as in the A. V., as giving us the meaning of the Greek Text, and I should be disposed to read verse 38 thus—"So then he that marries his own virgin doeth well; and he that marries not shall do better."

J. M.

The reason for the R. V. rendering of verse 38 is that *gamizo* from its ending *-izo* should mean to give in marriage; the causative force of verbs of this class, however, sometimes became blunted and this may well be the case here. The R. S. V. reads—"So that he who marries his betrothed does well" thus supporting the rendering favoured by J. M. above.

It may perhaps be said that the meaning of *huperakmos*, verse 36 (past the flower of her age, A. V., R. V.) is doubtful and may refer to strong passion on the part of the man, see Souter's lexicon and R. S. V. *S. B.*

[3] (Cowdenbeath). —Care in exposition is required in this matter of "things sacrificed to idols." Note that these were forbidden to all in the churches of God, in Acts 15. 29. There was to be no fellowship with idols or idols' temples whatever. If any ate meat "as of a thing sacrificed to an idol" (1 Corinthians 8. 7) it was utterly wrong. But if a man who had knowledge ate such meat, to him the meat was not changed in its constitution and character, it still was the Lord's, for the earth was the Lord's and the fulness thereof. Much of the meat sold in the shambles came, I doubt not, from the idol's temple, and those who bought were not to go with weak consciences to buy, questioning the seller as to the origin of the meat. A man who had knowledge might **even** eat in an idol's temple, giving thanks to God for meat that **He** had given, and not eating "as of a thing sacrificed

to an idol, " but such knowledge and such liberty were fraught with the gravest danger of becoming a serious stumbling block to others, and a weak brother might be emboldened to eat " as of a thing sacrificed to an idol " to the destruction of his spiritual life. In many things the believer should use his liberty sparingly and keep clear of many things which are no help spiritually to himself and very harmful to others. *J. M.*

[4] (Kilmarnock). —" Perish " here is the same word as is rendered " perish " in John 3. 16. In John 3. it is used in the sense of the individual being loosed away from and being eternally lost, but in 1 Corinthians 8. "perish" means being lost now as to his life of service for God. In the one case it is " salvation " and in the other " service. " *J. M.*

[5] (Atherton). —See note [3] in paper from Cowdenbeath. *J. M.*

[6] (Barrhead and Paisley). —In 1 Corinthians 9. 1 Paul asks four questions. The answers to these are quite evident. He was free, because Christ had made him free, and such a freeman was made an apostle. To prove that he was an apostle he refers to two things: (1) that he had seen the Lord, and (2) that his work amongst them in Corinth also proved his apostleship. An apostle means " one sent away from " any person or group of persons, especially on a special mission. Paul had seen the Lord and had received from Him his commission. He was an apostle of " Jesus Christ " (1 Corinthians 1. 1), and of " Christ Jesus " (2 Corinthians 1. 1). *J. M.*

[7] (Barrhead and Paisley). —Hardly. Though we have liberty in many things, we can hardly say that we can do as we please or that Paul did so. Consider Romans 14. 2, 3). *J. M.*

[8] (Cardiff). —See note in paper from Barrhead and Paisley. Barnabas was an apostle in the sense that Paul was one (Acts 13. 14). They were both sent forth by the Holy Spirit (Acts 13. 4). Whilst there were apostles of churches, the apostleship of Barnabas was not such an apostleship. There is nothing in the scriptures to say that Barnabas had not seen the Lord. *J. M.*

[9] (Cardiff). —Paul did not pamper to the wishes of Jews, but rather, I judge, lest Timothy's usefulness in ministry might be limited, for the Jews would have questioned the ministry of the word by an uncircumcised man (and circumcision being nothing in itself but a cutting of the flesh), Paul circumcised him. *J. M.*

[10] (London, S. E.). —This is rather far-fetched. It is like saying that if a clergyman, say, should commit theft, his congregation were entitled also to steal. Further, a Jewish practice (Paul was shorn always, as we learn from 1 Corinthians 11. 6-14) is one thing, but idolatry quite another. The latter is condemned in both Old and New Testaments. *J. M.*

Question and Answer.

Question from Vancouver. —What extent of time is covered by the term " present distress " ? Is it applicable to-day ?

Answer. —If we conclude that " the present distress " applied only to the time in which the apostle wrote or lived, then it follows that all that comes in between " I think " of verse 26 and " I think " of verse 40 has no application whatever to any other time. If so, what shall we say of that word in verse 39— "to be married... only in the Lord"? I think myself that the whole paragraph applies to what is true of the world in all epochs. Whilst Paul gives advice, saying, "I think, " he does not lay down the law that we must take a certain course, because it is the will of God. Paul is acting in an advisory capacity and showing what he judges to be the better way of life, in order to promote the things of God and save ourselves trouble, but for the most part, we do not feel that it is our gift to take his advice. This is how it works out, " I think. " *J. M.*

BIBLE STUDIES.

"Now these were more noble than those in Thessalonica in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so " (Acts 17. 11).

VOLUME 16.

JULY, 1948.

CONTENTS.

	<i>Page</i>
Editorial	61
The Revised Standard Version of the New Testament..	62
Paul's first letter to the Corinthians.	63
C o m m e n t s	71

EDITORIAL.

Few **scenes are** productive of such reflective thought as that of a once stately ship being pounded and broken by the lashing waves. In the days of her prime and usefulness she would have visited many a foreign land and brought therefrom cargoes of rich produce. Her manifests would contain records of the wealth of nations, brought in her holds for the sustenance and comfort of mankind. She had once carried "merchandise of gold and silver, and precious stone, **and** pearls, and fine linen, and purple, and silk, and scarlet... and cinnamon, and spice, and incense, and ointment, and frankincense, and wine, and oil, and **fine** flour and wheat, and cattle and sheep " and in her shipwreck had perhaps lost all, and the lives of **men** who manned her, too. What a scene ! The dullest of imaginations and the least informed of minds in shipping matters **can** well picture such a loss. " For **in** one hour so great riches is **made** desolate. And every shipmaster and every one that saileth any whither and mariners and as many as **gain** their living by sea " stand and tremble.

Sad indeed as this picture is, how much worse when it is applied to the lives of **men** ! For " there **are** many temptations and snares and foolish and hurtful lusts that drown **men in** destruction and perdition. " Some, too, have made shipwreck of the Faith. Some founder out at sea, and sink into the deep, unknelled and unknown. Others almost reach their journey's end when disaster overtakes them. Whenever the time, whatever the cause, wherever the place, sorrow must fill the heart of the great Captain of our Salvation when a precious life, with all its cargo, **is** lost.

" For we must all be made **manifest** before the judgment-seat of Christ that each may receive the things done **in** the body according to what he hath done, whether it be good or bad. " And **again we** read, " but some shall be saved, yet so as through fire. " Sad, sad, indeed, **if** life's journey ends in shipwreck.

Our present portion contains a parallel metaphor, but the scene of the disaster is the desert Some with whom God was displeased were laid low in the desert!

The bleaching bones, stripped of flesh, present another picture of disaster. Once precious lives, so full of promise, had activated these bones. God's chosen people had set out from the house of bondage, with all its affliction, intent on reaching the land of promise, the land of corn and wine, and that flowed with milk and honey, but the perils of the desert had wrought havoc amongst them. Some lusted after evil things.... some fell to idolatry.... some committed fornication.... some tempted the L O R D and some murmured. Due retribution befell them, and the records thereof have been penned for our admonition. May these dearly bought lessons not be lost on us! **We have a clear chart by which to direct our path.** Rocks and pitfalls are plainly indicated. The Holy Spirit **is an** infallible Pilot, and our great Captain has made all provision for our **safe** arrival at the haven of our desire.

Then, indeed, will **we** praise the Lord for His goodness, and for His wonderful works to the children of men. *Jas. Martin.*

THE REVISED STANDARD VERSION.

(Continued from page 52.)

Why a New Revision?

New Discoveries.

There is no finality in Bible revision. **New** discoveries are continually being made which have their bearing on the text or its interpretation. Many ancient manuscripts have **been** discovered since the revision of 1881, some of them in quite **recent** years. Then, from the rubbish heaps of Egypt, **masses** of papyrus documents of **all** kinds were brought to light. The study of these documents has resulted in the recovery of the **Koine** or common Greek, once spoken over **a** large portion of the civilized world, and in which the **New** Testament is now known to have **been** written. (See " B. S., " Vol. 2, p. 119).

Language.

Language is ever changing. The translators of **1611** used the spoken English of that day; it **is** spoken English no longer. The Revisers of **1881** **retained** the archaic language of the Authorised Version and in some directions actually increased its **use**, e. g., " lest haply. " Some slight modernisation **was** introduced into the A. S. V., e. g., " who " for " which " when persons were referred to, but substantially this also retained the old forms. It was felt, no doubt, that these forms were particularly suited to the Sacred Writings. Is Bible English to **be** retained **as a** sacred language ? The present revisers' view on this question is clear and emphatic. In their " Preface " they say " In the Bible **we** h a v e the Word of God. . . . That Word must not be disguised in phrases that are no longer clear, or hidden under words that have changed or lost their **meaning**, it must stand forth in language that is direct and plain and meaningful to people to-day. It is our hope and our earnest prayer that this Revised Standard Version of the New Testament may **be** used by God to speak to **men in** these momentous times and to help them to understand and believe and obey **His** Word. "

The Text.

Of the many discoveries of ancient manuscripts the most important **is** the Chester Beatty fragments on papyrus which **experts** agree belong to the third century or one hundred years earlier than the great uncials, the Vaticanus and the Sinaiticus. Another important discovery **was** that of **a** manuscript of the Old Syriac version of the Gospels which witnesses to the Greek text of about

150 A. D. In the main the new discoveries have confirmed the Westcott and Hort text, and the resulting variations from the Revisers' text are, therefore, not large. (See " B. S., " 1948, pp. 3, 14 and 15). The articles in January and February showed the position as regards 1 Corinthians, which, as we said, is a fair sample of the Epistles generally. The variations in the Gospels and Acts are somewhat greater. The last twelve verses of Mark are printed in the footnotes; also John 7. 53—8. 11; Acts 8. 37 (as R. V.); Luke 22. 19, 20. Few scholars to-day accept the last twelve verses of Mark; the passage relating to the woman taken in adultery in John, however, is in a rather different position. While it is generally admitted that the passage formed no part of John's Gospel, almost without exception scholars agree that it is an authentic record. It would have been better, I feel, if it had been placed in brackets as in R. V.

Translation.

The study of the *Koine* has led to considerable additions to our-knowledge of New Testament Greek, but its effect relatively to the whole on the translation of individual words is not large. It has, however, had a profound effect on the general outlook on translation. In the *Koine* many of the finer distinctions of classical Greek had been blunted. This, together with the realisation that the New Testament was written in the spoken language of the common people, has led to a much less subtle attitude to translation. This revision, therefore, is much less literal than the R. V., and as a consequence it seems to us who are so familiar with the R. V. to encroach frequently on the province of interpretation. With the revisers' understanding of their task this was unavoidable.

The revisers' task was to find a way between the loveliness of the A. V. and the mechanical and often over-literal renderings of the R. V., avoiding at the same time the colloquial renderings of many present day versions. Seeking, in a word, to retain the merits of each, yet to drop the faults. An almost impossible task, it would seem, yet they have succeeded remarkably well. Their revision has, to use the words of a reviewer, "seemliness, reverence, dignity and even a quiet beauty."

The publishers have spared no effort to produce a volume worthy of its contents, and their production is in every way—type, paper, binding—commendable; the book is a delight to handle. While we shall still use the Revised Version as keeping us closer to the divinely inspired originals, we shall often go to the R. S. V. for private reading and keep it handy to refer to in our studies.

I will close with the concluding words of the revisers' pamphlet—"An Introduction to the Revised Standard Version of the New Testament" (p. 70). "We cherish the hope that the version here provided for the message of the New Testament may serve in some measure to bring its readers into closer fellowship with the Saviour who meets us in this book." S. B.

PAUL'S FIRST LETTER TO THE CORINTHIANS.

1 Corinthians 9.

From Brantford. —Paul's self-restraint is a good example of his seeking to imitate the One who had sent him to be an Apostle, for he had learned that one sent is not greater than he who sent him (John 13. 16, R. V. M.). Some of the Corinthian saints had become Paul's enemies, hence he made his defence to those that examined him. We notice in his reasoning he used such illustrations as the soldier, the vine, the planter and tender of flocks. He was all these to the Corinthian saints, and he had the right of not only rejoicing in the hope of fruit increasing to his account, but of looking to them to minister to his temporal needs.

Yet he was willing to lose all for Christ, and he waived his legitimate rights that the Gospel might go forth without any hindrance. Although the chiefest, he became the humblest, meekest servant in order that he might gain some for the Lord.

He charged the saints that they might attain unto the prize, and forget the things which are behind and to press on toward the goal, unto the prize of the high calling of God in Christ Jesus (Philippians 3.). Paul himself, having his eyes on the goal, was later able to say, " I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day; and not only to me, but also to all them that have loved his appearing" (2 Timothy 4. 7, 8).

0. *Burbridge, J. McLeman.*

1 Corinthians 10.

From Vancouver. —Here we have lessons from Israel's history. The Holy Spirit is here drawing from their wilderness experience to teach, by graphic word pictures, the saints of the assemblies of God, that they may be delivered from falling into similar snares. The ministry thus given is specially suited to the needs of God's New Covenant people, who are, at present, what the Hebrews were then, " passers over, " for we are indeed " pilgrims and strangers. " God is reminding His people of to-day of Israel's position of privilege. " Our fathers were all under the cloud, " a place of divine protection, and " all passed through the Sea, " the place of divine deliverance, " and were all baptised unto Moses in the cloud and in the sea. " Egypt (type of the world), with its darkness, oppression and despotism, lay behind them. The corpses of Pharaoh's proud hosts, which lay on the heaving bosom of the **Red** Sea, spoke of a vanquished foe. When God thus made bare His mighty arm for Israel's sweeping victory and complete deliverance, we see an act of unmerited favour, a work of grace, for as yet there was no law given wherewith to merit divine favour. Their redemption depended entirely on two things, (1) God fulfilling the promises made to Abraham, and (2) their obedience of faith towards God's instructions regarding the Passover **lamb** in Egypt, type of Christ, who was to come.

In verses 3-4 we see privilege, for their right to eat and drink in the wilderness depended upon God's provision in His faithfulness. This corresponds to every believer's privilege now to feed upon Christ the living bread, but it is only by our subjection and obedience to His revealed will that we can leave the wilderness experience and enter Canaan to feed upon the old corn of the land (see Joshua 5. 11-12). Many believers never get beyond the " wilderness " in their Christian experience. It is in this connection that the Spirit's comment in verse 5 can be viewed in relation to God's rest for His people. " Howbeit with most of them, God was not well pleased: for they were overthrown in the wilderness. " This clearly shows that the blessings of redemption from Egypt did not include divine permission to enter the land. Redemption was dependent upon the application of the lamb's blood, while entrance into the land depended upon the people's obedience and faith, thus making it conditional. The land is associated with God's rest for His people, and Hebrews chapters 3. and 4. make plain that there is indeed a corresponding and present rest for the people of God, to-day.

This rest can alone be ours by subjection to the " all authority " of the Lord Jesus (for He is worthy to have complete and unconditional control of our whole being, and to Him we should be glad to surrender all we are and have), and obedience to the revealed will of God (see Romans 6, 17). Failure on the part

of God's people to-day in the matter of subjection and obedience means a denial of the sweetest and most blessed portion God can bestow upon them in this scene; "entrance into His rest." How wondrously kind are His ways in desiring to give His people rest in doing His holy Will while waiting for our adoption, to wit, the redemption of our body at the coming of the Lord Jesus!

Thus are these things written for our admonition upon whom the ends of the ages are come. Idolatry was the outstanding sin of Israel's experience, and so anything in our lives that has dominion over us, that is not subservient to the mind of the Spirit, is an idol, and will rob Christ of His rightful place in our hearts, which He so dearly purchased for Himself. May we, beloved, flee from present day idolatry!

The Israelites murmured in the wilderness, and many perished by the destroyer. Continued discontentment and murmuring on the part of saints in the assembly will eventually eat away every fibre of spiritual life for God. Thus is the usefulness of God's people destroyed, and if not corrected and repented of, it is possible for saints to destroy the assembly testimony or find themselves outside the House of God entirely. Pray that murmuring will be turned into thanksgiving and praise, and discontentment turned into contentment and joy. Satan wins no greater victory in the assemblies of God than when he succeeds in getting saints into a condition of murmuring and unrest.

In conclusion we would remind ourselves again that Israel's experiences are set down in the divine record as a warning for us, "to the intent we should not lust after evil things, as they also lusted" (verse 6). May we tremble at His word, and "let him that thinketh he standeth take heed lest he fall" 1

R. Armstrong, Vancouver, B. C.

From **Cardiff**. —The thing which seemed to be before the Apostle's mind in chapter 10. is a people in testimony for God. We in this present day who comprise the people of God are to take lessons from God's earthly people and learn from their mistakes.

The people of Israel were redeemed by the blood of the lamb in Egypt and were then brought out by God and were baptised unto Moses, as their leader, in the cloud and in the Red Sea. There were two views about the word "spiritual" in verses 3 and 4. Whilst all agreed that Paul was referring to the manna in the wilderness and the water which flowed from the rock (Exodus 17. 6, Numbers 20. 11), some thought that these things were "spiritual" because they were provided in a miraculous way, and because they testified that God was with His people. Others thought that the apostle was spiritualising here and actually referring to the spiritual meat and drink of the present day of which the manna and water spoke [1].

Verse 8 mentions the fall of twenty-three thousand in one day whereas Numbers 25. 9 says that twenty-four thousand died due to the plague. This presents a difficulty, and we would value an explanation of this apparent discrepancy [2].

The word "ends" in the latter part of verse 11 means "purposes" or "culminations" and not "terminations" [3]. We judge that this present day in which there is a people for God gathered in subjection to the will of His Son is the supreme dispensation and the purpose of all the ages, Some had difficulty

in fitting the millennium into this, but it was expressed that the millennium, and all that happened after the Lord comes, are merely the "tailing off" of this present dispensation. This causes us to bow in thanks to our God for His wondrous grace towards us; we should not be filled with pride because God has dealt so graciously towards us, but rather we should take heed to our standing lest we fall (verse 12). "The way of escape" in verse 18 does not refer to a means of dodging temptation, but to means provided of God whereby the rigours of the temptation may be endured. The case of the apostle in 2 Corinthians 12, provided an apt illustration, the way of escape or outlet in this case being—"My grace is sufficient for thee: for my power is made perfect in weakness."

From verses 14 to 22 the apostle shows that eating of things sacrificed to idols involves communion with demons. In the Feast of Remembrance we participate in the blood and body of Christ (verse 16), and so we cannot have communion with demons by eating things sacrificed to idols. The change of order of the cup and the loaf in verse 16 is interesting and shows that the blood, of which the cup speaks, in its atoning value, is always first in God's dealings with men [4]. John 1. 13 and Hebrews 2. 14 (R. V. M.) were referred to in order to show that blood preceded other things in mention in God's word. In verse 17 some thought that the one loaf (or bread) spoke of Christ of whom all believers partake through faith, but others thought that the bread of the remembrance feast was still in the apostle's mind and the rendering of the Revised Version margin was preferred.

C. G. B., R. C. J.

From Atherton.—Israel's end is a warning for all time; "Rut your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have rejected; but as for you, your carcases shall fall in the wilderness" (Numbers 14. 31-32). These things are written for us that we should not fail by hankering after idols ("My little children guard yourselves from idols," 1 John 5. 21); by committing fornication ("flee fornication" 1 Corinthians 6. 18); in trying God's forbearance ("Thou shalt not tempt the Lord thy God," Matthew 4. 7); or by murmuring ("Do all things without murmurings and disputings," Philippians 2. 14). "Wherefore let him that thinketh he standeth take heed lest he fall." It is intensely solemn to note that of all that came out of Egypt, only two, Caleb and Joshua, entered the land. Our strength, therefore, is in God alone, through constant realisation of our own weakness.

We suggest that the "way of escape" (verse 13) is the all sufficient grace of God. Concerning the apostle's thorn in the flesh, which he sought the Lord thrice to remove, the divine reply was, "My grace is sufficient for thee" (2 Corinthians 12. 7 to 10) [5]. Our way of escape in trials is seen in the faithfulness of God, who has promised to sustain us at all times.

Paul now takes up the matter of idolatry from another standpoint. The Corinthian saints were partakers in that very solemn ordinance, which, he reminds them, united them in closest fellowship and communion with Christ. If then, he argues, we are inseparably united by our sacrifices to God, how could demon-worship ever be entertained at all, by partaking of their sacrifices? [6]. What a fearful admixture was manifested when they actually shared, both in the table of the Lord, and in the table of demons! The allegiance and the homage due to God alone was thus being rendered to the idol—an attitude of heart that could not be tolerated for a single moment.

There are many things which we may feel free to do, without violation of conscience, but the great principle is the consideration of others; and the possibility of being the cause of stumbling our brethren, should ever be a guiding factor in our Christian behaviour. Paul, as an imitator of Christ, had this mind ever before him, and would indeed refrain from certain things, for evermore, if he thought that, by participating in them, he gave offence, whether to Jew or Greek, or the Assembly of God.

It was suggested that the word "spiritual" in verses 3-4, could not apply to material food and drink, namely, manna and water (which could only sustain the body). Rather, we felt it applied to the Law of God—a "spiritual" food to supply a spiritual need [7].

E. Birchall, J. K. Southern.

EXTRACTS.

From London.—The children of Israel, God's chosen people, were the instrument through which He chose to carry out His sovereign purposes, and the apostle here gives a synoptic account of their wilderness wanderings. Here was a people led on by God—baptised unto Moses in the cloud and the sea, and brought from a condition of bondage and slavery "unto Moses"—meaning the law as Moses received it from God (see Luke 16, 29, Acts 15, 21, 2 Corinthians 3, 15) [8]. Although flushed with the initial success as God's people, they slowly fell backward. The enumerated sins are very striking:—(a) Lust, verse 6; (b) Idolatry, verse 7; (c) Fornication, verse 8; (d) Tempting, verse 9; (e) Murmuring, verse 10. "These things happened unto them by way of example . . . written for our admonition"—the possibility of becoming too taken up with ourselves should make our prayer be for continued humility. "Wherefore let him that thinketh he standeth. . . ."! The super-abounding grace and faithfulness of our God is made available through the work of the Son—tempted in all points like as we, yet without sin. Wherefore, says the apostle, in view of such pertinent example effectively combat the evil which exists.

Paul then takes up the Remembrance Feast, and uses one of its main functions to illustrate the contrast between God's provision and that of idols. He refers them back to the Levitical order in connection with the peace-offering. This offering is peculiarly associated with communion, as the priests, the offerer, his family and his friends (all who were clean), all could have their portion. Contrariwise, the sacrifice to idols is wholly given to and associated with evil. Verse 20 shows the definite connection between idols and demons. Idolaters worship actually, Paul shows, demons, but the Christian must chose between (a) drinking the cup of the Lord and (b) drinking the cup of demons, verse 21. Clearly demonstrated, therefore, is the fact that no fellowship can exist between good and evil, and thus a true and real separation is established.

Expediency in no way infers laxity, and the apostle's enunciation, although taken by many to suggest a relaxation of principle, is in truth, the very antithesis. It is felt that the question of example and stumbling is too little explored and widely underestimated. High in the list of the apostle's objectives was to live in consort and sweet relation with his brethren. Why? Because in its outworkings, praise and glory could accrue to God, whom he was prepared faithfully to serve. The extent to which one can give glory to God is measured by the limit of our love to the brethren.

In a very wonderful way the Holy Spirit, through the apostle, brings us back to the crux of the whole matter. Through the position unto which he had attained by reason of his walk, the apostle was able to become an example to his fellow-believers. He never lost sight of Christ! What a standing!—a whole life devoted with fervent zest and untiring energy to Christ. It would appear that the trouble at Corinth was less one of doctrine than of conduct, and it is therefore the desire of the apostle to stress the necessity of true Christian life. May God give us grace to follow humbly in the apostle's footsteps as imitators of the Lord Jesus Christ.

L. H. Taylor.

From **Broxburn**. —Paul knew that judgment would befall the Corinthian saints if they persisted in such evil practices as idolatry and fornication. Hence words of warning are given in verses 6-8, "to the intent we should not lust after evil things, as they (Israel) also lusted."

Verses 1-2. It is wonderful to think that the cloud which meant light to Israel, meant darkness to the Egyptians. All Israel partook of the manna, and of the water, but they failed to discern the spiritual significance therein. With many of them God was not well pleased, and God said, "As I swear in my wrath they shall not enter into my rest" (Hebrews 3. 11). It is not sufficient for us to see what happened to Israel, but let us learn from Israel's sad experience, that we do not err in the same manner of unbelief. Let us rather be like Joshua and Caleb, the two who said, "Let us go up at once and possess it; for we are well able to overcome it" (Numbers 13. 30). The Corinthians were being tempted along the same lines as Israel, in fornication, and in idolatry. There is only one certain way of escape, and that is the LORD'S way. Grace was available for each, to overcome their difficulties, if the desire was there to follow on after the LORD.

How necessary it is that we give attention to the exhortation of the apostle in verse 12! For evil can take hold of us very easily, even although we have been saved by sovereign grace, baptised, and added to an Assembly of God.

We learn from Hebrews 3. 17-19 that Israel was not able to enter into God's rest because of unbelief. Israel forgot so very easily God's mighty deliverances, which He wrought on their behalf, and they murmured. Their trials brought out, not their faith in God, but their grumbling. This was the picture that Paul brought before the Corinthians, and added, "Neither let us tempt the Lord . . . neither murmur" (verses 9-10).

"Flee idolatry" (verse 14). "I would not that ye should have communion with demons" (verse 20). This is a far more serious evil than fornication. The fornicator sins against his own body. It is not consistent to have communion with the Lord and with demons. By provoking the Lord to jealousy, judgment overtook the Corinthians also, for we read in chapter 11. 30, "For this cause many among you are weak and sickly, and not a few sleep." *John McGregor.*

From **Cowdenbeath**. —Israel, although given a good start, failed in five different ways; they lusted after evil things, they became idolaters, they committed fornication, they tempted the LORD, and they murmured. Israel's history was a warning to the Corinthians and is also to us. There is no excuse for failure, for there is no temptation taken us but such as we can bear, and God is faithful. So "let him that thinketh he standeth take heed lest he fall."

Paul now returns to his former subject of things sacrificed to idols and examines it from the viewpoint of "communion." In our keeping of the Lord's supper we enjoy communion which renders communion with idols inconsistent. Partaking meat, as of a thing sacrificed to idols, brings a person into communion with the idol. This principle is illustrated in the sacrifices of Israel. Part of the sacrifice was consumed on the altar and part by the offerer, thus there was a communion between the altar and the offerer. That which the Gentiles sacrifice they sacrifice to demons, and never should a believer give the impression that he countenances the worship of demons. Paul clearly shows that it would be entirely wrong for any in the Church of God in Corinth to attend a feast in honour of an idol.

A believer may be invited to a feast by an unbeliever and feel disposed to go. Let **him** eat whatever **is** set before him. **He** may be informed, however, that certain meat **has** been offered in sacrifice. The believer **in** question may be confident that **he is** doing no wrong **in** eating such meat, yet his duty **is** to refrain lest he injure the conscience of his informer. Whatever we do should be done with a single eye to God's glory. Our conduct should be regulated to give no offence to either those within or those without. Paul restricted his own liberty so that others might profit and he can say " Be ye imitators of me even as I also of Christ. "

James K. D. Johnston.

From Ilford. —1 Corinthians 10. **is** quite straightforward, though there are implications of more complex matters (such **as**, for example, " stumbling blocks ") which are just **as** relevant to-day even **if** in different forms from those of Paul's time.

The important thing about all our activities in the world **is** that they should be done " to the glory of God, " and this **is** the overriding consideration for subjects which we do not find enumerated specifically in the Scriptures. **We** may have no newly converted idol worshippers to consider in this country, but we are sure to have brothers and sisters who have recently been worshippers of the less material idols of the world; and our instruction **is**, simply, that rather than encourage them, by example, to do something which is still against their consciences—even though, in fact, their consciences may be in need of education—it is better to forgo our liberty of that action.

Fear of causing stumbling, however, **is** not to be used **as** an **excuse** to forbid any action against which one is merely prejudiced. The offence which Simon the Pharisee took because Jesus allowed his feet to be fondled by a sinful woman was a valuable offence—it allowed the Lord to teach him an important lesson. This shows admirably the practice of doing " all to the glory of God. "

Eric Morgan.

From Paisley and Barrhead. —In verse 16 we come across words which are said to refer to the Remembrance Feast, which **is** dealt with in more detail in chapter 11. The cup of blessing... and the bread... is it not a communion of the blood and body of Christ? The language **is** similar to that used **in** chapter 11., but here we would like help, **as** some find difficulty with these verses. What body **is** it referred to in verse 17? [9]. In the eleventh chapter **we** discern the body of the Lord, which was so much abused by men, and which, after His death, **was** buried, and in which **He** arose again, but in chapter 10. 17 it **seems** to be " body of Christ, " the mystical body which **is** composed of those that believe in him. Why is it, too, that the order, " the cup and the bread, " in chapter 10. is reversed **in** chapter 11., where it is " the bread and the cup"? It **was** suggested, because of this, that it may have been **an** ordinary meal which Paul **was** referring to in chapter 10. considering that the subject of this chapter and the previous two is the eating of food, in relation to idols. It is the custom of the **east**, when eating a meal, to follow that order, the **cup** first then the bread.

The idolater when eating his food, gives thanks to the idol to whom he is devoted, and when eating, eats with gratitude for what he believes to be a blessing from that idol, but is Paul not trying to impress these people that their gratitude should go to God, for similar blessings which he bestows on us ? Such blessings are further manifestations of his love for us, which was first revealed to us in the death of His Son. Considering this, is it not possible for us to associate our eating and drinking with the death of Christ ? **We** do not eat and drink flesh and blood, nor are we told to discern Christ's body and blood in our food, but **we** can attribute all our blessings from the Father, to the death of Christ.

The priests of old depended on their food coming from the sacrifices of the people, which were put on the altar. This **is** brought out in verse 18 of chapter 10, which says, "Have not they which eat the sacrifices communion with the altar?" Can we see here, too, an example for us in the present day ? There **is** no judgment mentioned in chapter 10, for failure to discern the body and blood, as there **is** mentioned in the following chapter. Why **is** this ?

It **is** interesting to note the difference in terms used here. In chapter 10, 16 it **is** " the blood of Christ, " etc., which **is** spoken of, while in chapter 11, it **is** " the blood of the Lord. " [10] What **is** the significance ? Do we partake of the blood and body of Christ in the Remembrance Feast ? It states in chapter 11, that **if** we do not judge ourselves, and come in fit condition to partake, we are guilty of " the body and the blood of the Lord. "

There should be not tolerance of idolatry, because instead of it being an upward striving of man, to worship some being or to seek out God, it **is** a departure from the truth, a declension. One can appreciate, just by looking at some of the idols, the depravity to which mankind have descended.

Whatsoever we do, whether eating or drinking, we must do all to the Glory of God.

J. McK. Gault.

From Kilmarnock. —The Apostle wishes to remind the saints of the experience of the Children of Israel, that although **all** were delivered from Egypt's bondage and **all** were immersed unto. Moses and knew God's spiritual blessings, **only two** of the vast company that left Egypt entered Canaan. God was displeased with the majority and they perished in the wilderness. How sad to think that not even Moses, who had led them all the way, was allowed to enter, because of speaking unadvisedly before them ! (See Numbers 26, 65, and Deuteronomy 3, 26).

These things were not recorded as a matter of history, but were written for the admonition of God's people of the present dispensation, and we do well to be humble minded lest we fall into any of the snares of Satan and at last be disapproved. What **a** mercy, although we may have many trials by the way " God **is** faithful, " and He will also make the way of escape ! (Verse 14).

From verse **25** it **is** evident that meat offered in sacrifice could be purchased in the market and they were quite at liberty to eat this, acknowledging it as the gift of God, but should anyone say " this **is** a holy sacrifice, " they should refrain from eating, so as not to offend the other's conscience.

Their aim should be to consider all they came in contact with, whether **in** the church or outside, giving no offence, thus following the example of Paul even **as** he imitated Christ. " Offence " **is** in the sense of " stumbling block, " so that others may not **be** caused to stumble (see Matthew 18, 6). **A. G. S.**

COMMENTS.

[1] (Cardiff). —The manna was not natural food which came up from the earth, but was the bread of the mighty or angels' bread. It came from heaven and was given by the agency of the Spirit, hence it was spiritual, though, strange as it may seem, it fed men in a natural way. This may be as strange to us as the fact that the Lord ate fish (and perhaps honeycomb), and also drank in the presence of His disciples after He was raised from the dead. Such things are in the realm of miracle and mystery. Like as in the case of the temptation of Eve, there was the serpent, the beast of the field, and there was also the old serpent, much older than the one of the field; so there was a flinty rock in Horeb, but there was Another, One of infinite tenderness, which Rock was Christ, who followed them, to care for them, and when smitten needed only to be spoken to, but not to be smitten again, though, alas, Moses did so and never entered the land in consequence. What God gave in Horeb was spiritual drink, given by Christ through the agency of the Spirit. J. M.

The food and the drink were material though supernaturally given. R. S. V. here translates "supernatural," but this is interpretation. The use of "spiritual" in Revelation 11. 8 rather supports our Cardiff friends' second suggestion—that it was because of its spiritual or typical significance that the food and drink are so called. S. B.

[2] (Cardiff). —I presume the answer, is, that whilst the Spirit through Moses says that altogether twenty-four thousand died of the plague, of these, the Spirit through Paul says that twenty-three thousand died in one day. J. M.

[3] (Cardiff). —It may be well to transcribe what Liddell and Scott say of the word *Telos*=end, the word used in its plural form by Paul in 1 Corinthians 10. 11. "*Telos*, the fulfilment or completion of anything, i. e., its end, issue or result, not its cessation, and therefore not properly used (like *Teleute*) of an end or termination, nor (like *Peras*) of an end or extremity." Again they say: — "The strict sense of *Telos*—not as the ending of a past state, but the arrival of a complete and perfect one." J. M.

In classical Greek, to which the above statement mainly refers, *Telos* is used for the end of an act or state, not for an end in time or space. In the N. T. *Telos* is used in temporal statements and *Telente* occurs but once. The note is, however, useful as showing the root idea, but this must not be pressed too far. The plural is specially used for *revenues* (*custom dues*). Matthew 17. 25 and Souter (Greek Lexicon) suggests that this is its meaning in 1 Corinthians 10. 11—the spiritual revenues of the ages—this may be questioned, but the whole context certainly suggests the idea that the spiritual wealth of the ages is at our disposal. No question as to the Millennium arises. S. B.

[4] (Cardiff). —The change in 1 Corinthians 10. from the order at the Lord's institution is a matter of interest to many. Any of our readers who have light on the subject, in addition to what our Cardiff friends say, might share their thoughts with others through the pages of "Bible Studies." J. M.

[5] (Atherton). — "The escape" and "My grace" are two distinct things. Grace is necessary to endure temptation ("the thorn in the flesh" was not a temptation, but what we might describe as a weight to balance Paul, lest he should be over exalted), but God makes the escape from temptation "simultaneously with the temptation" that we may endure it. J. M.

[6] (Atherton). —Idolatry is one thing, and demon worship quite another, though in idolatry what is offered, Paul shows, is not offered to the true God, but to demons, idolatry means the worship of a seen thing, and this is never

true of the worship of God by men. Idolatry is really a mode of worship, which is organised by demons, and such beings are its objects, however exalted the ideas of some of the votaries of such systems may be. *J. M.*

[7] (Atherton). —See note [1] on Cardiff's paper. *J. M.*

[8] (London. —" Unto Moses " means unto this God-appointed leader, to whom they were to hearken in all things. Our baptism is " unto Christ Jesus " (see Romans 6. 3) our Leader. It is *Eis=into* or unto in both cases. *J. M.*

[9] (Paisley and Barrhead). —This is not an easy portion of the Scriptures to interpret (1 Corinthians 10. 14-22), especially verses 16 and 17, and what we now say is by way of suggestion and in such a spirit as—" I also will shew **mine** opinion. " The passage being written to wise men, persons of limited understanding like ourselves must at once be at a disadvantage.

First of all, Paul by placing the blood before the body **seems** to raise a difficulty at once. But suffice it to say that he speaks of " the " cup and " the bread " or loaf, which does not indicate, in the writer's judgment, the ordinary general eating of believers of their meals, wherein they usually partake of a variety of things. Note, too, that " the cup " **is** a communion or fellowship of the blood of Christ, it is not the actual blood of Christ, **as** Rome teaches. The **same** is true of the loaf **in** relation to the body of Christ. Such statements point to the Lord's Remembrance in the breaking of the bread, the highest form of eating to-day, **as was** the eating of those in Israel in the past who ate of the sacrifices, they ate **in** communion with the altar. The Israelites ate of many other things besides, according to their soul's desire, which **was** not eating **in** communion with the altar, even **as we do in** our own homes, but to eat in communion, **as** God's assembly on Lord's day morning, **is** quite another matter. Again, the highest form of eating **in** the eyes of the Gentiles (though it **was** most abominable to God) **was** to eat of things sacrificed to idols, of which things Christian people must have nothing whatever to do.

Now we come to verse 17, which flows out of what **is** said **in** verse 16. If we follow the R. V. text, which **is** practically that of Tyndale's translation, the A. V. and Darby's, **we** are told that " we, who are many are one bread " or loaf. This **is** quite a new idea from that **in** the Remembrance, and something **new** to what **is** said in verse 16, where the loaf **is** broken by the saints, the loaf and the saints being distinct entities. Now, by a change of ideas, the loaf **is** said to be the saints, " **We . . .** are one loaf. " Further, **we** are also described **as** one Body, so that " the body of Christ " **in** verse 16, and the "one Body" of verse 17, are entirely different, the former being " of Christ " and the latter being composed of saints. Then we are told how we came to be " one loaf, " and " one Body, " for " we all partake of (*Ek*) one loaf. " What loaf **is** this ? It cannot be the " one loaf " which comprises the many (saints), nor, **in my** understanding can it be the loaf that we break (each Lord's day), for those who do so are already of the one Body and have been since the time of baptism **in** the Holy Spirit, so, according to my understanding, the " one loaf " of which we all partake **is** none other than Christ Himself, of whom we all have eaten by faith. *J. M.*

[10] (Paisley and Barrhead). —It **is** a profound and difficult study, the **uses** of the different **names** of the Lord by the writers of the New Testament, and whilst the writer has sometimes, **he** thinks, got gleams of light on the subject, yet there **is** much still to be said on the subject, much more than he has ever heard or read. In connection with " the blood of Christ " and " of the Lord, " may the difference of the names used not arise from the fact that in the one case it **is** a matter of communion, whilst in the other it **is** a matter of guilt ? I think there may be an avenue of thought to pursue here. *J. M.*

BIBLE STUDIES.

" Now these were more noble than those in Thessalonica in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so" (Acts 17. 11).

VOLUME 16.

JULY, 1948.

CONTENTS.

	<i>Page</i>
Editorial	73
Paul's first letter to the C o r i n t h i a n s	74
C o m m e n t s	82
Questions and A n s w e r s	84

EDITORIAL.

In our study this month we are brought face to face with the subject of " Authority "; and we desire to pen a few words thereon. " The Head of every man is Christ; and the head of the woman is the man: and the Head of Christ is God. " When these relationships are fully grasped, everything will fall into its relative place, and the voice of harmony will be heard in Churches of God as once it was in Eden.

We shall confine ourselves to a brief meditation on the Headship of Christ over man. Matthew, as is well known to our fellow-students, writes of the King. In chapter 11. we find the Lord Jesus praising His Father as " Lord of heaven and earth. " From such a Father, He says, "All things have been delivered unto ME. " In this claim we realise the high and lofty authority which is vested in Him, and it calls upon us to re-examine the well-known words which follow: " *Come unto ME...* and I *will* give you rest... and ye *shall* find rest... " True, this is a beseeching, an invitation, an appeal, but it emanates from One, into whose hands has been delivered all things from the Lord of heaven and earth. Would that we could so impress sinners and saints with the all-authority of His claims! The "Come ye" call would be more mandatory, and yet retain its sweet appeal.

In chapter 7. 29, Matthew writes: " He taught them as One having authority and not as the scribes. " How and what did the scribes teach ? They quoted earlier writings. They passed on what they themselves had learned. That is the way of all human teachers. The way of the Master is: " But I say unto you... " Knowledge and wisdom are inherently His. In this connection the derivation of the word " authority " is interesting. Greek " *exousia*, " primarily means " liberty of action, " and then " authority, either delegated or arbitrary. " It is derived from Greek " *exesti* " meaning " it is lawful, " which in turn, can be traced back to " *ek*=out of" and " *eimi*—I exist or I am. " "Out of the I Am " is a significant meaning ! Only absolutely in Him can this root meaning be true. " He taught them as One having authority. " His knowledge and wisdom came " out from the I Am. " In the two chapters following this statement in Matthew, illustrations of the exercise of His authority over a wide range of subjects are given, and we delight in the fact that the author of the Gospel heard the words, " Follow ME... and he arose and followed Him, leaving all" (Matthew 9. 9).

Let us now move on to the mountain scene where His disciples were appointed to meet Him in resurrection. "All authority hath been given unto ME in heaven and on earth... GO YE, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you..." (Matthew 28. 18-20). Well might this be termed the Great Commission—a commandment from the source of all authority.

Briefly recapitulating... the One to whom all things have been committed beseeches, "Come... ye," the self-same One who taught out of His own store of wisdom saith, "Follow me," and finally the risen Lord who has all authority vested in Himself, commands, "Go ye."

Need we write more? The subject is profound and pertinent to our success in the disciple-pathway. The testimony of John is that "the Father loveth the Son, and hath given all things into His hands" (3. 35). His mother's advice to the servants was "Whatsoever He saith unto thee, DO IT." His God has highly exalted Him "and made Him to sit at His right hand... far above all rule, and authority and power, and dominion, and every name that is named... and He put all things in subjection under His feet, and gave Him to be HEAD over all things to the church" (Ephesians 2. 20-22).

Love will surely constrain us to keep His commandments. Commit all to Him, and then submit in all to Him. "In all thy ways acknowledge Him, and He shall direct thy paths" (Proverbs 3. 6). *Jas. Martin**

PAUL'S FIRST LETTER TO THE CORINTHIANS.

1 Corinthians 10.

From Toronto. —The apostle Paul, after dealing with the failings of the individual, turns to the weaknesses of Israel, as a people together. It was noted that "all" were under the cloud, "all" passed through the sea; "all" were baptized unto Moses; ^{4*} "all" ate the same spiritual food; and "all" drank the same spiritual drink. Five times the word "all" is used. The things these people did, we are told, were left on record by way of example. Those things which were their undoing were their murmuring, and evil speaking. What a warning! Truly "Whoso keepeth his mouth and his tongue keepeth his soul from troubles" (Proverbs 21. 23). Trouble also began with the "mixed multitude"—some brought strangers into the camp as wives. Many dear children of God to-day, perhaps, bring others among God's people who come for love of the man or of woman instead of for God. Other evils in the wilderness were directly due to idolatry. The freedom of the Corinthians was being abused because of idolatry. Created things, in their lives, were leaving no time for God [1]. No man can serve two masters. If God is left out of our lives we surely will become materialists. How serious it is for us, as well as the Hebrews, to tempt God, and to cast His promises back up into His face! We thought that verses 21 and 22 were the key to the system in the idols' temple. In all the elaborate ritual, God was left on the outside. Let us therefore make for the things which edify, **seeking** not our own wealth, but the wealth of another. *E. Neely (Jr.), W. R. Todd.*

From Glasgow. —The conclusion of chapter 9., referring to the diligence necessary to secure victory in the Christian conflict, leads on, in chapter 10., to warnings based upon the wilderness experiences of Israel, referred to in Exodus and Numbers. Israel, by their failures, brought on themselves the judgment of God. Verse 1 shows that Israel were baptised unto Moses, their leader, lawgiver, and mediator (see Psalm 78. 13), being thereby typically a resurrection people. Disciple-baptism follows the same pattern. We are baptised unto Christ, our

Leader, Legislator, and Mediator. Verses 6-13 indicate the typical character of the history of Israel and contain warnings to God's people to-day. **Verse 7**, in referring to Exodus 32. 1-6, reminds us that the children of Israel were thinking of "Moses the man" instead of Moses, God's servant. The idolatrous feast had several features characteristic of these modern times, not the least that God was entirely excluded.

Concerning tempting the Lord, **see** Exodus 17. 17, Numbers 21. 4-9. Nothing so tempts God as questioning **His** truth, love, and power to give effect to all **He** has promised and undertaken, **His** faithfulness to keep and sustain **His** people in all their trials and to bring them through and bless a sanctified people.

In verses 14-22 we judged that the communion aspect of the Feast of Remembrance is brought before us, the order of the Feast being in chapter 11. Consequently in verse 16, the cup is first, for there is no communion apart from the death of Christ. Here again we are to "Behold Israel after the flesh," and if we consider their various types of eating in association with the altar, we see that the sacrifice must first be slain and then eaten on the same day, e. g., peace-offering ram of consecration, etc. The fact that the eating had to be done on the same day as the killing, would indicate that the communion was not to be disassociated from the death. If we divorce death from communion, the eating ceases to be divine communion, and becomes a social feast.

Verses 31-32 sum up the matter for us. We are to consider God in all we do and because it is **His** will we should consider also the effect of our actions on others, and, in seeking not our own we shall fill the secret of happy life.

James Park.

I Corinthians 11.

From Brantford (Ont.). —We were interested to note the two words in verses 18 and 19—"Divisions" and "Heresies," the former meaning "to, split or sever," and the latter suggesting "a choice." The assembly in Corinth was split into various groups due to some of their number having made a choice of their own, rather than wholly following the Lord. May this be a voice to us, causing us to remember the words of the Master, who said, "Ye call Me, Master, and Lord: and ye say well; for so I am" (John 13. 13).

It is not clear what time of the day the saints in Corinth came together to remember the Lord, but we gather that some, at least, assembled themselves together to partake of a meal prior to the Remembrance [2]. In this, Paul says, "I praise you not."

In seeking to impress the Corinthians with their responsibility, Paul recounts again how and when this memorial was instituted. **We** suggest that the commission received by Paul (verse 23) may have been one of the precious things committed to him when he was away in Arabia (Galatians 1. 17) [3].

From verse 27 we glean that God holds **us** responsible for our condition when we meet together to partake of the loaf and cup, and **He** may justly condemn us for eating and drinking unworthily. **As** a result of our study of this portion may we all more fully realize the import of keeping His word, "This do in remembrance of Me," and observe it because we dearly love Him, rather because of the fear and expectation of the judgment of God which may fall upon us, as expressed in verse 30.

Jas. Bell.

From Vancouver (B. C.). —Paul had praise for certain ones, and he did not believe everything he heard against the Corinthian church. **He** said, "I partly believe it." How much havoc can be done by believing reports before ascertaining the truth of such reports! Even a Pharisee said, "Doth our law judge a man before it first hear from himself and know what he doeth" (John 7. 51).

' Leaders of God's people especially must be careful of accepting statements. **James 4. 11** says, " Speak not one against another, brethren. "

Paul said to the Corinthians that they could not eat the " Lord's supper " because of their irregularities. He sought to impress upon them the solemn significance of the Lord's remembrance in the loaf and cup. It is very grave if we allow our thoughts to be occupied with anything else save Christ on this occasion. To eat and drink unworthily is to be guilty of the body and blood of the Lord, and such eat and drink judgment unto themselves. Certain of the Corinthians had come under God's chastening because of sin. **W. McL.**

From Cowdenbeath. —Paul's commendation of the Corinthians (verse 17) would indicate that the household of Chloe had reported concerning things which were in order, **as well as** things which were wrong, thus giving to Paul a true picture of the state of the assembly.

Because of their manner of life in unregenerate days, and their compliance with customs associated with idol worship, it would be somewhat difficult for the Corinthian believers to bring their lives into alignment with what was required of them **as** saints in God's assembly. The matter of the dress and behaviour of women would be an example of this. Paul does not simply state, as in the law, " Thou shalt, " or " Thou shalt not, " but seeks to prove what **is** right and proper in such a matter. It was not merely a matter of custom, for, when viewed in the light of verse 3, the honour of the superior person is involved in each case [4]. If **a** man prays with his head covered he dishonoureth Christ, and if a woman does so with her head uncovered she dishonoureth the man [5]. God would have it to be recognized the man is the head of the woman. The man was created first, the woman was created for him. Equality cannot be claimed [6]. Nevertheless, the woman has an important part to play in God's design. The distinction, therefore, must be observed that a man be shorn and **a** woman have long hair, and, further to this, that when praying the man have his head uncovered and the woman be covered with a veil or other headwear.

By the statement in verse 5, we would judge that women are viewed **as** praying when **a** brother leads the assembly in this way (cp. 1 Corinthians 14. 34).

In their observance of the Remembrance Paul has to reprove the Corinthians, firstly, because that, on that solemn occasion divisions were in evidence. (The word for division is the same as translated " rent " in Mark 2. 21, and the verb form of the word is used in Matthew 27. 51). If there are divisions there must also be " heresies " or " sects. " According to Dr. Strong the root meaning of the word is "to choose. " Thus when men are exalted in opposition to one another, the saints must make choice of these, thus forming sects. Secondly (as from verse 20 onwards), their actual observance of the Remembrance was wrong also. With them it had developed into a gluttonous feast. This necessitates that Paul should restate the order of the Remembrance as he received it, by special revelation, from the Lord. How essential for them and for us to **examine** the pattern in all things that we might keep in accordance with such!

It was to **a** Church of God Paul wrote (1 Corinthians 1. 1), and to such he delivered what he had received. Whilst it **is** the Lord's desire that all believers should remember Him, yet the Word of God gives no authority to such to meet in little groups as they should choose and observe this. It **is** important to note that the legislation was given to those in a Church of God. The Remembrance, therefore, **is** an ordinance to be observed by a Church of God.

The significance of the emblems is **of** the greatest importance and should be discerned by **all** who partake. Failure to realise this can expose us to God's judgment. It was so with the Corinthians. Much of the weakness and sickness which was among them was due to this very thing, **James Bowman.**

From Atherton. —Amidst the prevailing divisions, disorders, and difficulties in the Corinthian Church, there were evidently certain redeeming features. Paul now commends them for " holding fast the traditions. " These traditions were clearly not the traditions of men, but were divine instructions for the saints given in commandment from the Lord.

Within this sphere of divine rule **is** beautifully set forth the man's subjection to Christ, **as** also the woman's to the man. Two thoughts were expressed about the phrases: " dishonoureth his head, " and " dishonoureth her head " (verses 4 and 5), namely, (1) that reference **is** not to the literal head of the man and woman, but according to verse 3, " the **head** of every man **is** Christ, and the **head** of the woman **is** the man, " and (2) that the expressions take in both (a) the literal head of the man and woman, and (b) Christ as the head of the man, and man as the head of the **woman** [7].

The scene presented **is** that of the assembly together for the service of God. Verse 5 does not in the least indicate " Women's ministry. " The question of subjection again arises—" let the women keep silence in the churches, for it **is** not permitted unto them to speak, as also saith the law" (chapter 14. 34). "Let a woman learn in quietness with all subjection" (1 Timothy 2. 11). At such gatherings of the assembly, the man's head **is** to be unveiled (or uncovered, A. V.), the woman's to be veiled or covered. A most solemn question arises which we would seek to handle in the fear of the Lord. Does the sister's headdress that does not completely cover or veil the head comply with this commandment of the Lord? The word " veiled " or " covered " **is** the translation of the word " Katakalypto, " which means " to cover fully " (Young), and takes us back to the eastern custom of completely covering the entire head, the veil coming right down to the eyes. Whilst such a headdress would be unsuitable to western customs, it was generally agreed in answer to the above questions that sisters should strive at moderation in this, as in all things appertaining to dress, and seek as is fitting to cover the head when gathered in the assembly. " Be not fashioned according to this world " (**Romans** 12. 1, 2). What a pleasing sight it is to see becoming neatness of appearance both in the long hair, headdress, and general attire in keeping with the scriptures which should encourage every sister to please her Lord in these things ! See 1 Peter 3. 3 and 4.

In Corinth, the Lord's command to remember **Him** had sunk to the level of mere " love feasts " ; and the divisions and heresies existent among them had engendered a spirit of separate action when together. Hence the exhortation: " Wait one for another " (verse 33).

How important it **is** that difficulties or grievances between saints should **be** put right before coming to the Remembrance! We need when " proving ourselves " to seek grace from God so that our condition before **Him** be acceptable. How often it **is** that saints may harbour evil thoughts, be taken up too with thoughts of themselves, or of others, altogether out of accord with the spirit of the assembly's function—" to proclaim the Lord's death till He come " ! **It was** thought that the term the Lord's supper simply expresses **in** another form, and clearly has reference to, the Remembrance Feast.

Varying thoughts were given concerning verse 10—" because of the angels " ; (1) that angels, who are ever subject to the will of God, are looking on, and (2) that they see very much that the saints do, and that, when God's people are together, they stand to observe [8]. Alas, how sad **if** they see insubjection on the part of men and women, who are under the same supreme authority **as** they ! (see 1 Timothy 5, 21).

J. Bullock, G. A. Jones.

From Paisley and Barrhead. —1 Corinthians 11. divides naturally into two parts, the first, dealing with the conduct and dress of women while the assembly is "in assembly," and the second with abuses of the Lord's supper. In the opening verse of the first part there is praise for the church in their keeping the "traditions" which Paul had already delivered to them, while in verse 17 their departure from the true spirit of those "things delivered," relative to collective service is condemned.

Verses 2 to 16 develop the great thought of subjection, which is to be evidenced, while the church is "in church," by sisters having long hair and head covered. The woman must not have dominion over the man, hence she must wear a covering over long hair, the divinely chosen symbol of her subjection to the man. Truths contained in this chapter relate to the church of God. In the body of Christ there is no distinction of sex, but not so in the church of God. Indeed, it would appear that in certain activities the church, "in church," cannot function properly without the presence of women, as witness verse 11—"nor the man without the woman, in the Lord." Now, the question arises—"How can the woman pray and prophesy in the church?" Surely only through her head, the man, who acts, not on his own behalf only, but on that of the assembly. In the light of this serious consideration, he must "keep his foot when he goeth to the House of God."

The reasons why a woman should display the truth of subjection are weighty. Firstly, she acknowledges that in the man present she has a visible head; secondly, she shows that man was, in creation, made "the image and glory of God," and thirdly, because of the angels, who appear to be spectators, "for we are come to . . . innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all . . ." [9]. How sad, then, if the heavenly beings should witness a violation of the great system of orderly gradation in service of which God is the Head! Finally, even nature is called to witness that it is immodest for a woman to deprive herself of that which is "a glory to her."

Paul's corrections come in logical sequence. The words "first of all" (verse 18) we feel, refer to the disorders at the feast, and "the second" would be the ignorance of the true operation of gifts as shown in subsequent chapters.

When the church in Corinth assembled to keep the feast, heresies were manifest. The word implies "deliberate choice." This should have no place with us when we put into effect what Paul received from the Lord (the Spirit) [10]. We are to do exactly as did the Lord Jesus, in the night in which He was betrayed. We must *take* the loaf and *break* it. We must *take* the cup and *pour* it. But there is no exact command as to what we should *say* in blessing. It was suggested that the act of blessing is done in remembrance, and that the eating is in proclamation of His death, till He come. We do, however, *keep His remembrance*. This is not the same as remembering Him, which we should do continually, but is a solemn and deliberate act—one of the two ordinances pertaining to the Faith to us to-day. In it we proclaim His death, perhaps, particularly, to unseen hosts of spiritual beings. The other, baptism in water, manifests our union with Him in His death and resurrection—particularly to men.

We judge that verse 29 refers primarily to the Corinthians who did not "discern" or "discriminate" between the feast and an ordinary meal. We may, however, in many ways, partake unworthily of the loaf and the cup, not having first examined ourselves. The sad consequence of this may be that we suffer physical sickness and even death. This chastening of the Lord is not (as the wording in our version might suggest) to prevent us from being condemned with the world who are guilty of His death, but as a manifestation that we are not included with them in condemnation, and as a corrective. *David L. Baird.*

From Broxburn.—The traditions, which Paul had delivered to the Corinthians, were not the traditions in which the Pharisees were steeped, but were the divine teachings contained in the early oral or written ministry of Paul and others (see 2 Thessalonians 2. 15). It is most important to observe that the divine doctrines must be kept in the same order as delivered (verse 2).

"The head of every man is Christ" has to do with assembly matters. In what sphere does this operate? Is Christ the head of the unregenerate man who has not received Christ into his heart? We think not.

Verse 5. "Every woman praying or prophesying, with her head unveiled, dishonoureth her head." The woman ought not, under any circumstances, to pray in church capacity. It is contrary to the Word of God in 1 Corinthians 14. 34. We would, however, suggest that it is quite in order, and correct, for sisters to pray in their homes, or in private when brethren are not present. But, of course, as verse 10 states, her head must be veiled as a sign that she is under authority [11].

Verses 17-18. It is quite obvious that there were sects and schisms in the church of God at Corinth. This is a most distressing condition in a church of God [12]. So chronic had their condition become, that Paul said they were coming together, not for the better, but for the worse (verse 17). Surely if there was any coming together of saints that should have been for the better, it was at the Feast of Remembrance.

There were in Corinth self-appointed men who were leading the saints astray, thus causing the divisions and dissensions. The result was (verse 20), "It is not possible to eat the Lord's supper." It seems probable that before they remembered the Lord they had a meal. Some were drunken that they could not intelligently remember the Lord. They were marring the beautiful order of the Lord's Supper. Hence the questions from Paul, "Have ye not houses to eat and to drink in? or despise ye the church of God?" The purpose of their gathering was to remember the Lord, in the "Lord's Supper," but it degenerated into their own supper. Hence the need for the instruction: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you" (1 Corinthians 1. 10).

In Romans 16. 17 the apostle in writing to the church at Rome instructed the saints that they were to take note of certain men who were causing division, and from such to turn away. Also in Galatians 5. 19, 20—the works of the flesh are manifest—factions, divisions, heresies. Here we have the Spirit of God tracing those things that are the works of the flesh.

Where dissensions exist in an assembly of God, the only corrective is to get back to the Lord. This is what Paul sought to do with the Corinthians. He took them back, in thought, to that sad and sorrowful night in which the Lord was betrayed, the night of the last Passover. And when the Passover Supper had ended, He took the loaf, and the cup, and instituted the Remembrance Feast. From other scriptures we learn that the disciples gathered together on the first day of the week to remember the Lord in the breaking of the loaf and in the pouring of the cup.

"For as often as ye eat—
Ye shew forth—or proclaim...."

The word proclaim means "to make known by public announcement." This New Covenant, instituted by the Lord Himself, was to announce to principalities and powers that He had died, and had been raised again in mighty power from among dead ones and also that He would "come again." Paul here is writing by direct revelation from the Lord. This is something he did not learn from the other disciples.

Saints should bring themselves to the test to see **if** there **is** anything that would hinder them from discerning the Body of the Lord. If they do not, then they are partaking unworthily. Some in Corinth had failed to judge themselves, and the Lord stepped in and judged them. The result was many were weak, and sickly in body among them, " and not **a few** sleep. " Those Corinthian saints were condemned with the world, but not judged with the same judgment **as** the world. The Lord chastens us in order that we should not be condemned with the world.

John McGregor.

From Toronto. —What a practical lesson we have in verse 2 when the apostle praises *before* he criticises ! While the Corinthian saints were faithful in keeping some of the traditions, received from Paul, nevertheless it **is** very evident that they needed teaching on the matter of " headship. " The apostle particularly stressed the relative position of the women to the men.

We were agreed that the explanation of verse 5 with reference to women praying or prophesying lies in the spiritual participation women have in these exercises, even though this participation **is** inaudible in the church. The women are exhorted to veil themselves in the church **as** a sign of their subjection to the men. Their failure in this would constitute **a** shame to them, to the same extent **as if** they were shaven. We would gather from verse 10 that even **if** the women did not fear to appear unveiled in the presence of the men, that they should at least cover their heads and not make the angels spectators of shameless conduct in the church.

While the apostle could praise them for their faithfulness in verse 2, in what he **is** about to tell them in verse 17, his criticism **is** severe. ' Their behaviour was inconsistent with what their own consciences ought to have dictated. It is evident from what the apostle says in verse 18, that there were party groups which were disrupting the order of the church. **We** wondered **if** the " approval " of verse 19 was of the members of the church for the group leaders, or the approval of the Lord for such faithful ones who would stand apart from such partyism. [13]. We believe the supper of verse 20 could be better referred to as "a supper of the Lord's institution. " This is confirmed from what follows: they were feasting on food that they had brought along, and were indifferent to those who were less fortunate. This supper the apostle tells them should be eaten at home.

In his resume* of the institution of the Remembrance, it is worthy of note that Paul received his information from the Lord Himself. This is another confirmation of the Lord's resurrection and appearing to the apostle. In connection with the Lord's appearing to Paul, is there any evidence that he saw the Lord in bodily form ? [14].

Does verse 27 apply only to those in the fellowship, or might it be applied to other believers ? [15].

It was suggested that the judgment of verse 30, the bodily weakness and sickness and putting to sleep, was more than a possibility to us to-day. How careful we then should be to judge ourselves that we may not be punished for negligence in attending to such solemn matters. *S. B. Seath, Paul Piper.*

From Kilmarnock. —We have **a** difficulty regarding " the woman praying or prophesying " (verse 5); this cannot mean in public assembly (see 1 Timothy 2. 8-13, also 1 Corinthians 14. 34-35). Would it mean "*silent prayer*"? [16]. As to their hair, it **is** quite evident that the Lord's will **is** that it should not be cut short, " it **is** given to her **as** a covering " and " it **is** a glory to her. "

From verse 19 we understand that the result of the sects or parties **was** that those found true, after trial, " were made manifest among them. " There **was** apparently great disorder, for instead of waiting on each other to keep the Feast of Remembrance, they were taking their own meals, thus bringing dishonour on the Lord.

Verses 23-26. Although Paul was not present that night the Lord instituted the Remembrance, he had received the knowledge of what the Lord said and did from the Lord by the Spirit, and he had made it known to the saints.

We understand that in the breaking of the loaf and in the pouring out of the cup the Lord **is** remembered, and in the eating and drinking **His** death **is** proclaimed (or declared) to men and to angels and demons.

From verse 30 we see how important and serious a matter this **is**, because many of the Corinthian saints had neglected it and consequently were laid aside with sickness, and not **a** few put to sleep **in** death. Of course, **all** sickness or weakness of body cannot be viewed **as** the judgment of the Lord, for sometimes He uses that means in disciplining His children, as we read in Hebrews 12. **6** (Roth, version), " For **whom** the Lord loves He disciplines, but scourges every Son whom He welcomes home. "

" The Remembrance " **is** only " Till **He** come, "

" And then with joy Himself we see—

Jesus our Lord. "

A. G. Smith.

From Cardiff. —The " head " referred to in verse **3** was decided to be " authority. " The portion dealing with the covering of the head, from verse **4** to **16**, presented us with considerable difficulty **as** to applying it in every phase. Should **a** man *always* have his head uncovered when he prays, say, in private communication with the Lord whilst he walks along **a** street ? [17]. Also must **a** woman *always* have her head covered when she prays, say, in private prayer at the bedside ? Is it necessary for women to wear hats whilst **a** brother gives thanks for family meals ? [17]. Does the scripture apply to any or **all** of the following ?: —

- (1) Private communication with the Lord going along **a** street, etc., private family gatherings, sisters only meetings.
- (2) Definite act of prayer (kneeling).
- (3) Assembly prayers.

Verse **28** tells us plainly that we should examine ourselves *before* keeping the Feast, searching our *hearts* **as** to whether we have ought against our brother *before* gathering together to worship God in the beauty of holiness.

We then came to verse 30, and this presented **us** with yet another difficulty. The majority held that it had **a** spiritual application, whilst **a** few held that it had **a** physical and natural application. **A** person does not *always* become weak and sickly because of some sin which he may have committed. Stress was also put on the word " sleep " used, in contrast with " asleep. " **Was** not God bringing judgment upon the saints *because* they were eating and drinking unworthily, and not discerning the Lord's body ? [18].

The word " wait " (verse 33) means not so much " tarrying " (as in A. V.) **for** one another *before* the commencement of the Remembrance, **as** a looking expectantly to brethren, **as** led by the Spirit [19].

Howard R. Dodge, C. Vivian Dodge.

From London. —God has, in His wisdom, given instruction through **His** servants, as to correct behaviour in the " Church of God, " in the House of God, and in every sphere of His rule. Where God dwells, *all must* be in order. No unseemliness, nor anything that mars *testimony*, or that infringes upon the law of the House, can be permitted. He first brings before them "Christ" as the " Head " of every man, and God is the Head of Christ.

The man prophesying or praying with his head covered dishonours Christ, his Head. The apostle amplifies the standing of the woman (in the church) in relation to the man and to Christ, by sound reasoning and reference to the law, and particularly to the creation. Man **is** the glory of God, and the woman the glory of the man (Genesis 1. 26). A woman must be veiled, i. e., a head-covering must be worn, and for these days it **is** suggested that women should cover their heads decently. Some apply this scripture to dress worn at other times, and in other places than in the church of God? 1 Peter 3. 1-6 **is** eminently necessary and worthy of notice of godly women. Let us see we do not transgress, for says the apostle, " We have no such custom, neither the churches of God " (1 Corinthians 11. 16).

In this chapter further disorders are set forth concerning the Remembrance. In coming together there were divisions and heresies (or factions). It was not lawful to make the meeting place of a church of God a place to satisfy temporal needs of hunger. The strength of the apostle's condemnation lies in the words " or despise ye the church of God? " This place **is** not the place for earthly things, for feeding, nor for satisfying the natural appetite. The early disciples (Acts 2. 42) continued in the apostles' teaching; the Corinthians had not kept the " traditions. " The early disciples had *fellowship*; in Corinth was division. They continued in " the breaking of bread "; the Corinthians satisfied their hunger. It was not possible to eat the Lord's Supper. " For I received of the Lord that *which also* I delivered unto you, how that the Lord Jesus in the night in which He was betrayed took bread . . . " and gave thanks. Here follows that solemn, yet wonderful institution of the Remembrance. This that we do is intrinsically holy. " *This do* " is a commandment of the Lord.

God grant the preciousness of the Lord Jesus Christ may be such to our hearts that in the Holy Spirit we may discern the body and blood of our Lord Jesus Christ. But when we are judged we are chastened of the Lord, that we may not be condemned with the world. G. *A. Reeve,*

Comments.

[1] (Toronto). —This **is** overstating the case against the Corinthians. Note how this section begins in chapter 8. 1: —" Now concerning things sacrificed to idols, " and again, 10. 14: —" Wherefore, my beloved, flee from idolatry, " but there **is** nothing, it seems to me, to accord with the statement of our friends, that⁴⁴ created things, in their lives, were leaving no time for God. " J. M.

[2] (Brantford). —Note the wording of 1 Corinthians 11. 20, 21: —"When, therefore, ye assemble yourselves together (*epi to auto*), " upon the same thing, " that is, they were together for the same purpose), it **is** not possible to eat the Lord's supper: for in your eating each one taketh before other his own supper; and one **is** hungry, and another **is** drunken. " They were making the Lord's supper a matter of appetite, and instead of seeing that it is a highly collective act, and they were acting in a sectional manner—" each one taketh before other his own supper. " " **His** own supper " stands in contrast to " the Lord's supper, " and it was to eat the Lord's supper that they were together (*epi to auto*). J. M.

Epi to auto—" In one place, together, in all " (Souter's Lexicon). In the *Koine* the phrase is frequently used in simple arithmetical statements with the sense of " in all, " " altogether. " Such is its meaning in Acts 1. 15, " in all about a hundred and twenty " (RSV). In Acts 2. 1 it can only be rendered " in one place " (AV, RV, RSV). Generally it **is** adequately rendered by our English

" together. " In 38 out of 46 passages where the word occurs in the LXX, the English Version has " together. " The nature of the together-ness will be determined by the character of the associated verb. S. B.

[3] (Brantford). —What value is in a suggestion without evidence ? Someone **may** make a suggestion that such a revelation was not made in Arabia. Where **are** we then ? If each holds to his suggestion, what may be the consequences of such a contention ? Who can decide without a word from God to settle the matter? J. M.

[4] (Cowdenbeath). —The matter **is** not one of superiority with the associate matter of inferiority, but one of subjection to authority, which **is** quite another matter. A woman **is** not inferior to a man, indeed she may **in** many things **be** his superior, but she **is** under authority, in consequence the woman ought to have " a sign of authority on her head " (1 Corinthians 11. 10). Christ **is** not inferior to God the Father, but in **His** mediatorial office is subject to God's authority, **as** the Servant of Jehovah. Subjection does not carry with it the meaning of inferiority. J. M.

[5] (Cowdenbeath). —In the assembly of God, of course. J. M.

[6] (Cowdenbeath). —There must be equality of nature, for she was bone of his bone, and flesh of his flesh, but not of station, for the male has been made by God the head of the female. J. M.

[7] (Atherton). —"His head, " of verse 4, **is** surely Christ, and "her head, " of verse 5, the man, and not the literal heads of men and women. J. M.

[8] (Atherton). —It is a difficult passage, and the words " because of the angels " (*dia tous aggelous*) are not easily explained. But if we follow the translation of *dia* in the Englishman's Greek New Testament, in verses 9 and 10, we may derive some help:—" For also not was created man (*diet*) on account of the woman, but woman (*dia*) on account of the man. (*dia*) Because of this ought the woman authority to have on the head, (*dia*) on account of the angels, " especially **if** we connect it with Colossians 2. 10, where we are told that Christ **is** * the Head of all principality and power. " Heavenly beings referred to **in** Colossians, who are called angels in 1 Corinthians 11. 10, have their Head in Christ, consequently, they have, I judge, a sign of authority on their heads. The earthly answer to this **is** in the woman's subjection to the man, and in her case she must have a sign of authority on her head. I do not see in this passage that the angels are looking upon women when gathered in assembly, far less do I see what some have suggested, that bad angels are lustfully excited towards uncovered women (should there be such) in church assembled. J. M.

[9] (Paisley and Barrhead). —See note in Atherton's paper. J. M.

[10] (Paisley and Barrhead). —Whilst heresy **is** a thing to be dreaded in whichever person or assembly it may be manifest, yet we must consider what 1 Corinthians 11. 19 says, that " there must be also heresies among you. " The " must " here **is** for a specific purpose—" that they which are approved may be made manifest among you. " Taking the word heresy here, which literally means an option or choice, that it **signifies** a choosing of that which **is** evil, we see how God permits the choice of that which **is** evil on the part of **saints** who are **in** a carnal condition and out of touch with **Him**, so that those who are being led by the Spirit and guided by the Word of God, and who are in consequence seeking after righteousness, may be seen to be approved of God. It **is** an important subject which we cannot enlarge upon here, but it **is** quite evident that human choice, which **is** seen in Eden's garden, when Adam and Eve choose to eat of the forbidden fruit, **is** part of the ways of God with men. Happy **is** the **man** who makes the commandment of God and not his own choosing the guiding principle of his life. J. M.

[11] (Broxburn). —In my view, what is said in 1 Corinthians 11. 2-16 has to do, not with private prayer, etc., but with that which is public, when the church is together. Every woman when she is engaged with others in the assembly in praying or prophesying must have her head veiled, and every man must have his head uncovered. For instance, if we take the man, it is not simply when he takes part in prayer that he must have his head uncovered, and when he sits down after having prayed publicly, he may put his hat on. He must continue to keep his hat off all the time the assembly is engaged in prayer. So must all women whilst they form part of that praying or prophesying company continue to have their head covered. It is clear that whilst the women form part of that company of people they must keep silence, as is shown from 1 Corinthians 14. 34, 35. For a woman to engage in prayer or prophesying in the church Paul says that it is shameful. There is no contradiction between 1 Corinthians 11. 5 and 1 Corinthians 14. 34, 35; this our friends are as clear upon as the writer is.

J. M.

[12] (Broxburn). —See note in Paisley and Barrhead's paper. *J. M.*

[13] (Toronto). —See note in Paisley and Barrhead's paper. *J. M.*

[14] (Toronto). —I cannot understand how Paul could see the Lord unless the Lord showed Himself in some bodily form.

J. M.

[15] (Toronto). —The breaking of the bread was observed in the Churches of God, in the Fellowship of God's Son. It was never, and is not, intended by God to be observed anywhere else, but believers do this as believers outside the Churches of God who have no scriptural right to do so, not to speak of mixed communions of believers and unbelievers in the large sects of Christendom. Whether God judges such for doing what they ought not I am not prepared to say. The words of 1 Corinthians 11. applied to a Church and Churches of God in the days of the apostles and apply to such churches still.

J. M.

[16] (Kilmarnock). —See note in paper from Broxburn. *J. M.*

[17] (Cardiff). —See note in paper from Broxburn. *J. M.*

[18] (Cardiff). —Verse 30 refers to bodily sickness and physical death. *J. M.*

[19] (Cardiff). —" Wait one for another " should be read in the light of the words—" each one taketh before other his own supper. " They were not to act in this individual way, but they were to act together and do as the Lord commanded **His** disciples to do.

J. M.

Questions and Answers.

Question **from** Toronto. —We should be happy if more light could be given to us on verse 13 [of 1 Corinthians 10.].

Answer. —It is always difficult to help when you do not know what difficulties exist in the minds of others. Temptations are never allowed by God beyond human endurance. Therefore, God who is faithful will not allow us to be tempted beyond our ability. Moreover, with the temptation he makes the way of escape, that is the temptation will not continue beyond a given point which is known to God, but not seen by us till the word of God has tried us, as in the case of Joseph in Egypt (see Genesis and Psalm 105. 17-22). God knows that the time of our endurance is limited, and when we have suffered a little while He will Himself "perfect, stablish, strengthen " us (1 Peter 5. 10).

J. M.

Question **from** Paisley and Barrhead. —On what occasions does the assembly meet " in assembly " ?

Answer. —I understand the Church of God is in church on Lord's day morning at the time of the meeting for the breaking of the bread. A church of God may have many other meetings, but this gathering on the first of the week is divinely legislated for.

J. M.

BIBLE STUDIES.

"Now these were more noble than those in Thessalonica in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so " (Acts 17. II).

VOLUME 16.

AUGUST, 1948.

CONTENTS.

	<i>Page</i>
Editorial	85
Paul's first letter to the Corinthians.86
C o m m e n t s	9 2
Question and A n s w e r	9 4

EDITORIAL.

Do you ever associate some portion of Holy Writ with a particular teacher who has first, under the Spirit's guidance, opened up its value to you? I do. Memory goes back for a few decades and records with freshness the stirring message of beloved Mr. Joshua Hawkins, on the chapter of this month's study. The reiteration of the words "*diversities* of gifts... *diversities* of ministrations... *diversities* of workings " ring out with renewed force, contrasted with " the *same* Spirit... the *same* Lord... the *same* God. "

" Diversities " is a word with a fine meaning. It suggests " a difference between related things, " " a separation of things joined together. " This seems a paradox. The English word " diaeresis, " a transliteration of the Greek word, means a mark used to separate two vowels, which, although next to each other and might otherwise appear one sound, are pronounced separately, such as in preeminent or aerial. This pictures the meaning.

But firstly let us indicate the wonderful symmetry of the chapter. The writer turns, almost with a sigh of relief, we feel, to deal with " spiritual things, " having earlier dealt with the carnalities that produced division, disorder and difficulty in the Church of God in Corinth. First of all he asserts, in verses 1-3, the Lordship of Christ, under the Holy Spirit's leading, for this is the basic truth of verse 9 of chapter 1 " the Fellowship of . . . Jesus Christ our Lord. " In verses 4-7, we have " the gifts . . . the ministrations " . . . and " the workings " of a triune Deity, which are elaborated in further detail as follows... the " gifts " in verses 8-11, the " ministrations " in verses 12-27, and the " workings " in verses 28-31.

What a wonderful list of gifts, diverse in kind, yet joined in use, are enumerated here as the bestowal of the same Holy Spirit! It is not an exhaustive list. These gifts are divine gratuities, endowments from the Holy Spirit, and the idea of favour and grace lies hidden in the word. They form the tools or equipment for service. According to a man's gift is the capacity of his service. To individuals are they given. Nine times it is written " to another . . . to another . . . ", yet the purport is that all may profit withal. Gifts are bestowed for the benefit of other members of the body of Christ, and the recipient is responsible to use his gift or gifts for the particular benefit of those members of the body, with whom he is associated in " the Fellowship of His Son, Jesus Christ our Lord. " It will be noted that these gifts are dispensed " even as He (the Spirit) will. " Some of these enumerated gifts are not evident to-day, but that " word of wisdom, " being an insight into divine truth, and that " word of knowledge, " being the result of much searching and investigation in the Word of God, and the background of implicit " faith " are still evidenced and much to be sought after.

" Ministrations " are associated with government, administration and spheres of service under the Lordship of Christ. The Lord controls the use of the gifts already bestowed. This subject is dealt with under the figure of the human body—Greek " soma "—a sound, healthy, ideal body, in verses 12-27.

Two thoughts emerge from this section worthy of mention, in addition to the lesson of diversity in unity—namely, that there should be no self-depreciation (verses 15-17), and no depreciation of others (verses 21-22). In all humility each must realise he has a part to fulfil, and not shun it because of apparent insignificance. And also in all wonderment we read " or again the head (cannot say) to the feet, ⁴ I have no need of you ' . " It is a marvellous conception that the Head in heaven requires the feet to run on **His** business, on earth.

Bearing these two thoughts in mind, we begin to see that there can be no schism, nor sect, nor split, and that each should enjoy a common experience of either suffering or rejoicing with fellow-members of the body of Christ. This is an ideal, due to the wonderful tempering, blending, mixing by our God. Note in this section, too, in verse 18, " even as it pleased **Him**. "

With the endowment for service in the gifts from the Holy Spirit, controlled in opportunities for service by the Lord Himself, we have the workings, the energy, the power, to serve, from our God. It is God who has " set " each gift where it is, and who supplies the diversities of workings. We can examine them in detail in verses 25-31. Some think the " firstly, " secondly " and " thirdly " give the order of importance or rank of these outworkings. We would suggest that perhaps the order is historical. In those early days apostles were chosen by the Master, to be with **Him** and that He might send them forth to set out the truth. Prophets were forthtellers, proclaiming the truth to the world, and teachers followed, basing these lessons on the revealed Truth.

Let us be ambitious to find an avenue for the outworking of any divinely given gift, either in being " helps " or in being amongst those with " wise counsel " (R. V. M.), men who steer, pilot or direct others.

The order and symmetry of this chapter is excellent in our eyes. Let us follow the exhortation of the Apostle to " desire earnestly the greater gifts " . . . remembering that " a still more excellent way " has he to show us in the way of love, defined most exquisitely as to itself in chapter 13., and as to its value, and virtues and victories in chapter 14. *Jas. Martin.*

SPIRITUAL GIFTS.

(1 Corinthians 12.).

From London, S. E. —**Having** discussed the subject of the Lord's supper, the Apostle gives a great unfolding of the presence and working of the Holy Spirit in the Assembly. It seems highly probable that some of the Corinthians had abused the spiritual gifts for ostentation and the display of zeal, so the proper use of spiritual gifts is clearly expressed. The emphasis is on the Holy Spirit as the Guide and Administrator in the Assembly, where He works in perfect harmony with the ministration of the Lord and the working of God. We must take distinct care to avoid allowing difficulties concerning the various gifts and the working of miracles to blind our eyes to the salient fact of the Holy Spirit's control of Assembly gatherings.

The Holy Spirit's leading is always towards the exaltation of the Lord **Jesus**. The brother who, in the Assembly, can testify, " Jesus is Lord, " magnifies that blessed Person by the public acknowledgment of **His** Lordship; his ministry is " in the Holy Spirit. "

However, there are distinctions of gifts associated with the **same** Spirit, just as there are of services associated with the **same** Lord and of operations associated with the **same** God Who worketh all in all. The presence of the Holy Spirit is even more momentous than the gifts He distributes and directs; baptism in the one Spirit has resulted in there being one Body, and this unity should be expressed in each Assembly.

The gifts are manifestations of the Holy Spirit's power; He works in and through the Church. " In one Spirit were we all baptized into one Body " (verse 13). The many members are organically one, united to the living Head in Heaven, and to all His members by a common bond. Thus, formed by the sovereign act of the Lord, who Himself is the Baptizer (John 1. 33; Acts 1. 5), each joined to Christ in one Spirit, forms a member of the Body, of which it is said, " There is one Body and one Spirit " (Ephesians 4. 4)—never *bodies*, as if there could be many, but one, only one, never to be multiplied, never to be mutilated.

The Lord gives various gifts, " for the perfecting of the saints, unto the work of ministering, unto the building up of the Body of Christ, until we all attain unto the unity," etc. (Ephesians 4. 12, 13). These gifts are given to men and not to the congregation en masse; they are not transferred from one to another, being manifested in one individual to-day and in another to-morrow [1].

The Church **is** a Body, in which there are feet, hands, ears, eyes, etc.; various members have given to them different functions, these being assigned by the Holy Spirit for the benefit of **the** whole [2]. The Lord Jesus **is** the Head of the Church and all fulness dwells in **Him**; therefore of **Him** is all ministry. He is the true Apostle, the **perfect** Prophet, the **divine** Teacher, **the** soul-winning Evangelist, and the Shepherd, good, great and chief.

" **Ye** are Body of Christ, and severally members thereof. " Any difficulty experienced in the understanding of this verse, may be explained by comparison with John 4. 24, " God is Spirit. " God is by nature or characteristically " spirit "; even so the Church at Corinth was, as to character, body of Christ. This does not mean that God and spirit are synonymous words, neither does it mean that the Church of God and the Body of Christ are synonymous and are co-extensive expressions.

In connection with the thorny problem of the duration of the respective gifts enumerated, it **is** wise to draw attention to certain noteworthy facts.

- (1) In verse 31, by the use of the phrase " greater gifts, " the Apostle **seems** to divide the gifts into two categories. This verse (coupled with 14. 1 and 39) would suggest that though the edifying and sign gifts are from the same source, the former are more important and more to be desired.
- (2) In various Epistles we find full and minute directions given concerning the character, conduct, duties and responsibilities of overseers and deacons. But we find no directions concerning apostles, and in the light of the necessary qualifications of Acts 1. 21, we judge that apostles have now ceased.
- (3) 1 Corinthians 14. 29-31 establishes that the prophet was a "revealer, " **a** forth-teller, giving a direct and previously-hidden message. The Scriptures being complete, the need does not exist for such prophets to-day; in fact, Revelation 22. 18 promises punishments to the person who adds to the recorded scriptural prophecies.
- (4) 1 Corinthians 12. establishes the fact that miraculous power existed in Gentile Churches in apostolic times, but even a cursory perusal of 1 Corinthians 1., 2., 3. and 4. **is** sufficient to prove that the Apostle did not appeal to miracles to confirm the Gospel. The mere fact of miracles **is** no proof of divine intervention; in fact, one of Satan's great counterfeits is the power of miracles. They are never appealed to in Scripture as " an evidence, " save **in** connection with a preceding revelation to which they are referred: (*e. g.*, Exodus 4. 1-9). This being so, we should expect to find that it was to the Jews that the testimony was based on signs, but to the Gentiles they were of secondary importance, the spiritual testimony of " Jesus Christ and **Him** crucified " being paramount.

In conclusion, let us re-emphasize the unifying character of the Holy Spirit. **He** grants the various gifts which are needed for teaching, discipline, counsel, comfort and reproof; questions of difficulty and delicacy are considered by men endowed with His wisdom. The **aim** and object of both the Giver and the recipient of the gift, **is** to present every man perfect in Christ (Colossians 1. 28).

From Cowdenbeath. —The opening verse of the chapter suggests that the matter of spiritual gifts was a subject, on which the Corinthian saints desired a better understanding, and was possibly contained in the substance of a letter sent to the Apostle at an earlier date (chapter 7. 1). [3].

He opens the subject with some very terse statements, recalling to the Corinthians their condition prior to salvation, and in verse 3 reminds them of the work that grace had wrought upon them, inasmuch as God the Spirit now indwells them; through which Spirit they received also the spiritual gifts (verse 8), about which the Apostle enlightens them in subsequent verses of the chapter.

We learn from a subsequent verse that we were all made to drink of one Spirit, but were not all given a similar gift through this same Spirit (verses 8 to 10). This bestowal of the Holy Spirit was to the intent, that by the correct use of such diverse gifts, mutual profit should result. It is the work of the Spirit to distribute spiritual gifts although we know, from another scripture, it is the prerogative of Christ to dispense them (Ephesians 4. 8) [4].

We become members of the Body of Christ by baptism in the one Spirit (verse 13).

As in the natural body, God has set the members in the body, even as it pleased Him (verse 18), each member not having the same office, but each required, nevertheless, in order to complete the organic whole. Thus he reasons that all the members are required for the successful functioning of the body. Not only so, but each member has a duty towards another inasmuch* as God has tempered the natural body in such a way, that if one member suffers, all the members suffer with it, because no division exists in the human body. Thus the Corinthians, who were " Body of Christ " in character (verse 27), could apply such teaching, relative to the natural body, to themselves. God hath set some in the church, having different gifts, but each required for the successful functioning of the assembly. For God is not a God of confusion, but of peace; as in all the churches of the saints.

Robert Ross.

From **Kilmarnock**. —In order that the Corinthian saints might understand spiritual things the Apostle reminds them of their unconverted days when they were led away by evil spirits to worship idols. Now that they were born again it was only by the Holy Spirit, who indwelt them, that they were able to acknowledge truthfully, " Jesus as Lord. "

Many to-day are being led astray by " giving heed to seducing spirits and doctrines of demons " (1 Timothy 4. 1) and we can only be preserved by giving heed to the Word of God and being guided by the Holy Spirit.

In the Church, the Body of Christ, there are many different gifts granted by the Holy Spirit, and the Lord has many different ways of ministering, but it is the same God who worketh all things for the profit of all. In verses 8 to 10 there are nine different gifts mentioned.

How much the " word of wisdom " and the " word of knowledge " is needed to-day! perhaps a blending of the two would be a great asset. Verse 12: —Here the Apostle uses the human body as an illustration showing that although it is composed of many members yet it is one body; even so is the Church, the Body of Christ, and like as all the members of the human body are dependent on one another so are the members of Christ's Body. Christ, the Head, does not overlook the weakest of His members and says not, " I have no need of you. "

From verse 28 we find each member has a *set* place. The greater gifts, the " apostles and prophets ", have laid the foundation of the Truth, and are no longer required, but how thankful we should be for the " Teachers, " and it is noteworthy that all may be " *Helps*, " even sisters may be helps (see Romans 16.). *A. G. S.*

From Broxburn. —Previously the Corinthians had been led away unto dumb idols, but now they were to be taught, and led, by a different spirit—the Holy Spirit Himself.

In verse 3 we have the means whereby we can judge if a person is speaking in the Spirit of God. If he speaks in a disparaging way of the Lord Jesus he is not speaking in Spirit. 1 John 4. 1-3 is helpful in this connection.

From Psalm 68. 18, cited in Ephesians 4. 8, we learn the Source whence these gifts come. It is from the ascended Lord Himself. There is a difference between "the gift of the Spirit" and "the gifts of the Spirit." Firstly we have the gift of the Spirit, bestowed upon the individual members of the Church, His Body, direct from the Lord Himself, while in this portion of Scripture there are nine different gifts of the Spirit mentioned. All these gifts should work together through the members to the glory of God [5].

The three Persons of the Godhead are all interested in the out-working of the gifts of the Spirit. The object of the Lord in imparting these gifts to the individual is that he might use them in order that "the church might be edified." It is necessary to bear in mind that the Spirit of God, when operating the gifts, never gives instructions which are contrary to the Holy Scriptures.

The sphere of distribution of the gifts of the Spirit is the Body of Christ. At the commencement of the church age all who believed were together, and God's will was, and is, that the gifts should function in the House of God, in that which locally is called the Church of God. The Lord Himself is the Baptizer and all who are baptized in the one Spirit are members of the Body of Christ. In the human body the head is the controlling member. The body is so co-ordinated that, while the head functions properly, the members are subject to that head. It is so ordained of God. There is no such thing as the members warring against each other. Each member is dependent upon the other. Sad to say through the work of the Adversary there is not that manifest interdependence of members of Christ's Body to their Head that should be seen.

The foot, the ear, the eye, are illustrative of the members of the Body of Christ who are gifted in certain ways. It was suggested that each member of the Body of Christ is gifted to a greater or lesser degree. Some members have greater gifts than others, but the lesser gifts are just as necessary. The Levites were divided into three groups, Merarites, Gershonites, Kohathites; all had their work to do, not one was exempt from service, they were dependent the one upon the other. Some had comparatively insignificant work to do, carrying only a pin, socket, or cord, very humble service in comparison with those who carried the sacred ark, but nevertheless most necessary. The "helps" may not be outstandingly gifted, but they are most certainly indispensable in a church of God.

John McGregor.

From Paisley and Barrhead. —We read in Ephesians 4. that Christ gave gifts unto men, and there seems to be some distinction between these gifts and the gifts given by the Holy Spirit. Ministrations include service, deacon work and administration of the assembly, and the workings mentioned would seem to imply position and toil, so that all three, whether gifts, ministrations or workings are inseparable for the complete functioning of a church of God. There are diversities of gifts, but one is no less important than the other in the complete working of the whole. An analogy is drawn from the natural body. The natural body grows from infancy to maturity in such a way that each member grows in proportion to the other members with the result that the body as a whole is healthy and working perfectly. Such should be the case in an assembly which is a unit, although an integral part of the greater whole. Growth of gift should be steady and uniform, each playing its own part; some prominent, others less prominent, some with more honour than others, yet all vital.

Our gift may be such as causes us to play a very humble part in assembly life, yet it is necessary, and while we are in the background we can share the glory of another's gift, just as one member of a natural body shares in the glory which another member of that body brings to the whole.

A gift exercised in a wrong way may introduce something which is foreign to the natural functioning of the whole, just as a foreign matter in the body may cause inflammation and disease.

If we can share rejoicing we should also share suffering. Also the less honourable, and perhaps the more feeble, members are those which need the most care.

It is interesting to note that the two terms "The Body of Christ" and the "Church of God" seem to be interchangeable here [6]. We know that there is no legislation for anything outside the House of God and so we see how here the two seem synonymous. We question the claims of various sects in existence to-day to have the gift of tongues and the gift of healing and various other gifts. We must either condemn these gifts as being of the evil one, or admit that we, as God's people to-day, have had something withheld from us, or fall short in some way. The former we believe and the latter we do not believe. We read that the elders imparted a gift to Timothy by the laying on of the hands. Can we take this as meaning literally what it says? Was there no evidence of the gift in Timothy prior to the laying on of the hands? Was the gift not given to Timothy simultaneously with his being indwelt with the Holy Spirit, or was the laying on of the hands only performed in order that the gift which had already been given to Timothy might be made manifest [7].

J. McK. Gault

From **Cardiff**.—As believers, we, like the Corinthians, are indwelt by one Spirit, even the Holy Spirit. Wherefore if we say that "Jesus is Lord" we testify that the Holy Spirit indwells us. Verses 4 to 6 show the unity of the God-head, and the Trinity in action. Although there are various spiritual manifestations it is in the power of One Spirit.

We all have gifts which differ according to the grace of God (see Romans 12. 6, 7), and these gifts are given for the profit of all, each member helping the other (1 Peter 4. 10). There must, however, be unity amongst us so that we may fully experience, in the manifestations of the gifts, God's blessings to us.

As we see the co-ordination of the various parts of the body there should also be the secure co-ordination between each member in a Church of God [8].

We see in this chapter the error of "one-man ministry".

R. Tugwell, G. F. Sylvester.

From **Atherton**.—The outstanding feature of this chapter seems to be the wonderful working of the Holy Spirit in the diverse gifts for the edifying of all in the assembly. A change from their former life is now seen in the Corinthian saints, for the power of the Holy Spirit had laid hold of them, and they were now subject unto Him. In the giving of gifts we know that the Holy Spirit makes no mistakes, and if there is any confusion, it is evident that it is of ourselves and our fleshly natures. Responsibility rests upon each one of us, whatever the measure of gift, to glorify the Lord Jesus Christ. It was suggested that natural

gifts, possessed before salvation, are included in the gifts given by the Holy Spirit, and that when a person **is** saved, God **uses** these natural gifts to His own glory. The example of the apostle Paul was quoted to strengthen this suggestion [9]. Others admitting that our natural capabilities may be sanctified, felt the gifts under consideration can only **be** received at the time of our new birth. We need to differentiate between natural gifts and spiritual manifestation.

The diversity of gifts is essential to the growth of the Assembly (see Romans 12. 6-8). In distributing gifts God takes into consideration the needs of the Assembly and in wisdom meets completely the need. It **is** a joy to **see** God's purpose put into practice in a Spirit-filled assembly, operating by divine grace, working in harmony and unison. It was suggested that the giving of thanks at the Remembrance Feast could not be spoken of **as** a "gift," seeing that the outpourings of a redeemed and thankful heart enter into this, and even the youngest brother can utter two or three words which give God great pleasure.

Sisters too play an important part in the matter of gifts, although their **gifts** are exercised in a quiet sphere. Sisters' service **is** equally essential to the spiritual growth of themselves and of the Assembly where they are.

If, in church of God, we all had the **same** care for each other there would be a cessation of envy and coveting and we would willingly fill even an insignificant place. In the natural body all the members have the same interest, all combine to give pleasure to the body. How much more then should this obtain amongst those who are members of Christ's Body !

In the Body of Christ there are different gifts. **We** are not all apostles, prophets, teachers, but we need to be content with that which we possess. At this juncture we considered the differences existing between the "Apostles of the Lord Jesus" and "Apostles of churches." Relative to the "Apostles of the Lord Jesus" all realised that we are built upon the foundation of the apostles and prophets. This would differ much from what we read of Epaphroditus in Philippians 2. 25 (R. V. M, apostle). It **is** evident that Epaphroditus was an apostle of a church, chiefly engaged in carrying a bounty to the apostle Paul. This would require him to be a God-fearing man, though he need of a necessity be a highly gifted man. Again, relative to the apostles of the Lord Jesus Christ, a primary feature would be their having seen **the** Lord Jesus; this suggests itself of being their **chief** credential.

It **is** not the case, down here, of the gift of one being given to another, because that one fails to exercise **his** gift. It would rather appear **that** the gift cannot be exercised to the **same** advantage by any other than the one to whom God first gave the gift. Furthermore, the scripture before us **is** conclusive in proving the wrong of sects to-day in thinking that **all** gifts are vested in the one man.

D. H. Butlin, G. Sankey,

From Hamilton, Ont. —While the Holy Spirit manifests Himself in different ways, for **we** do not all have the **same** gift, **yet** to each one **is** given the manifestation of the Spirit to profit withal. The gift is not to be **used** for personal gratification or show, **but** for the profit of all. This thought is **seen** in 1 Corinthians 14. 1-31, "That all may learn, and all **may be** comforted." A solemn thought is expressed in verse 11, where **we** read, that the Holy Spirit divides to each one severally even **as He will**. This shows to **us** the Sovereignty of this Divine Person and places a responsibility upon **us** to **use** the manifestation of the Holy Spirit to the glory of God.

The figure used by Paul in verse 12 of the human body is very effective, for we all realise that while it has many members, the body is one. It is also noticeable that the word "baptised" is used in connection with entering the Body. The word means immersed—immersed into one Body. In the Body there is neither Jew nor Greek, neither bond nor free, but we are all one in Christ Jesus. Being thus one in Christ Jesus, we are inseparably linked one with another. The apostle points out, in this portion, the importance of each member of the human body; each has its own function; and in a spiritual sense, the same is true. We all have a part to play and the least honourable place may be the reverse in God's sight. Perhaps the quiet brother or sister who prays in secret is more responsible for blessing coming to God's people than the gifted brother who takes part in public service. In verse 24, we have God tempering the body together, with the end in view that the members should have the same care the one for the other.

In connection with spiritual gifts, it was suggested that they were not the result of natural ability, but brethren who perhaps had no natural talent may be gifted of the Holy Spirit with knowledge or wisdom in spiritual matters.

While spiritual gifts seem to be definitely linked with the members of the Church which is Christ's Body, it is God's desire that the gifts, enumerated in verse 28, should be seen in operation in the churches of God, where they can function, e. g., helps, governments, etc. But behind all the gifts, the apostle seems to have in mind the more excellent way, showing that that is the way of love.

J. McPherson, N. McKay.

Notes on June Section.

With reference to 1 Corinthians 10. 16, 17, to our mind, the "Cup of blessing" mentioned here is not the same as we have in chapter 11. 25-27; we rather think it refers to the many blessings, both spiritual and temporal, that we as believers receive from God's hand through the death of Christ.

In contrast to this the idolatrous worshipper acknowledges his idol as the giver of his food. The Psalmist says, "My cup runneth over" (Psalm 23.). [Having given our mind in June, we insert the above in the spirit of—"Let the prophets speak, . . . and let the others discern."—J. M.].

Re "The Blood of Christ" and "the Blood of the Lord," there are some notes in N. T. volume 6, pages 41 and 65, which seem helpful. A. G. S. (*Kilmarnock*).

Comments.

[1] (London, S. E.). —It may be profitable to consider a little further what is meant by "He . . . gave gifts unto men." Are the gifts the special qualification or competence indicated by, and involved in, the term apostle, prophet, etc., or are the gifts given the apostles, prophets, etc., themselves? It should be noted that "to be" are words in italics, so that the passage without these words would read, "He . . . gave gifts unto men . . . And he gave some apostles; and some, prophets, "and so forth (Ephesians 4. 8, 11). I am of the opinion that the gifts here are the apostles and the prophets themselves, and not the special qualification conferred upon them, though, of course, the particular endowment or qualifications for certain service, whether that of apostle or prophet, etc., is what

1 Corinthians 12. deals with. The eye of the human body **is** endowed with the competence to see, which the ear **is** not, but whilst the eye **is** gifted with the ability for its work of seeing, the eye **is** a gift to the rest of the members of the human body and to the body as a whole. My understanding **is** that in Ephesians 4. the Lord gave apostles, etc., to men, for the perfecting of the saints in their edification. Ephesians 4. 8 **is** a quotation from Psalm 68. 18, where we read:—" Thou hast received gifts among men. " What can this mean—" received gifts " ? Help will be found in Leviticus 8. 11, 14, 15, 25, 26., where the Levites were given **as** a wave offering on behalf of the children of Israel " to do the service of the LORD. " We may compare the work of the ministers of this dispensation, in Ephesians 4. 11, to the ministry of the Levites in the past. I cannot go into the matter at length in Psalm 68., but suffice it to say that Psalm 68. has to do with the bringing up of the Ark, and on that occasion the ministry of the Levites was set aside, and **a** " new cart " was introduced with disastrous results. (See 1 Chronicles 15. 2) J. M.

[2] (London, S. E.). —Should we not rather say, as to what feet, hands, ears and eyes are to the human body, that the parallel in their spiritual significance is seen in apostles, prophets, and so forth, as in 1 Corinthians 12. 28-30 ? J. M.

[3] (Cowdenbeath.)—It **is** more than probable that the Corinthians had requested instructions on certain matters. This phrase " now concerning... " occurs in 7. 1; 8. 1, 4; 12. 1; and 16. 1; and may give that idea, but it **is** not necessarily so. Here we feel that the Apostle has left the carnal matters, and desires to write concerning spiritual matters. The word " gifts " **is** not in the original Greek here nor in chapter 14. 1. (*Jas, M.*).

[4] (Cowdenbeath). —See note [1] in paper from London. In this we seek to draw a difference between 1 Corinthians 12. and Ephesians 4. In the former the special qualification is given by the Spirit, but in the latter it **is** the man himself in whom the gift was, whether apostle or prophet, etc., that was given by the ascended Lord. J. M.

[5] (Broxburn). —See note [1] in paper from London J. M.

[6] (Paisley and Barrhead). —The term " the Body of Christ " and " the Church of God " are never interchangeable. As our London friends properly point out in that statement where the Lord says " God **is** spirit " (in John 4. 24), that it cannot mean that " God " and " spirit " are synonymous terms. Hence they cannot be interchangeable, and cannot permit us to say " Spirit **is** God, " as though God were a great and impersonal spirit. " God **is** spirit "; " **His** substance " (Hebrews 1. 3) **is** not matter, nor the energy that produces what is called matter. It **is** not permissible to say that the Body of Christ **is** the Church of God, or that the Church of God is the Body of Christ. We know this **is** not so, **if** we know anything at all about church truth (and we believe our Paisley and Barrhead friends are well enough taught in such things, though they are wrestling with what has been made difficult to many by the teachings of brethren, in particular). If the Body of Christ and the Church of God were interchangeable terms, then we would have Bodies of Christ, there being Churches of God; so also would we have excommunication from the Body of Christ when persons are excommunicated from a church of God. Also, as no persons in Scripture were added to a Church without first being baptized in water, hence baptism in water would be necessary before believers became members of Christ's Body, **if** the Body of Christ and the Church of God were the same. There are many other distinctions between these two things which show that they are not the same. A Greek scholar says that where the Greek definite article (the) **is** omitted, it **is** the character of the thing or person that **is** indicated. A church of God bears (or ought to) the character

of the Body of Christ. Whence does it receive that character? In my understanding it is not by teaching, but by the fact that the saints therein are members of that Body. "Ye are [the] Body of Christ, and severally members thereof." Each member was a member of Christ's Body before he was in a church of God. The fact that he through divine grace is in and of the Body imparts to him a new character, because of the new life of the Spirit which is in Him. When called out and gathered together in a church of God he can manifest his new character, and what may be true of him is to be true of all. The sympathy and care he manifests towards fellow-members is an inherent quality in him from the day he was baptised in the Holy Spirit into the Body, and this inherent quality is illustrated by the sympathy of members of the human body, that when one member suffers all the members suffer with it. This comes about by a common life and feeling which are inherent in the members of that body from birth and not the result of any action of the conscious mind of a human being. When those who are members of the Body of Christ are brought together by the call of God, when they are called into the Fellowship of the Son of God, and are found together in a church of God they manifest that Spirit-given life of sympathy for each other which is in each, and minister to the good and well-being of all those together by Spirit-given gifts, hence those together are called "Body of Christ", taking their character from what they severally are, **as** being members of the Body. *J. M.*

[7] (Paisley and Barrhead). —The elders, or more correctly the presbytery, did not impart to Timothy any gift. Timothy's gift was given through the laying on of Paul's hands. Timothy's gift was given through (*Dia*) prophecy, **and** through (*Dia*) the laying on of Paul's hands, with (*Meta*) the laying on of the hands of the presbytery (1 Timothy 4. 14; 2 Timothy 1. 6). There is a great difference between *Dia* and *Meta*, by or through, and with. *J. M.*

[8] (Cardiff). —We are members of the Body of Christ, not of the Church of God. *J. M.*

[9] (Atherton). —The gifts of 1 Corinthians 12. 4 are Spirit-given gifts, not natural gifts; though, of course, the Spirit knows the vessel and its natural qualities into which the gift is placed. The subject is one of great mystery and difficulty, but I think we must conclude that the gifts of 1 Corinthians 12. 4 are connected with the new birth and not with natural birth, though the natural may be sanctified by the spiritual. *J. M.*

Question and Answer.

Question **from** Cowdenbeath. —What are we to understand by "But desire earnestly the greater gifts" (verse 31)?

Answer. —Evidently gifts are not all of the same measure; some are greater than others. This is clear when we contrast the apostolic gift with that of being "helps." The greater the gift the greater will be the measure of usefulness, if the gift is used aright. If we take the gifts in order of priority in 1 Corinthians 12. 28 as applying also to the order given in 1 Corinthians 12. 8-10, we see that "wisdom," "knowledge," and "faith," come before gifts of healings, and divers tongues and their interpretation come last. But with some, tongues come first, whether their tongues speak in wisdom or not. We fear that many of those tongues utter the most foolish jargon that ears have ever listened to. Desire earnestly the greater gifts—wisdom, knowledge, faith; these continue through the entire dispensation, whilst miraculous manifestations were for a time and for a specific purpose. *J. M.*

BIBLE STUDIES.

" Now these were more noble than those in Thessalonica in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so " (Acts 17. 11).

VOLUME 16.

SEPTEMBER, 1948.

CONTENTS.

	<i>Page</i>
Editorial	95
Concordance study on l o v e	96
Paul's first letter to the Corinthians.	97
Comments103
Errata104

EDITORIAL.

Literally, we have as our study this month one of the sweetest, noblest, most inspiring poems found in all writings. Men have set it as a test-piece in elocution examinations, even though they have failed to plumb its depths. We learn much of the values, virtues and victories of LOVE herein, but the definition of LOVE evades us. Perhaps when we define an attribute, we feel we know all its secrets. It is not so with LOVE. It is indefinable.

Analysis oftimes reveals profound secrets, but in the process of analysis the subject may be destroyed. For example, we take a lovely flower, petal from petal, sepal from sepal, to discover some of its beauties, and we are left with parts no human hand can restore. We have destroyed the flower. But we may pass a ray of light through a prism of glass and obtain the beautiful colours of the spectrum—the bow in the sky. Yet light remains; it is not destroyed in this experiment. So Love, passing, as it were, through the mind of the apostle Paul, is divided up into its various rich colours, as in 1 Corinthians 13. Love remains, a ray of divine light, unsullied and beautiful. That is the thought that ever rises before one's mind when this portion on Love is read or studied. Such thoughts are precious. May we each endeavour to pass on to the generation following gems of thoughts that will be as lasting as the mind.

Remembering then that we can analyse and yet retain the subject of our study—LOVE—inviolate, in this chapter, we make the following suggestions.

In verses 1-3 we have a picture of the nothingness of a life without love. The sad refrain, " but have not love, " runs throughout the opening verses of this lovely hymn. Without love, eloquence is meaningless; speech, the wondrous grace by which thought is conveyed from mind to mind, whether by men or by angels, becomes but a noise. Only the heart gilded with love can make the mouth golden. It is the language of love we needs must learn, and not mere words, words, words. And what shall we say of loveless knowledge, loveless faith, loveless service ? . . . they profit nothing. It is so easy on the human plane to overestimate the power of knowledge, the deep conviction of faith, and the selflessness of service, but the Word shows plainly that LOVE alone or the lack of it, determines what the man is.

Returning to our analysis... verses 4-7 give us a double seven of attributes, characteristics, or virtues of LOVE. Search them out and write them on your hearts. From " Love suffereth long and is kind " to " is not provoked, " we have the first seven, where the emphasis is mainly as it affects the individual. From " taketh not account of evil " to " endureth all things, " we have the second

seven, where the aspect involves relationship to others. No virtue, whether **in** the individual or the relative aspect, **is** of real value unless it **has** its origin or birth in LOVE. Each of these attributes will richly repay close meditation **in** a life bearing fruit that shall abide.

The chapter's last stanza, verses 8-13, breathes victory, for "Love never faileth." It **is** ever vital, fresh and young. There **is** no autumn with **the** sere and yellow leaf for LOVE. In contrast to things which are partial and shall cease, — we rejoice in the abiding things **in** a world of transient, evanescent values. "But now abideth faith, hope and love, these three; and the greatest of these **is** love." Love **is** the strength behind faith, and love **is** the inspiration behind hope.

We cannot refrain from transgressing into chapter 14. — "Follow after love." "Follow after" **is** an aggressive word, it means to pursue with hostility, or to follow α^* pursue as one's calling. In Romans 14. **19** the quest **is** "peace," **in** 1 Thessalonians 5. 15 it **is** "that which **is** good," **in** 1 Timothy 6. 11 it **is** "righteousness, godliness, faith, love, patience, meekness," but in Philippians 3. verses 6, 12 and 14 it **is** "persecuting," "press o n" . . . "press o n" . . . herein giving **us** the idea of deep concentration of all our energies in following after Love. Jas. *Martin*.

CONCORDANCE STUDY ON LOVE.

Since "love" **is** the subject of our study, **it** may be helpful to record some of the words that are Used in Scripture to describe this emotion. The connotation of **the** English word "love" **is** too wide to give the delicate shades of meaning that are found **in** the Greek words used **in** the New Testament. Someone has said **it is** an extraordinary fact that English people in their newspapers and law courts, and elsewhere, use the **same** word to describe the "passion to give" and the "passion to get"; and in some cases the word has become a synonym for lust.

The two words used **in** New Testament Greek are *agapan* and *philein*. The following discriminations that attach to these words are culled from Trench, Vine and Plummer. It may be noted that the Vulgate (the Latin translation of the New Testament) by the use of two Latin words very generally preserves the distinctions that exist in the two Greek words.

Agapan. The Latin equivalent **is** *diligere*, meaning to choose, to prize, to esteem highly. Thus there **is** the **sense** of a more reasoned attachment, the exercise of choice or selection, arising out of noting something worthy in the loved person. It means the affection of friends. Respect and reverence are contained in the word. **It is** the characteristic word used by the Holy Spirit, and since **it is** not found in classical Greek literature, **it is** impossible to get parallel passages, to assist in throwing light on its distinctive New Testament meaning. **It bespeaks** a love towards mankind which **is** not governed by natural feelings, and **it is** willing to expend itself for the good of others, and never worketh ill.

This **is** the word used **in** 1 Corinthians 13.

Philein. The Latin equivalent **is** *amare*, meaning to love from inclination or passion. The Greek word means a love that **is** more governed by the feelings than the reason, **it is** a more emotional, **it is** a love that cares not to ask why—the love of lovers and parents.

Some interesting occurrences in the New Testament bring out these meanings.

Thus, when men are commanded to love the Lord their God, **the** word *agapan* **is** used (Matthew 22. 37). Never in this connection **is** *philein* used.

In John 11. 3 *philein*, the more emotional word, **is** used by Martha and Mary of Lazarus, describing their own feeling towards their brother, and naturally transposing that sense to the Lord's feelings for Lazarus. In John 11. 5, "Now Jesus loved Martha . . .," the Evangelist uses *agapan*, the loftier and less impulsive word.

Another interesting example of the use of both words is found in John 21. verses 15-17. The Lord in His first two questions **uses agapan**, Peter in his three replies **uses philein**, and the Lord in His third question also **uses philein**.

Peter's preference for *philein* may be due to the fact that he **was** more sure of his natural affection for the Lord, and afraid, after his fall, to use the higher word (*agapan*). It may **be** that he preferred the warmer word (*philein*) feeling that there was a too calm deliberation in the use of *agapan*, as it fell from the Master's lips.

Thus in the third question the Lord takes Peter on his own standard, and presses home the important question. *Jas. M.*

PAUL'S FIRST LETTER TO THE CORINTHIANS.

Chapter 13.

From Birkenhead. —Many and varied are the motives which cause men to act kindly. Sometimes it may be the lust of power, or again for public esteem. The apostle, in our chapter, stresses that love must be the driving force, the motive power, of all we do in the Lord's service. How then are we to tell the motive? We can only judge in a relative sense by applying the test to ourselves and by taking care in judging others. In the Apostle's description of love* some wonderful truths are brought out. "Love envieth not,"—a clear instruction that we should not envy another's gift.

"Love vaunteth not itself," and those who truly love the Lord will not boast about it. They, least of all, will be conscious of it as they count their *love too mean to own." This verse would even suggest that boasting of one's love for the Lord would be a sign that love was waning.

"Taketh not account of evil," does not mean to have no conscience of evil.

"Rejoiceth not in unrighteousness." Sometimes there are those who tend to take sides with one who has been dealt with for wrong-doing, thinking they are shewing love. This verse shews quite clearly that this is a wrong attitude to take. *D. T. Hyland.*

From Ilford. —The first three verses clearly show that the all important motive for our actions is love, and the uselessness of action without love, as far as God is concerned. Generally speaking, our motives for action may be classed under three main headings: —

- (1) Love.
- (2) Fear of consequences.
- (3) Sense of duty.

The last two are far below the unselfish character of love as shown in verse 5—
"Love seeketh not its own."

It is readily seen that love is here considered as a gift, especially in conjunction with chapters 12. and 14., where the subject of spiritual gifts is the theme. The greatest gift—LOVE—is essential for any other gift to be of any real value.

The "love" dealt with in this chapter is "Divine Love," although some of its characteristics are also true of natural love. One difference is evident, God's love is toward those who hate Him, whereas natural love is directed towards those who return love (Matthew 5. 46).

Since only saved persons can know divine Love, it is also only they who can demonstrate it in any measure, as God desires. With reference to this wonderful subject of "Love," the first epistle of John was especially noted.

Some of these characteristics of love are illustrated by reference to other scriptures: —

- (1), Love suffereth long (2 Peter 3. 9).
- (2) Love is kind (Jeremiah 31. 3, and many Psalms).

- (3) " Love envieth not, " the converse of **this that** " Hate envieth *' is true, and we know that **it was** for **envy** that the chief priests delivered up **Jesus** (**Mark 15. 10**).
- (4) " Vaunteth not itself, is not puffed up, " i. e., refuses self glorification. When tempted by **Satan**, Christ absolutely refused his offer of the kingdoms of the world, **and** the glory of them (**Matthew 4. 8, 9**).
- (5) "Doth not behave itself unseemly, " bad behaviour brings discredit on God and the Lord **Jesus**, and we are exhorted to soberness and right behaviour before **men**.
- (6) "Love **is** not provoked " : **Of** all the things that would naturally provoke anger, the treatment of the Lord Jesus at **His** crucifixion surpasses all other examples, yet he could say, "Father, forgive them. "
- (7) " Taketh not account of evil " : **is** not revengeful.

In verse **6** we have both **a** positive and **a** negative **side**, **and** the two conditions cannot be separated.

In verses **8-13** Love **is** contrasted with the gifts that will pass away and not **be** needed when we see the Lord "**face** to face. " With reference to this last portion, what role will faith and hope play in heaven [1], **assuming** verse 13 refers to the eternal abiding of faith, hope and love ?

From Broxburn. —**We** understand this to **be** the grandest exposition of love that has ever **been** penned. In chapter 12. **we** have brought before **us** spiritual gifts, also the knowledge that every **member** of the Body of Christ has **been given** at least one of these spiritual gifts to profit withal. In chapter 14. the gifts, possessed by saints **in** the Church of God **in** Corinth, are **seen in** operation. Chapter 13. comes between, showing what should characterise the saints, and the harmonious working of the gifts, so that all that is said and done should **be** to the glory of God. Love **is** like a good lubricant to **a fine** piece of machinery; it is essential to its smooth working.

Spiritual gifts loom large **in men's** eyes. **An** angelic-tongued brother would **be** regarded **as** a wonderful man, but God says **if** there **is** no love shown by such **a** one, his voice **is** but **as an** empty sound.

Likewise, **if** one knew all mysteries, and had such faith **as** to **be** termed great faith, yet without love he would **be** nothing. Should any give all his substance, yea, and his body to **be** burned for his scriptural belief, **if** he **is** not actuated by love, God says it would profit him nothing. This puts love on **a** plane far above all other gifts, and declares its supremacy **in a** beautiful way.

As to the character of love it **is** clear that it **is** greater than can **be** displayed by **man** after the flesh.

The only **One** who displayed on earth love **in** its real character was the Lord from heaven. **He** spake out of **a** heart of love, and only those, **in** whose heart the love of God has **been** shed abroad by the Holy Spirit, **can** display love in a little of its true character. **If**, **in** chapter 6., love had **been** displayed by the saints, there would have been no going to law before the unrighteous. **We** judge when Paul says, " Love believeth all things, " the things are such **as** will stand the light of God's word.

" Love never faileth, " " God **is** love. " **His** great work **in** creation will pass away, even **as** will tongues, prophecies, and knowledge, but love will endure to all eternity. " Now abideth faith, hope, love " . . . **We** were not all one about the **meaning** of this scripture. Some holding that the Apostle comes back to the then present, and **uses** the words " now abideth these three " and love only will abide eternally. Others take the view that when that which **is** perfect **is** come, and we **see** face to face, and know each other fully, that **then** shall abide " these three, " the greatest of which **is** love. Let **us** all **by His** grace follow after Love [2]

Geo. Richardson,

EXTRACTS.

From Atherton. —The church in Corinth was blessed with many gifts, but, in spite of this, there were contentions and divisions among them. Here the Apostle brings before them the greatest gift, "Love," far excelling "natural love." Love here **is** divine in origin, from Christ Himself. Love in that assembly was not manifested as it ought to have been, and the apostle emphasises the fallacy of exercising gifts while Christ-like love **is** absent. Speaking with tongues, prophesying, exercising faith, are of no avail if the impulse and guidance of love **is** lacking. Eloquence and oratory become jarring sounds without love.

The chapter **seems** to indicate that love **is** the pre-eminent gift [3]. At this point it was said that we need to note the distinctive use of the term "gift" as applied to love. It would seem to differ from the other gifts mentioned, in that it is the fruit of the Spirit, a divine attribute having its wondrous fullness in Christ, but which should be seen in every child of God. It **is** the happy source and completion of spiritual growth.

Jonathan's love for David was human, and had its limitations [4]. The love of David's men, by contrast, failed not. Verses 4-8 indicate the positive side of love. Here we have the true character of love, namely, meekness, humility, long-suffering and forbearance, and rendering good for evil. This was perfectly exhibited in the man Christ Jesus, who when reviled, reviled not again, and when **He** suffered, threatened not. "Love envieth not," and of **Him** it **is** said, "For our sakes **He** became poor." "Love vaunteth not itself." "**He** emptied Himself." In fact, we find the complete answer to all the apostle tells us here in the blessed Person of the Lord Jesus Christ. **We** know that certain gifts are done away with, such as prophecies and tongues, but "Love never faileth" [5]. Love bears, suffers, yields, submits, and does not retaliate.

Lord increase our faith, quicken the hope in us, and may our love abound. Above **all** things let us put on love which **is** the bond of perfectness (Colossians 3. 12-14). Love sums up all excellencies. *James Lee, J. K. Southern.*

From Paisley and Barrhead. —Love is indeed the supreme gift and the basis of all other gifts [6]. Chapter 13. clarifies chapters 12. and 14., and shows that the other gifts cannot function properly unless they are operated by love. It **is** difficult to define love. **We** would classify love thus: —(1) Divine Love, or God's love to us; (2) Love between brethren; (3) Natural love.

The evidence of God's love to us **is** that **He** gave **His** Son for us, and of our love to **Him** the keeping of **His** commandments (1 John 5. 3). God loved us without a cause, but we love Him because something was done for us. The measurement of love to God **is** shown in the case of the sinful woman, who, the Lord said, loved much because she was forgiven much.

Other gifts are more for the edification of the saints, but love **is** the one gift which we receive from God, and yet can return in some degree [7]. **We** love because **He** first loved us.

The flow of fine language, or the multitude of words, **if** not prompted by love, are like the hollow sounding noise of brass being beaten. Love is necessary for a proper understanding of prophecies and mysteries. Our faith **is** strengthened by love. Sacrifices are of no effect **if** love **is** not behind them. All the gifts require love in order to be effective, and to try to operate these gifts without love profiteth nothing. Love **is** given to all to develop and cultivate, although one person may have a greater capacity for loving than another. Love will cause us to be long-suffering in cases where we might be provoked to wrong our fellow-saints, and to bear no envy nor malice towards those whom the Lord prospers.

Love among brethren will believe a good report rather than an evil one. It will credit a brother with a good character until his guilt be proven beyond doubt. How contrary this **is** to what is more natural with us, to believe the wrong even although there **is** no truth in it! Love beareth, believeth, hopeth and endureth all (good) things, and will never fail. It takes its character from God who **is** from eternity to eternity, and will never cease. "God **is** love," we read, and it has been suggested that we might transpose the word "God" or "Christ" for the word "Love" in this chapter, and still retain the full meaning. Love existed prior to the other gifts and will exist when these have all passed away.

It is difficult to say just what "When that which is perfect is **come**" means. It was suggested that it **was** the whole Canon of Scripture, but it **seems** to involve more than this. The thought **seems** to be that there will be a time for **us** when **we** will no longer **see as** through a **glass** darkly, but when we will have **full** knowledge, and a capacity to absorb **the** meaning of **all** things, when the telling forth of prophecies and the teaching of doctrine will not be necessary, and signs will no longer be required, and the search for knowledge **has** ended.

When this time comes, then love will still be the key on which the eternal song shall be pitched, unto Him who loved us and loosed **us** from our sins. To-day there remains for us those three great pillars—Faith, Hope, and Love.

J. McK. Gault.

From Cardiff.—Love in this chapter is undoubtedly that which springs from a Divine source. Suggestion **was** made that there **was** a "gift" of love, but no scriptural warrant could be found for this. With great forcefulness the apostle expresses the utter failure of natural and spiritual achievement without love. The chapter **seems** to **fall** into three divisions, shewing that:—

- (1) The rarest of gifts and the costliest surrenders are valueless in the absence of love.
- (2) The manifold excellencies of love cannot be equalled.
- (3) Love never faileth, it is imperishable.

Many excellent acts of merit **can be** made void through lack of love. Would to God our every motive was driven by this force; what a mighty people for God **we** should be!

The description given in verses 4-7 shews love **as** personified in the blessed Lord **Jesus**—patient under prolonged provocation, benevolent and knowing neither envy nor jealousy. Must not a limit be placed on the "all things" in verse 7?

Finally the apostle affirms **the** unfailling character of love. In using the illustration of a child growing up and casting away childish things, **can** it be the apostle **was** trying to tell them that prophecy, tongues, and the more unusual gifts were only of a temporary nature, and would **be** superseded by the whole counsel of God being revealed, **as** "the Faith"? **He** says, "but when that which is perfect is come"—does the apostle here refer to a future state, or is it correct to **assume** he was thinking of "The Faith, once for **all** delivered to the saints"? [8]. The knowledge of the Corinthian saints could only be "in part" since divine revelation was still in progress and at that time not fully given to men.

If love impelled and compelled our every motive, perhaps we should know more fully, and (in the words of the apostle to the Ephesians) we should arrive **at** "the unity of **His** faith, and of the knowledge of the Son of God, unto a full-grown **man**, unto the measure of the stature of the **fulness** of Christ."

Ken Berrisford, P. Thomas.

From Kilmarnock.—**Unless** Love is the motive power behind the manifestation of the various gifts they will profit nothing. From John 21. 15-18 **we** note it **was** after Peter confessed his love (or fondness) for **his** Master, that the Lord commissioned him to feed and shepherd **His** lambs and sheep. Service must therefore be based on love. In **the** words **and** actions of the Lord **Jesus** we have an example of true love, for **He** "suffered long **and was** kind," and **He** "loved righteousness and hated lawlessness" (Hebrews 1. 9). In **3** John 9. we have **an** example of one who "loved to have the pre-eminence." This **is** the opposite of true love, which "seeketh not its own."

From verse 8 **we** learn that the gifts of "tongues," "prophecies" and "knowledge," which though desirable while **we** are **in** the body, **shall** cease, but love **shall** remain, and no doubt **increase**, **when we** are "clothed upon with our habitation which **is** from heaven" (2 Corinthians 5. 2).

In verses 10-11 the apostle likens our present state in the body to a child, when young, who talks and reasons according to his knowledge, but when he is full-grown he puts away these ideas; so with us, "when that which is complete may come that which is in part shall be laid aside" (Roth).

"Then, both clouds and mists all vanished,

In the clear and cloudless sky,

Of our blessed Master's presence,

We will know 'wherefore' and 'why'."

"Faith" shall then give place to sight, "Hope" shall be realised, but "Love," the greatest of all gifts, shall remain. It is the Lord's commandment that even now love should be manifested so that all may know that we are His disciples (John 13. 35). A. G. S.

From London. —Surely in the outworkings of LOVE, in a saint of God, are all spiritual gifts enhanced and magnified. The wonderful counsel, teaching and warnings ministered unto the assembly in Corinth, contained in this epistle, would be almost fruitless apart from the cultivation and exercise of this supreme gift of LOVE.

The gifts of prophecy, knowledge of mysteries, even unto all knowledge, and faith that can remove mountains, are just "written off" as void and valueless apart from LOVE. All the wonderfully good qualities in verses 1-3 are of no account as before God, if LOVE be not the motive.

Does the giving of one's body to be burned imply the enduring of martyrdom, or does it speak of "burning zeal" in the life of the believer in the service of God, or might it be the searing of the body, which we are told still goes on in Africa among the idol worshippers? [9].

LOVE is ingredient No. 1 in the disciple's character. A Christian without LOVE is verily the absolute negation of all that his beloved Lord and Master personifies and manifests. LOVE is the very life and vitality of the believer's walk and testimony (see John 13. 34-35). Without this great virtue the disciple's life is almost meaningless and void of real God-honouring quality.

To view LOVE in its perfection we must consider Him, our Lord Jesus Christ. "Suffereth long," oh, His wonderful LOVE to wayward disciples! "Is kind," yes, in Him the very kindness of God has been shown unto us. "Beareth all things, believeth all things, hopeth all things, endureth all things." He bore and endured even unto death for us once guilty and sinful ones; how He still bears gently and lovingly with the ignorant and erring ones. What does "believeth all things" mean? [10].

"Envieth not"—envy is a hateful work of the flesh (Galatians 5. 21, Titus 3. 3), akin to covetousness in its action. "Vaunteth not itself"—this would suggest humility. "Seeketh not its own"—expresses unselfishness. "Taket no account of evil"—means not allowing evil to alter our love toward each other. Are we correct in this? [11].

"Rejoiceth not in unrighteousness"—we saw how some rejoiced in unrighteousness in chapter 5., and how many glory in sin.

Verse 8. "LOVE never faileth," for what has been done in LOVE will have everlasting praise from Him who will value all service according to the measure of LOVE in the motive, and thus it has present and everlasting, unailing quality.

Surely this does not mean that knowledge will cease, and that we will know nothing. These verses 8-13 are very difficult to understand. Just as we know little, it is possible to "Love little" (Luke 7. 47). [12]. G. Pain.

From Toronto. —In 1 Corinthians 13. the apostle Paul stresses the need of love. It is as true to-day as in the days of the apostles that in human systems we find eloquent speakers, but alas, all too frequently they are not motivated with love for God or man, but greed and a lust for power, leading thousands to eternal destruction.

In verses 4-7 the exemplary life of our Lord and Master, Jesus Christ, is clearly set forth. Surely no man could show such love, patience, humbleness, understanding sympathy and unselfishness as the Lord Jesus. The apostle Paul exhorts us to be imitators of Christ in our love to one another.

Prophecy, tongues and knowledge shall pass away, but love shall not fail.

Verses 9-10 speak to us of the present time, when constrained by love we look for the coming of our Lord. Then those things we understand in part now, will be abundantly clear, made perfect when we see Him face to face.

"Now we see in a mirror darkly," but with the coming of our Lord we shall know the depth of His love and all things will be clear.

"And now abideth faith, hope, love, these three; but the greatest of these is love.

" *James* *Scott,* *Stewart* *Tucker,*

From Cowdenbeath. —The apostle addressed 1 Corinthians 13. to a company of saints who were highly endowed, so that he could write to them, "Ye come behind in no gift" (1 Corinthians 1. 7), but without divine love they had nothing and were nothing.

Those highly rated gifts the apostle contrasts with love, and he says that spiritual gifts—tongues, even though angelic, prophecy, even though combined with all knowledge, faith, even though working the mightiest wonders—are valueless without love. Then in verses 4-7, the apostle brings before us the characteristics which are displayed by this supreme gift, patience, kindness, generosity, humility, unselfishness, good temper, guilelessness and sincerity. How better can we love? That can only be accomplished by meditating more and more on the love of Christ, and as we behold His perfect character, His perfect life, His perfect sacrifice upon the cross of Calvary, then we must love. "We love because He first loved us."

Then in the closing verses Paul gives his reason for singling out love as the supreme possession—it lasts, "love never faileth." Love has a nature that makes it everlasting, not so prophecy, tongues or knowledge.

Paul lists faith, hope and love as the three abiding graces, and the greatest of these is love. Paul is not alone in singling out love as the supreme thing, for Peter says, "Above all things have fervent charity among yourselves," and John states further, "God is love," so love must be eternal in character.

D. McLelland.

From Toronto. —We noticed the similitude of the Apostle Paul's writing concerning the Holy Spirit and that of the Apostle John in 1 John 4. 1-3.

Each one of us is given a gift to profit withal. How needful that we should endeavour to fulfil our allotted, place in the assembly, and exercise to the full whatever gift or gifts we may have received from the Lord. Just as our natural body is composed of many members, each one relying upon the other, so we, as children of God, are members of His Body, and therefore members one of another. Let us each walk worthily of the calling wherewith we have been called so that we dishonour neither our body nor the Body of Christ. We, as members of Christ's Body, should love each other in such a way that we shall suffer with any member who is called upon to pass through suffering. No member, however feeble, should be despised by any other, who may be stronger. Each member has its own sphere of labour, and is needful for the completeness of the whole.

And spiritual gifts, each one in itself, are very necessary for the continual well-being of the Body. Let us desire earnestly the greater gifts, and use them mightily in the Fellowship of His Son, Jesus Christ, our Lord.

G. Miller, H. W. Wooley.

From Melbourne, Australia. —Wedged between chapters 12. and 14. (both dealing with gifts), is this short chapter, 13., which may be described as the lubricant in the using of these various gifts. Lacking love, a man's gifts are like a cracked bell. Love binds individuals in the Assembly together. The nearer

we live to Christ, the more we will love one another. Love will suffer long. Love for the Lord will cause us to watch our behaviour, for good behaviour in an assembly is essential for its testimony. Provoking others and rejoicing in iniquity are contrary to God's ways. Love would constrain us to overlook faults in others, and once faults have been put right, love will compel us to forget them.

Though great and important in the building up of God's House, the gifts and characteristics mentioned in verse 8, are temporary only (in part), but love will continue beyond into eternity. Now we see through a glass darkly, but we believe perfection will be common to all, after the rapture of the saints, when we shall see Him **face** to face.

T. L. Fullerton, S. Stoope.

From Vancouver. —The supremacy of love is established in Paul's treatise (1 Corinthians 13.). While the spiritual gifts of chapter 12. are necessary in the divine arrangements for the assembly of God, we have the more excellent way in chapter 13.

We are reminded of the wise preacher who "sought to find out acceptable words, —words of truth, " which would be " as nails well fastened by the Master of assemblies, which are given from one Shepherd" (Ecclesiastes 12. 10, 11). Such words cannot fail to be carried home to the heart in the power of love.

To have all knowledge, to know all mysteries, and to have all faith, to perform benevolent acts of kindness, or even to give one's body to the flames, is profitless, barren, empty, without love. Love "suffereth long and is kind." When the way seems hard, when misjudged and evil spoken of, and when the soul is cast down and in need of help from others, if love still reigns supreme in the heart, then we have entered a little way into this walled garden of love and delights, which is hitherto unknown to many. Christ endured the gainsaying of sinners against Himself, yet it only drew forth His matchless love. How absolutely foreign to human nature to love those who despise you, to be kind to those who would ill-treat you, yet such is the love of God!

"Love envieth not." Envy strikes hard at the root of spiritual life, both in the believer and in the assembly. Some may be endowed with unusual gifts. Are others envious, or worse than that, jealous? Remember beloved, "where jealousy is, there is confusion and every vile deed" (James 4. 16). Are there young Josephs growing up in our midst? Let us offer them every encouragement, and be quick to recognise their progress in Divine things. There is no room for envy where love is.

⁴⁴ Love vaunteth not itself, is not puffed up. "Paul had much naturally to push him up to the highest pinnacle of human pride, and because of this he said, "I buffet my body and bring it into subjection" (1 Corinthians 9. 27). Further, we are told, love believeth, beareth, and hopeth all things, and as a grand climax to an unparalleled description of this rare virtue, the Spirit says, "Love never faileth."

R. Armstrong.

Comments.

[1] (Ilford). —It may be of some help to us in this matter of the future state, and as to the place that faith and hope shall have then, if we consider the words of the Lord which are true of Him now—"I will put My trust in Him" (Hebrews 2. 13). The word "trust" here is a form of the Greek word *peitho*, to persuade, from which the word *pistis*, faith, is derived. My own personal view is that faith and hope, part of the threefold cord of 1 Corinthians 13., shall for ever abide. **J. M.**

[2] (Broxburn). —See note in paper from Ilford. *J. M.*

[3] (Atherton). —Our friends, and some other contributors also, have spoken of love as the pre-eminent or greatest gift in such a way as to make love one of the spiritual gifts (or spirituals) of which the apostle has written and which they, the Corinthians, are to earnestly desire. Actually what Paul writes of in 1 Corinthians 13. is what he calls in 1 Corinthians 12. 31—"a still more excellent way." It is the way in which all spiritual gifts are to be used and exercised. Apart

from love, the tongue of man, perhaps **most** gifted of all **man's** members, however eloquent or musical, would **be as** sounding brass. It is love that **makes** people lovely, gifts lovely, **and** is the charm in all kindness. It is **the** sunshine that puts colour and scent into all the flowers **and** fruit, **and** of Christian excellence, **and** without it everything is sour **and** raw. Indeed, all: is nothing in God's sight if love is not the source **and** force of all things. *J. M.*

[4] (Atherton). —I should **say** that¹ Jonathan's love **was** more than human. Note what David said about it. "Thy love to **me** **was** wonderful, passing the love of women." I should think that women's love is the greatest expression of human love, **but** Jonathan's **was** something more than that. *J. M.*

[5] (Atherton). —As to prophecy, **see** what is said in **Acts 2. 17** and Revelation 11. **3**, not to speak of **1** Corinthians 11. **4**, **5**, **and** 14. **1-4**. Our friends may be mixing **up** the Canon of Scripture with the thoughts of prophesying. The Canon of Scripture is complete, though **men** still speak forth God's word, and do so now, according to the inspired Scriptures, and **in** so doing they prophesy (and women too shall prophesy according to **Acts 2. 17**), but such prophesying is not added to the Scriptures **as** we have them, nor will any **future** prophesying be added to the Canon of Scripture, according to our view of God's word.

As to the modern "speaking with tongues," this **we** believe is Satanic, **and** is not that miraculous speaking with tongues which **is** seen in operation in **Acts 2.** and elsewhere in the New Testament. What **is** referred to in **1** Corinthians 13. **8-12** **is** when **we** are **face** to **face** with the Lord, when part knowledge **and** part prophesying shall **cease** (the **men** whose prophecy is in the Scriptures, and who brought God's word to **men**, did not prophesy in part, according to their limited understanding of God's will, but often spoke what **was** beyond their own understanding, **see** **1** Peter 1. 10, 11). Prophesying to-day is according to the analogy of the faith, and our understanding of the faith **is** partial and so **must** our prophesying be (**Romans 12. 6**). *J. M.*

[6] (Paisley and Barrhead). —See note in paper from Atherton. *J. M.*

[7] (Paisley and Barrhead). —Where does **it** say that love **is** a gift? *J. M.*

[8] (From Cardiff). —If **we** should look for perfection **at** any **time** in this dispensation **we** would surely **seek** **it** in the apostolic era, but perfection had not come in Paul's day, nor **yet** in Jude's (see **Jude 3, 4**). The Faith was complete, **it** had been once for all delivered to the saints, but the practice of **it** very incomplete. Perfection will come when the Lord comes, not till then. *J. M.*

[9] (London). —I have thought **it** **was** to **be** burnt or consumed, presumably in martyrdom. *J. M.*

[10] (London). —I judge that love **is** the opposite of a carnal, suspicious mind, which views every person and thing **as** suspect. This kind of **mind** **is** indicated in the Lord's words, when **He** said of Herod, "Go **and** say to that fox." Those who suspect others may themselves be treated **as** suspect. Love at the **same** time does not make a **man** a simpleton, who believes every cock-and-bull story imposed on simple-minded and credulous people. Love does not believe the lie of the liar, but believes that the liar is guilty of lying. *J. M.*

[11] (London). —It **is** not **quite** easy to say what *logizeiai*, to think or reckon, means here. The A. V. gives "thinketh no evil," the R. V. "taketh not account of evil," another gives "reckons not evil," and another "does not: impute evil." I presume **it** **means** "to think the best of the doings of others, **and** should evil be done to one, retaliation **is** not harboured in the mind." *J. M.*

[12] (London). —Knowledge in **1** Corinthians 13. **8** **is** part knowledge. Note how verse 9 follows on, "For we know in part." *J. M.*

Errata.

Page 75. —Brantford's paper, insert "than" before the second "because" in the third line from foot of their paper.

BIBLE STUDIES.

"Now these were more noble than those in Thessalonica in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so " (Acts 17. 11).

VOLUME 16.

OCTOBER, 1948.

CONTENTS.

	<i>Page</i>
Editorial	105
The Revised Version	106
Paul's first letter to the Corinthians.	109
C o m m e n t s	112
Questions and A n s w e r s	113

EDITORIAL.

The Apostle was an excellent teacher. **He knew** that many lessons can only be imparted by reiteration. Here, in our study, **we** have some of them. "But desire earnestly the greater gifts" (12. 31). "Yet desire earnestly spiritual gifts" (14. 1). "Wherefore, my brethren, desire earnestly to prophesy" (14. 39). And these words are written to **a** people, who, with all their faults, were "zealous of spiritual gifts" (14. 12).

And yet again, "Let all things **be** done unto edifying" (14. 26), and "let all things be done decently and in order" (14. 40), and "but all things, beloved, are for your edifying" (2 Corinthians 12. 19).

Perhaps you have noticed, too, how often the word "edifying" (or its equivalent, "instruct") occurs—but, oh, the significance of its **use**. Once, it is to the edification of oneself, and **six** times to that of the church or others. It is here **we** have the secret of this portion. It reminds one of the beatitude for dissatisfaction, yes, for dissatisfaction:—"Blessed are they that **hunger** and **thirst** after righteousness: for they shall be filled" (Matthew 5. 6). Perhaps there is nothing **we** should exercise ourselves more in, than the cultivation of this healthy spiritual appetite—this "earnestly desiring" gifts from **His** store-house for the sole **service of others**. It is the empty hand held out for heavenly blessings, to dispense them to others. It is the heart's cry on behalf of our fellows. It is the ascending angel **up** that heavenly ladder, with its **base** on the earth, to bring down, from God's bounty, riches for **His** people in **His** house.

Ambition **is** a spur to men in earthly things. It drives them on to attain and retain their conquests, so often for their own gratification. And because **we**, children of God, are human, this ambition for heavenly **graces** can only **be** safely encouraged in the atmosphere of LOVE. Let **us** repeat excerpts from our previous study in chapter 13. "Love envieth not" the other brother's gift, "Love vaunteth not itself, **is** not puffed **up**" because of any granted spiritual **gift**—"Love seeketh not its own" but dispenses the blessings to others. There **is** a story told of a large conference of missionaries awaiting the arrival and address of a great leader of men. **He** failed to come across the ocean, **but** sent this cablegram—"OTHERS... 1 Corinthians 14. 19"—. **We** are encouraged elsewhere by the Apostle, "Do nothing through faction or through vainglory, **but** in lowliness of mind each counting **other** better than himself... not looking each of you to his own things, but each of you also to the things of **others**" (Philippians 2.).

It is very evident, then, wherein lies the value of this **gift** of prophecy, **if we** note well its divine definition—"He that prophesieth speaketh unto men (1) **edifi-**

cation, and (2) comfort, and (3) consolation. " Let **us** have a little closer view of these three wonderful words.

" Edification " from Greek *oikodome*, the act of building, from *oikos*=a house, and *demo* = I build. Are **we** ourselves learning, firstly, and **then** teaching others, to build for God ? Earlier in this letter (chapter 3.) **we** read of " God's building, " and " let each man take heed how he buildeth... " As Nehemiah, in his day, realised, " the work is great and large... " and " I **am** doing a great work, so that I cannot come down... why should the work cease ? "

This is the true end to commence with, the building **must be** for God, and according to His pattern, and this is the word we should speak unto **men**.

Then " Comfort. " Derivations are helpful. The English word is from Latin *cum*=with, and *fortis*=strength, while the Greek word is *paraklesis*, *para*=to the side of, and "*Kaleo* " = I call. How closely related is the word to the **name** of the blessed Holy Spirit—the Paraclete! Who better near your side in a trial than **He** ? Yea, **He** indwells you, and will bring heavenly strength into your heart unless you quench Him. **He** is able to make tears the very lenses through which to **see** our Heavenly Father and our loved Saviour the clearer. **He** changes heavy clouds to fertility-producing rain.

" Consolation " from the Greek *paramuthia*, *para*=near, or alongside, and *muthos*=speech, means a speaking closely into the ear of someone in distress. There may even be a little measure more of tenderness in **this** word than the previous one, although not detracting from its value. One of old could say, and it is prophetic of the Lord Jesus, " The Lord GOD hath given **Me** the tongue of them that are taught that I should **know how to** sustain with words him that is weary... " (Isaiah 50.). And, when the shadows of Calvary's Cross lay athwart His pathway, **He** said to His Holy Father, " I have given them Thy **word**" (John 15.).

Asaph, the Psalmist, when his " steps had well-nigh slipped, " went into the Sanctuary of God, and then learned this lesson of **1** Corinthians 14.

" Thou hast holden my right hand "—Comfort;

" Thou shalt guide **me** with Thy counsel "—Edification;

" And afterwards receive **me** to glory "—Consolation. (Psalm 73. 23-24).

With the sweet words of Philippians 2. **we** close this editorial. " If there is therefore any **comfort** in Christ, if any **consolation** of love, if any **fellowship** of the Spirit, if any tender mercies and compassions, fulfil ye **my** joy, that **ye** be of the **same** mind. " *Jas. Martin.*

THE REVISED VERSION.

Second Article.

(The first article appeared in *Bible Studies*, Vol. 4, 1936, pp. 84-87).

We return to this subject as the book criticised in our first article still **seems** to be circulating among Bible students, and some, on the sole authority of this book, are still making charges of Romish bias against the Revisers. In 1936 I said that the book (" The Authorised Version Vindicated, " 1930, B. G. Wilkinson) **was** unworthy of consideration: this judgment has been confirmed by a further examination of the book necessitated by criticisms of my recent articles drawn mainly from it.

I have said before that **we** should **be** grateful for the wise leadership which, fifty years ago, advocated the adoption of the R. V. in the Assemblies. This advice, given by men of understanding, **was** generally followed, and to-day the R. V. is the Bible of the Community. These men have every claim to our confidence, and **we** should be very foolish to abandon the position they have won for **us** at the behest of any writer of doubtful authority that comes our way.

Despite the title of the book our author seldom seeks to justify the A. V. : to him its correctness is axiomatic. If the R. V. agrees with the R. C Bible against the A. V. it is due to Romish bias. If the A. V. should agree with Douay, and the

R. V. depart from it, the R. V. is still in the wrong and, strangely, Romish influences are still at work ! In 1 Corinthians 11. 27 the R. V. has " or drink, " the A. V. " and drink. " As this Scripture is the only evidence Rome can produce for separating the loaf from the cup, which they withhold from " the laity, " the Roman Catholics were naturally very pleased with the Revision here, and our author **makes** a major point of it. But, unfortunately for him, the Received Text (T. R.) here has *e pine*, not *kai pine* (" or " not " and "), and the oldest MSS. here support the Received Text. The R. V. is unquestionably right; and Scrivener ("Authorised Edition of the English Bible, 1611, " p. 245) may well say, " It does not appear whence Coverdale and Geneva [with A. V.] render *e pine* as though it were *kai pine*. " Tyndale translates "or drink. " Alas ! Wilkinson in his anxiety to score against the R. V. has tacitly accepted Rome's interpretation.

In 1 Corinthians 11. 29 the R. C translations, following the Vulgate, include the words " unworthily " and " Lord's "; the A. V. also includes the words, following the Received Text, but the R. V. omits them. This is what **W.** says about it (p. 206): —

" Why were the two expressions ' unworthily ' and ' Lord's ' left out ? By the presence of the word ' unworthily ' the one partaking of the bread would be guilty of condemnation upon some other count than not discerning the body. And if the word ' Lord's ' remained, Protestants could still claim that they discerned their absent Lord in a spiritual sense. The omission of ' unworthily ' and ' Lord's ' therefore condemns Protestants who do not believe that the bread has been turned into the body of Christ. "

This is a vicarious argument for the Roman Catholics, for, obviously, they could not use it themselves against their own Bible. The argument is a strange one and hardly worth consideration; suffice it to say that the textual evidence for the omissions is strong (J. N. D. omits both words in his " New Translation. " I mention J. N. D. as it has been suggested that we should use his translation in preference to the R. V.), and we may be quite sure that the Revisers were guided solely by the evidence and not by any sinister motives.

In the first article we dealt with **W.**'s criticism of the Revisers' " great priest " in Hebrews 10. 21, and shewed that the R. V. was unquestionably correct. We refer to it again because here also the Douay Bible agrees with the A. V.; it seems certain, therefore, that the makers of the Douay knew nothing of the arguments in favour of their teaching as set forth by Mr. **W.**, and in view of the case just dealt with, where **W.** concocted an argument for Rome's doctrine out of his own imagination, we may be excused from thinking that here also his argument is a pure invention.

In his chapter " Catholics Rejoice, " **W.** gathers together a number of quotations from Catholic writers who welcomed the Revision because, in a number of cases, it confirmed their Bible (e. g., 1 Corinthians 11. 27, see above). At the conclusion of this chapter **W.** gives a quotation in different vein: —

" On the 17th May [1881] the English speaking world awoke to find its Revised Bible had banished the Heavenly Witnesses [1 John 5. 7, 8] and put the devil [evil one] in the Lord's Prayer. Protests loud and deep went forth against the insertion; against the omission none... The going forth of the Heavenly Witnesses is the sign of the beginning of the end " [of Protestantism].

We certainly thought the battle over 1 John 5. 7, 8 was settled long ago. Scrivener opens a long section on this question (" Introduction " II, pp. 401-7) with these words: " The authenticity of the words... will, perhaps, be no longer maintained by anyone whose judgment ought to have weight, " and concludes, " On the whole, therefore, we need not hesitate to declare our conviction that the disputed words were not written by St. John: that they were originally brought into Latin copies in Africa from the margin, where they had been placed as a pious and orthodox gloss on verse 8 " (see too, " N. T. ", 1934, p. 22). We may well wonder why **W.** included this quotation: does he really believe that the words in question are Scripture or was he so pleased with its gibe at the R. V. that he could not resist the temptation to include it, despite the fact that it cancels out much, if not all, that has gone before in this chapter ?

It cannot be **said** too strongly that the mere agreement of the **R. V.** with the **R. C. Bible** against the **A. V.** is no proof of bias any more than is **an** agreement of the **A. V.** where the **R. V.** differs. In every case the evidence must **be** considered. This **W.** never does.

Nor is it any argument against the **R. V.** to drag out doctrinal **vagaries** from the writings of individual revisers, which **W.** does, **ad nauseum**; frequently mistaking or misunderstanding their meaning. The Revisers were scholars, **and, as such, we may be** quite sure approached their **task** honestly and objectively. This approach is well illustrated **by** some words of Dr. Luxmoore (***N. T.**, " Vol. **5**, p. 92):—

" **We** must never allow our understanding of the Truth of God to influence **us** in considering the evidence which may come to **us as** to whether this or that reading **is** indeed the Word of God **as it was** given by Him. This has to **be** decided by the testimony which reaches **us** in the **case**; and then when **we** once know on reliable evidence what God actually caused to **be** written **we** shall **be** in a position with the help of the Spirit of God to appreciate its true harmony with the rest of the God breathed Scriptures. "

That the Revisers were mindful of this principle **we** have no reason to doubt. If **W.** question it, it must **be** on the **basis** of the evidence in particular **cases**; never for subjective reasons. That **is**, **we** must show firstly that the evidence in the **case is** against the Revisers, then, that their choice has a clearly marked **bias**. Here **W.** fails lamentably, his reasons are always **subjective**, he never considers the evidence, and his proofs of **bias** are for the most part improbable, some, to say the least, very far-fetched indeed. Consequently most of his cases, on examination, collapse like a pricked balloon. Some of these **cases** relating to the charge of Romanism **we** have examined in these articles. What **is** true here **is** true of other charges. Thus the Revisers are criticised for their margins in Hebrews 11. 3 and Matthew 24. 3—" **Gr. ages**, " " **Gr. presence**, " These are read by **W.** **as** though they were alternative translations, but in such **cases** the margin **is** not an alternative translation which would read " or **ages**, " " or **presence**, " **but** an indication to the reader of the word **used** in the original Greek; or **as** the Revisers themselves express **it**, such notes indicate "The exact rendering of words to which, for the **sake** of English idiom, **we** were obliged to **give** a less exact rendering in the text. " What Dr. Westcott **makes** of the " exact rendering " **is** quite another matter, and does not **affect** the **issue** before **us**: **we** are at liberty to accept or reject his interpretation, but the literal meaning of the Greek words remains whether they are shown in the margin of the Bible or not, and will **be** found in any Greek lexicon or in Concordances, such **as** Young's. The **R. S. V.** abandons this class of marginal reading which **was** of doubtful value to the ordinary reader. There are other inaccuracies of **W.** in these sections which **we** cannot pursue now.

Four hundred years ago the **A. V.** was **accused** of heresy with, I have no doubt, **as** much or **as** little reason **as** **W.** now **accuses** the **R. V.**

Most of the **cases** dealt with above have been raised in correspondence quite recently; I have not chosen the only or even the worst **cases**: in **fact** I have not found **a** sound argument anywhere in the book. To examine it in detail would **be** an endless task, and anyway the book is not worthy of so much attention; it is not worthy of the attention already given to it; only some of our Bible students have, apparently, been deceived by it. Nevertheless, **if** there is an item in the book which any of our readers think cannot **be dismissed** so easily, I **am** prepared to deal with it.

Meanwhile the following words of Erasmus merit attention; they were written to **a** young student.

Read first the **best** books on the subject which you have in hand. Why learn what you will have to unlearn? Why overload your mind with too much food, or with poisonous food? The important thing for you **is** not how much you know, but the quality of what you know. " There are good books on the Revised Version written by scholars qualified to speak with authority. " The Revised Version and the Deity of Christ " (" **B. S.**, " Vol. **2**, pp. 5-8) **was derived** mainly from the writings of such men.

Since writing the above I have examined Dr. Westcott's "Life" to see if there is any justification for Mr. W.'s accusation that Westcott and Hort were pro-Newman and pro-Catholic. From some knowledge of the writings of these scholars I doubted very much if there was any substance in the charges. I was not surprised, therefore, to find nothing in the two volumes which by any stretch of imagination could be regarded as either pro-Newman or pro-Catholic. With Dr. Newman "he had little patience" (I. 248) and with regard to the Ritual Controversy he was "disposed to be content with the very simplest ritual" though "anxious to be fair in his dealings with those who *differed from him* (my italics) in this respect." (II 274). S. B.

PAUL'S FIRST LETTER TO THE CORINTHIANS.

Chapter 14.

From Atherton. —Love, having been established as a divine, permanent, and fundamental basis of all spiritual activity and progress, the Apostle builds upon this foundation the decision about the inter-relation of spiritual gifts. Whilst every such gift was under the influence and control of the Holy Spirit, the question of their orderly use must inevitably arise in an assembly so gifted as Corinth was. Some gifts had limitations, some required care and exercise when used; and notably the gift of tongues provided an obvious difficulty that called for Paul's wisdom and guidance.

Two special gifts, therefore, are brought before us in this chapter, namely, prophecy—the declaration of the word of God for His people, and the gift of tongues—used in prayer and thanksgiving and possibly ministry, which the speaker understood himself, but which he might not be able to interpret to the Church, as to the meaning of what he said in the language understood by the saints. Acts 2. indicates the commencement of this gift, when the Apostles and others spoke languages unknown to them before, speaking in the hearing of men who identified the language as their native tongue. There was neither confusion nor babel, but they spoke different languages as the Spirit gave them utterance, though they were all Galilaean who spoke.

Paul therefore commends the gift of prophecy for several reasons, as being much more beneficial to the Church than the gift of tongues. They may be outlined thus as contrasted by the Apostle in the chapter.

Gift of Tongues.

1. If he or another could not interpret the words were unintelligible to the saints.

2. He built up himself.

3. The significance of the Holy Spirit's leading was uncertain, if not completely valueless.

4. The saints being at a disadvantage could not claim a share in what was said by adding their "Amen" to such a thanksgiving.

5. Ten thousand words in a tongue.

6. The effect upon those outside the Assembly was disastrous. They thought the disciples were mad.

7. This was only a temporary gift passing away with the apostles.

8. As a sign to unbelieving to indicate the power of God, and His Presence among His people.

Gift of Prophecy.

1. Such words were a source of general advantage and understanding,

2. The Church as a whole was built up.

3. This clear instruction was comparatively easy to grasp, and comfort and encouragement derived.

4. The saints could say the "Amen."

5. Not equivalent to five with understanding.

6. Prophecy had a convicting and reproving effect upon all.

7. A permanent gift seen to-day, at least, in the sense of forth-telling the Word of God.

8. A sign to believers,

We may derive important and practical lessons from the chapter: —

1. Whatever gift we have that involves the use of the tongue, our words should always be sound, clear and intelligible.
2. The ultimate object of the use of such a gift is the edification and stirring of the hearts of the hearers, whether believers or unbelievers.
3. We often veil our message, and we need to realize that we can never be too simple in expression of thought, so that all may understand.
4. *Each one* hath a psalm, hath a teaching, etc. (verse 26). There is no room for clerisy, and, indeed, the leaders of the assembly are not the only ones gifted by the Holy Spirit. The lowliest brother may have his hands filled for this service.
5. Our attitude should be one of subjection to each other—that quietness of spirit in the presence of God.
6. We should each display a deep exercise that God may use each brother. How we should delight to hear each other's voice !
7. Brethren led of the Spirit to speak are to do so one by one. For two to speak at once is to be deplored. Clashes there may be sometimes owing to insubjection of either the one or the other to the Spirit's constraining or restraining. If clashes occur one should be silent.
8. The women are to keep silence. This refers to leading the assembly in praise, thanksgiving, prayer, etc. (see 1 Timothy 2. 8). It does not refer to hymn-singing. All may and should join in this—" speaking one to another in psalms and hymns and spiritual songs " (Ephesians 5. 18 and 19).
9. The allusion to brevity calls for reconsideration as to the time spent in prayer and thanksgiving, particularly for the loaf and the cup. Failure to be precise and concise confuses the minds of the saints, and too many issues are introduced in lengthy thanksgivings (Ecclesiastes 5. 1, 2).
10. If the saints are in the mind of Christ he or she is waiting to say the Amen at the end of each thanksgiving, as they carefully follow and understand the simple out-flow of the heart of a brother to God.

Obviously, it was the custom of all to say the " Amen " in those early days, and to-day when brethren rise to give thanks or pray we should be careful not to make distinction nor to sit in judgment. To refrain deliberately from saying the " Amen " because one concludes that a brother is not in the Spirit is definitely wrong. This matter is a solemn one. The brother who would judge his brother might be in a wrong condition himself. Sisters, too, should join in the Amen with brethren.

The " psalm " referred to in verse 26 may have reference either to the reading of a psalm or the giving out of a psalm for all to sing. It was also thought that it had no reference to the worship aspect of the Lord's Day morning meeting. Further to this was added the thought that the reading of a psalm from the Scriptures should not take place during the period normally allotted to praise and thanksgiving [1].

E. Birchall, G. A. Jones,

From London. —The Apostle Paul in this chapter seeks to show the superiority of the gift of prophecy to that of tongues. Prophecy is not necessarily a fore-telling of future events, but a forth-telling of spiritual truths revealed by the Holy Spirit to the individual. Paul's great desire was that the saints might be built up in their most holy faith. He therefore exhorts them to be zealous for the gift of prophecy rather than for the gift of tongues. Apparently the Corinthian saints were placing undue value upon the gift of tongues. There was something supernatural in its exercise which appealed to them.

Verse 4. He points out that he that speaketh in an unknown tongue edifieth himself, but he that prophesieth edifieth the Church. To press home this point he uses the illustration of the pipe and harp giving no distinct sounds that could be followed.

Some to-day go so far as to affirm that unless the believer has received the gift of tongues he has not been baptised in the Spirit. Such teaching is contrary to the word in 1 Corinthians 12. 6-13.

It is noticeable that there has been a display of miracles at the beginning of every dispensation—the Law, the Prophets, and the Day of Grace. So at Pentecost we see supernatural demonstrations, and these continued during the transitional period from law to grace as heralds of the Spirit's ministry.

Verse 14. It would seem that prayers in the spirit may be audible utterances not understood by the mind, and therefore unfruitful when in assembly, being unintelligible—therefore the Apostle follows up by saying, "I will pray with the spirit and I will pray with the understanding also" (mind and spirit co-operate in praise and prayer) [2].

Verses 26-33. Orderliness in all exercises is desirable that there may be no confusion. "Let all things be done unto edifying." When there is the leading of the Spirit confusion will be absent.

It was suggested that we hear a great deal about order, but not so much about edification. Edification is an acid test to all ministry in the Spirit.

Verses 34-36. It is evident from these verses, and similar exhortations in 1 Timothy 2. 12, that women are to keep silence in the church.

The chapter ends with a note of solemn warning to those who thought themselves spiritual, that the things which the Apostle had written to them were the commandments of the Lord and should be obeyed, and that they should earnestly desire the gift of prophecy.

The whole chapter is governed by the first three words: "Follow after love."

E. C Leamy.

From Cowdenbeath.—There is a tendency amongst men to run to extremes; this the Apostle guards against in verse 1. Alongside the words, "follow after love" he places the reminder "yet desire earnestly spiritual gifts." That the Corinthians were desirous of spiritual gifts is seen from verse 12. The Apostle points out the proper objective in this desire was that they might abound unto the edifying of the church. Surely this would be the result of such a desire directed by love.

It is evident that confusion existed within the church at Corinth in the exercise of their gifts. The unprofitableness of speaking in a tongue without interpreting is borne witness to. In verses 7-8 the Apostle appeals to their sense of reason. If the sounds produced by such instruments as pipe, harp, or trumpet, are an indistinct jumble, they will be meaningless to the hearer. Speaking in a tongue without giving the interpretation has a like effect. Both speaker and hearer will be barbarians one to the other. The words spoken will convey nothing to the hearer, that is, the speaker's understanding will not bear fruit. Edification was the criterion by which they were to judge the profitableness of their exercises. Tongues are a sign to the unbelieving. In the message spoken at Pentecost we see God's primary purpose in the gift of tongues.

The Apostle also brings before them the gift of prophecy, and outlines the procedure for the operation of this gift within the assembly. We judge that this gift was only manifested in the early part of this dispensation when the Canon of Scripture was incomplete, and has ceased since its completion [3],

In verses 26-33 the Apostle gives instruction for the orderly functioning of their meetings. As the Church of God in Corinth they were to reflect the character of God in all their assembly activities—a God of order and peace.

Women are forbidden to speak publicly in the Church. God desired in the law that women be in subjection, the change of dispensation has left this unaltered.

In verse 37 the Apostle puts the seal to what he has written; these things are the commandment of the Lord.

G. Farquhar.

From Kilmarnock. —In this chapter the Apostle exhorts the saints to be desirous of spiritual gifts, especially the gift of prophecy. We understand this does not mean a "foretelling of events," and while the prophet may be a teacher of doctrine we think, from verse 3, he is more of an exhorter, speaking unto men, "edification and comfort and consolation." We think we have a good example in Acts 11. 22-24: "Barnabas (son of consolation)... exhorted them all that with purpose of heart they would cleave unto the Lord" [4]. Thus he was building up the saints, in contrast to the one speaking in a tongue who builded up himself.

While the gift of tongues had a place at the beginning of this dispensation (see Acts 2. 4) and was for a sign to unbelievers (see verse 22), it was of no profit to the church unless there was an interpreter. Although there is not the likelihood of strange languages being used now, still, when one exhorts or prays he should use simple words so that the saints may be edified and be able to say "the Amen."

Verse 26. We understand the coming together here is not for the "Remembrance," but, we might say, a meeting for ministry and there should be liberty for the various gifts to take part and if all are being guided by the Holy Spirit there will be harmony and the saints will be edified [5].

Verse 34. While the sisters may be "helps" in the church, they are not permitted to speak in public assembly. Referring to chapter 11. 5 it would appear that women may pray and prophesy if their heads are veiled. We wonder when would this be permissible? Might it be if only women were present? Or, it may be in a private way, as in the case of Priscilla with her husband Aquila, "expounding the way of God more carefully" to Apollos (see Acts 18. 26) [6].

In summing up, the Apostle reminds them that what he has written are not his words, but are the Lord's commandment, and because of that, "let all things with comeliness and by arrangement be done" (verse 40, Roth). For "God is not a God of confusion, but of peace." If all ministry is under the guidance of the Spirit, the Presence and power of the Lord will be felt (see verses 23-25).

A. G. S.

From **Cardiff**. —The Apostle Paul opens the 14th chapter with the earnest injunction to "follow after Love." At this time tongues seem to have been more earnestly desired in the Church at Corinth than other gifts. Hence the stress that is laid on the fact that tongues are for a sign to the unbelieving (verse 22). In verse 4 he therefore exhorts them to seek to prophesy rather than "speak with tongues, that the Church may be edified."

The question of the presence of this gift amongst us to-day was discussed, and it was generally thought that it had passed away, no longer being needed as a sign.

Philip Butlin, R. D.

Comments.

[1] (Atherton). —"Each one hath a psalm." In Ephesians 5. 19, 20, "psalms and hymns and spiritual songs" have their place in the Godward exercise and service of God's people when together. But where it is the case that a brother reads and seeks to expound a psalm as to its meaning, then, I judge, such ministry manward should not take place until the assembly's Godward service is completed. It is not our custom to sing from the Book of the Psalms (in metre), though one heard it done many years ago, a custom probably borrowed from the large sects. If a psalm, from the psalms in metre, were read with the object of singing it (though we should need to consider the confusion this would cause in an assembly not accustomed to such a thing), I could see no difference—in this from our present custom of reading a hymn before it is sung.

J. M.

[2] (London). —In this passage Paul draws a distinction between his spirit and his mind or understanding. The value of all speaking or praying publicly is that those who hear shall understand what is said, otherwise the speaker is as a barbarian to his hearers. If a person in the Apostle's time had the gift of tongues and prayed in a tongue (a language not understood by the assembly

where **he** was), then **he** prayed **in** his spirit, but his understanding **was** unfruitful to his hearers. His mind could bear **no** fruit, seeing they could not understand him. But **if** he prayed with the spirit and with the understanding also, that **is**, **if** his mind gave expression in words understood by all, then those who heard would be able to say Amen to his prayer. But **if** he prayed **in** a tongue, praying truly with his spirit also, how could such **as** did not understand, who were unlearned **in** the language he spoke, say Amen? It would be impossible. Five words spoken known to both speaker and hearer are better than ten thousand spoken **in** a tongue known only to the speaker. Language **is** ever the vehicle of thought between speaker and hearer, otherwise it **is** less than useless, **a** mere waste of time and energy. *J. M.*

[3] (Cowdenbeath). —The Lord's miracles were **a** witness to **His** Deity and the divine character of **His** ministry. The gift of tongues was **a** witness to the fact that the Holy Spirit had come (see Acts 2.; 10.; 18.), and was **a** testimony to the unbelieving (1 Corinthians 14. 22). The Spirit has not continued to gift **men** with the power to speak **in** tongues miraculously **as** **He** did at the beginning, nor yet does **He** enable **men** to work miracles **as** the apostles **did** **in** their time. How **can** it be proved that the gift of tongues continued until John wrote his Gospel, said to be the last New Testament book to be written? *J. M.*

[4] (Kilmarnock). —See Editorial this month on the word "edifying." This word conveys more than exhortation, it involves instruction. The word comfort **is** frequently rendered exhortation. Note the R. V. rendering **in** Acts 4. 36, "Son of exhortation." Young's Concordance will help to **an** understanding of the meaning of the words **in** 1 Corinthians 14. 3—edification, comfort and consolation. *J. M.*

[5] (Kilmarnock). —I am of the opinion that what **is** contemplated **in** 1 Corinthians 14. **is** that meeting at which the Lord's Remembrance was kept. Note verse 23, "If therefore the whole Church be assembled together." Here we have the whole church assembled, *Epi to auto*. Note **again** 1 Corinthians 11. 20, "When therefore ye assemble yourselves together" (*epi to auto*). Compare Acts 2. 1, 47. There **is** an instructive article **in** N. T., Volume VIII, page 64, by Rice T. Hopkins, which all should read on the words *epi to auto*. The meeting for the breaking of the bread (Acts 20.) was no doubt much longer **in** the early days than we are **in** the habit of devoting to that coming together. *J. M.*

[6] (Kilmarnock). —1 Corinthians 11. 3-16 gives instructions **as** to recognition of the headship of the male when saints are **in** church assembled. The male must have his head uncovered and the female covered. During the period when they are assembled and while engaged **in** praying and prophesying collectively, no male **is** permitted to be covered, otherwise he would dishonour his Head, which **is** Christ, and no woman must be uncovered or she would dishonour her head, the man. This verse (4) does not teach that women prayed or prophesied **as** individuals either **in** church or anywhere else. *J. M.*

Questions and Answers.

Question from Melbourne. —Is it commonly believed that tears will be shed at the Judgment Seat of Christ, and thereafter no more remembered?

Answer. —We read of those who bear rule (elders or overseers) **giving** their account of the souls who have been under their care, **in** Hebrews 13. 17. This account may be given with joy, or with grief (or groaning, R. V. M.), so **it** **is** evident from this that there will be grief at the Judgment Seat of Christ; **and** whilst **it** **is** not specifically stated that tears will be shed then (as far as I know the Scriptures), **it** **is** no great distance from grief to tears. **It** **is** not easy for **me** to understand that the memory of the possible grief at the Judgment Seat of Christ will **be** entirely forgotten by saints afterwards, but it **seems** to **me** that the entire agreement of saints with the justice and rewards of the Lord at that judgment will produce such satisfaction and peace **in** the minds of all, that all will be perfectly happy then **and** for ever, and not a cloud will dim the experience of all saints for all eternity. —*J. M.*

Question from **London**. —Is love a gift ? What is the scriptural teaching on this point ?

Answer. —" God is love. " " Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. " " If God so loved us, we also ought to love one another. " " We love, because He first loved us. " " This commandment have we from Him, that he that loveth God love his brother also" (John 4. 7-21). "Whosoever loveth Him that begat loveth Him also that is begotten of Him " (1 John 5. 1). Love is one of the evidences of birth, seen in the natural, and true also in the spiritual. To assist the work of love in the heart of the child of God, we have the work of the Holy Spirit. " The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us " (Romans 5. 5). I know of no scripture which speaks of love as a gift. Love is the great emotion, the source whence all gifts and giving spring, and is also the powerful emotion which produces all acting agreeable to the Divine Mind. *J. M.*

Questions from Cowdenbeath.

(1) We are at a loss to understand why the Corinthians should be desirous of speaking in another language when they could have spoken in their mother tongue. It is evident that they exercised this gift in other services than that of preaching the Gospel. We would value help in this matter.

(2) What are we to understand by the Apostle's exhortation to desire earnestly spiritual gifts. Were they to desire the: —

- (a) exercise of latent gift in the assembly;
- (b) addition to the assembly of individuals so gifted;
- (c) gifts additional to that received at the new birth ?

Answer. —(1) The Gift of Tongues was a Spirit-given gift to certain of the saints in the early days, as we learn from Paul's questions in 1 Corinthians 12. 29, 30—" Are all apostles ? " The answer to this is—No; and it is " No " to the later question also—" Do all speak with tongues ? " However much Paul might grieve over the uselessness of continuing to speak in a tongue, a language, not known by the saints in a given church, such as Corinth, it would have been wrong for him to have quenched a gift which the Spirit had given. What he does is seek to control the exercise of the gift by showing that to speak in a tongue, unknown to the hearers, unless someone interprets, is a waste of time and energy and a hurt to divine testimony. By the commandment of the Lord he silences those who spoke with tongues, unless he or some other interpreted what was said. There is no indication in speaking with tongues that this gift was ever used in preaching the gospel. Examine what is said about it in Acts 2.; 10.; and 18. Carefully read 1 Corinthians 14. also.

Answer. —(2) Spiritual gifts are outlined in 1 Corinthians 12. 8-10, and the " word of wisdom " and the " word of knowledge " head the list. Please read Proverbs 2. 2-7; 4. 9. Get wisdom, it will promote thee, it will make young men who have it men of the front rank. Unless wisdom is in the heart, the tongue will be of little use; but some prefer the tongue to the heart, and it is soon known what a void there is within. Such gifts as tongues and miracles have ceased, but I judge gifts such as are mentioned—the " word of wisdom, " the " word of knowledge, faith, and prophecy, " in the sense of telling forth the word of God, remain. Desire these earnestly and a man's gift will make room for him, and will bring him before great men (Proverbs 18. 16). Let the gift bring you forward and there will be no need to be a place-seeker. The answer is " No " to (a) and (b), and the desire for spiritual gifts is a desire that born-again persons are to have. As to whether such gifts are present and latent at birth may be debatable, but there is a saying that what God leaves out at birth man cannot put in. I suppose it is true that what we desire to be in some sense we are or shall be. *J. M.*

BIBLE STUDIES.

"Now these were more noble than those in Thessalonica in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so " (Acts 17. 11).

VOLUME 16.

NOVEMBER, 1948.

CONTENTS.

	<i>Page</i>
Editorial	115
Paul's first letter to the Corinthians.	116
Comments.	122
Question and A n s w e r	124

EDITORIAL.

This is a glorious chapter of deep truths, given to us by revelation, and yet how sadly dark to its message is the world to-day ! We are prone, however, to take the chapter from its setting and treat it as an independent treatise on the great subject of resurrection, forgetting that it has a place and purpose in the letter to the Church of God in Corinth, and to us. The primary cause for its writing may be found in the twelfth verse, " Now if Christ is preached that He hath been raised from the dead, how say some among you that there is no resurrection of the dead ? " The vain philosophies of that day, and which are even prevalent in this our day, would appear to have entered into the minds of some of the saints in Corinth. Perhaps they had been associating with Epicureans, who in their blank materialism denied any existence beyond death, or with the Stoics, who believed that the soul merged into Deity, but in so doing lost its personality, or with the followers of Plato, who, although accepting the immortality of the soul, absolutely denied a bodily resurrection. If so, then the closing statement that " Evil company doth corrupt good manners " was a timely warning for such to awaken righteously out of their mental intoxication. What a shame to be found like the Sadducees of Matthew 22. 29 to whom the Lord Jesus said, " Ye do err, not knowing the Scriptures, nor the Power of God" !

It is one of the great treasures of the Christian's faith that his vision is not limited by an earthly horizon. He can look far beyond, to a land of far distances. He is not a being of time only—he is a man who belongs to eternity. Further, in its local setting in this letter the truth of the resurrection would, in conjunction with the rich spiritual gifts, and the exercise of divine love, by its gloriously triumphant message, help to heal the divisions, straighten out the disorders and resolve the difficulties enumerated earlier in the letter.

Paul starts with a great concrete fact so well attested as to its truth, the resurrection of the Lord Jesus Himself (verses 1-11). Three lines of proof are brought to our notice. The first (in verses 1-2) is based neither on documents nor on external evidences; it is based on the experiences of each individual Christian. The glorious Gospel message which, Paul, having received, had passed on to them, was based on the fact of Christ's death, burial and resurrection. See the ample references in the Acts to the resurrection. What could gainsay their own experiences that by it they had been saved, and in its truth they stood fast ? The second line (verses 3-4) is found in the Hebrew Scriptures which Paul had learned so well in his youth. Christ's death was " according to the Scriptures" and Christ's resurrection " was according to the Scriptures." Fourteen times in his letters does Paul refer to these self-same Scriptures as

authoritative and not to be questioned. Not a few will occur to the student's mind. It is happy to think of **Paul** going from Gentile city to city opening and **alleging** from the Hebrew Scriptures **such** glorious truths concerning the Christ, **the Saviour of men.**

His third line of proof (verses 5-11) gives us a representative list of witnesses to the resurrection of the Lord **Jesus** Christ. They **all** may be traced, except that to James, in the Gospel narratives. Twice he refers to the Twelve, also to the two pillars of the Church, in Cephas and James, and to the five hundred brethren, perhaps that throng that grew **as** the women went to Galilee under His instructions (Mark 14. 28, and 16. 7). Then last of **all**—to himself, the **man** whose life was completely changed by a vision of the risen Christ. Once he **was** a Hebrew of the Hebrews, brought up in Greek culture, and claiming Roman citizenship, finally to declare that the resurrection of Jesus Christ had, through **the** grace of God, made him **what** then he **was** when **he** wrote this letter.

Then the **next** paragraph (verses 12-34) brings out most markedly how that resurrection is the very centre and core of **the** Christian faith. First of **all** (in , verses 12-19) Paul clearly shows from a negative line of argument how important the resurrection of Christ **is** to the believer's salvation **and** hope. Denial thereof evaporates everything. The substance of Christianity is gone. The Apostles' preaching and the believers' faith are both void and empty, and the Apostles themselves have been proved false witnesses. What a pitiable plight for believers to be in, with the power of sin still unbroken, Christ's death a failure, **all** hope destroyed, and **all** His promises vitiated! Even the sleeping saints, who had passed **away** with the bright glorious hope of an assured resurrection gilding the death chamber, would now have perished!

Thank God for the **BUT** of verse 20, for in verses **20-28** we see God **has** a well-defined programme and plan, based on the fact of His Son's resurrection. With the strong assertion of faith in the declaration of verse 20, our hope revives and our faith **has** substance and not shadow. Then with a glorious sweep over **human** history, through the centuries, from the cradle of the race and the dread death sentence, "In the day that thou eatest thereof thou shalt surely die" (Genesis 2. 17), the Apostle asserts that "**in Christ** shall **all** be made alive." Perhaps the impetus of the sweep **was** so strong that he goes on to "the end," past the day of Christ's return for His own, assuring us that even now Christ reigns **as** King, and will do so until every enemy is destroyed and the Kingdom is handed over to God, even the Father. Surely the fulfilment of this pretentious programme **is** based on His resurrection.

The **last** paragraph 29-34, considering the subject in the light of the twice repeated phrase, "If the dead are not raised," deals with certain questions, which, if answered, would show how futile **life** for the Christian is apart from resurrection. The solution is to be found in avoiding wrong company and in continuing to grow in the knowledge of our God. *Jas. Martin.*

PAUL'S FIRST LETTER TO THE CORINTHIANS.

1 Corinthians 14.

From Melbourne.—The value set upon certain spiritual gifts was entirely out of proportion. The miraculous gift of tongues **was** of such a character **as** to **make** an overwhelming **appeal** to the carnal condition of these believers. They overlooked completely the primary purpose **as** indicated in Isaiah 28. 11-12—**a** sign to the people of Israel. **We** suggest that from the point when the gospel **was** nationally rejected by Israel, the necessity for this **gift**, though continuing for a time, gradually **ceased**. Its **use** in the Church **was** proper only when an interpreter **was** present, **as** sounds unintelligible to the hearers were of no profit in edification, whereas edification, comfort, and consolation could properly be ministered by the gift of prophecy—**a** telling forth of the word, **if** this gift were exercised **because** of the great constraining power of love.

Does verse 26 speak expressly of the Feast of Remembrance, or are these regulations for **the** orderly **use** of spiritual gifts at all the meetings? [1] From verses 34-36 we learn that women should be silent in the churches, that they be not teachers but learners, and must not usurp authority over the man.

T. W. Fullerton, S. Stoope.

1 Corinthians 15. 1-34.

From Cowdenbeath. —Lying at the foundation of the gospel are three basic facts, the death, burial, and resurrection of Christ. This was the gospel which Paul had preached unto the Corinthians and which they had received. These three fundamental facts are attested by the Old Testament Scriptures. Through the psalmist the resurrection of Christ was prophesied:

" For Thou wilt not leave My soul to Sheol;
Neither wilt thou suffer Thine Holy One to see corruption "
(Psalm 16. 10).

In addition to the testimony of the Old Testament Scriptures there is the powerful evidence of the eye-witnesses, the majority of whom were still alive when Paul wrote and could testify to the authenticity of Christ's resurrection. In having amassed such a weight of evidence, Paul has placed the resurrection of Christ beyond dispute and laid the keystone of his masterly argument.

They who say that there is no resurrection do not realize what their assertion involves, if it were true. If there is no resurrection, Christ has not **been** raised. Therefore the Corinthians were still in their sins. Paul and his companions were false witnesses of God. There is no hope beyond the grave, no possibility of reunion with loved ones, thus no sweetening of the sorrow of bereavement. What a hopeless, pitiable condition attends the " no resurrection " theory !

Casting aside this gloomy picture, the Apostle bursts forth in the triumphant assertion of verse 20—" But now hath Christ been raised. " His knowledge is empirical, for was he not himself an eye witness? Never could he forget that day on the Damascus road when he saw the risen Christ. Christ **has** been raised, therefore there is resurrection of the dead. Because of our link with the first man we may all experience death. Death was brought about by the first Adam: resurrection will become a fact because of the last Adam. In Christ shall all be made alive. **He** is the Resurrection and the Life. The resurrection of Christ is the first-fruits and promise of the great harvest yet to be reaped in resurrection, but each in his own order. The resurrection completed and death and hell cast into the Lake of Fire, the last enemy, death, shall thus be abolished. Then shall be ushered in the eternal state where God is all in all. This is the end towards which God has been working since the entrance of sin.

Baptism is a figure of death and resurrection. The thought of reward for faithfulness encourages us in our service for God. If there is no resurrection there is no reward. Our sufferings are to no profit. Far better to adopt the attitude of those who say—Let us eat and drink, for to-morrow we die. Do not let **us** be deceived, for Christ has been raised. There **is** resurrection, and we know that—

" Our light affliction, which **is** for the moment, worketh for **us** more and more exceedingly an eternal weight of glory. "

• *James K. D. Johnston.*

From London, S. E. —**Paul** reaches the climax of his letter **in** this portion, namely, Christ's death and resurrection, **His** coming for **His** Church, and **His** subjecting everything under His feet. This gospel, received by faith, gave the Corinthians a standing in Christ. The Apostle had delivered unto them that which he himself received, which **was** not after man, **but** through revelation of **Jesus** Christ (Galatians 1. 11, 12).

The Lord **was seen** first of **all** by Mary, outside **the** tomb, **and she** was told, " Go, tell His disciples **and Peter**. " In **that** Peter **had** denied His Master, this would declare the matchless love and forgiveness of God in allowing him to behold the risen Christ. " Behold ! the Lord is risen indeed **and** hath appeared to Simon " (Luke 24. 34).

Then the twelve **see** Him. Luke speaks of " the eleven, " Judas Iscariot having already departed (Luke 24. 33). Probably Matthias (see Acts 1. 26) is of the company at this appearance. After this He **was** seen by over five hundred at once; where is not known, but most likely it was in Galilee. How could such a great number of persons be deceived ? Some of these men, in fact the greater number, were alive in the Apostle's time and could have testified to the truth of the resurrection. James and the apostles also saw Him, " To whom **He** also shewed Himself alive after His passion... appearing unto them by the space of forty days " (Acts 1. 3).

Lastly, the Apostle himself, Saul the persecutor, and chief of sinners, by a wondrous revelation, saw Him in the glory, and by the grace of God was born out of due time.

In verses **12-19** we have that powerful argument against those **few** in the Church at Corinth who disbelieved in the resurrection. The argument is clear. If there is no resurrection of the dead, neither has Christ been raised. If this **is** so then every Christian is stripped of all spiritual blessing in the heavenly places in Christ; and they that have fallen asleep in Christ have perished. " But **now** hath Christ been raised from the dead " (verse 20)—a triumphant note, the First-fruits in the fulfilment of the Divine Plan.

As sin entered the world by the fall of the first man, Adam, all died (Genesis 3.), but salvation is also come by **One Man**, even Christ, the last Adam, and through **Him all** shall be made alive. This resurrection is universal, **as** was the fall of man, but salvation is only for those in Christ.

In verses **20-28** are revealed the stages of God's future purposes. After this revelation of Divine purpose, we have the continuation of Paul's argument (verses 12-19), and if the two passages are joined they are more easily understood.

" Why do **we** also stand in jeopardy every hour ? (verse 30). I die daily (verse 31). I fought with beasts at Ephesus " (verse 32).

Would Paul and his companions have suffered these perils and indignities and those mentioned in **2 Corinthians 11. 23-28** for that which is empty and void ? (See also Matthew 5. 10-12).

In the light of the exhortations in verses **33-34**, let us be steadfast, unmovable, always abounding in the work of the Lord. *A. Reeve.*

From Glasgow. —In chapter 15. the Apostle deals with yet another disorder in the Church in Corinth, namely, the teaching that there **was** no resurrection. In dealing with the matter, the Apostle reminds them of facts of the gospel **and** of the witness of the other apostles, and of the majority of the " above five hundred " brethren, and finally of his own experience. All resurrections prior to the Lord's would **seem** to have been incomplete in that those who were raised remained mortal, and it may have been this fact which caused some to deny the fact of resurrection of the dead. The complete resurrection of men is still future and is presaged by the resurrection of Christ. Death is the last enemy to be destroyed.

In verse **29** the Apostle refers to certain who were "baptised for the dead. " Whilst this phrase would appear to indicate a vicarious form of baptism, or baptism by proxy, on behalf of dead ones, it **is** thought by some that the Greek text leaves room for another interpretation, for **example**, " baptised in token of death. " Commentators **are** divided on the exegesis of this phrase. In any **case**, what would **be** the purpose of baptism, the figure of death (Romans **6. 4**), **if** in fact the dead are not raised ?

Having disposed of this faithless teaching, the Apostle proceeds to explain the manner of resurrection and it is well to note that his remarks in verse 35, onwards, refer to the bodies of believers; that **is**, those who have believed in hope and who wait for the redemption of the body (Romans 8. 24-25). Those corruptible bodies of believers, laid in the earth, shall put on incorruption, and the mortal bodies of saints alive when the Lord comes shall put on immortality. In verse 50 we read that corruption does not inherit incorruption. How blessed **is** the hope that **is** set on God, the Faithful One, whose promises are sure to be fulfilled! How purifying **is** the hope of the believer, that when we see our Lord and Master, we shall be like Him, for we shall see **Him** even as He **is**! **His** victory shall be our victory.

J. J. P.

From Liverpool. —The whole of this chapter **is** concerned with the doctrine of the resurrection of the dead and the triumph which emanates from a realization of the truth. There were many elements in such a mixed body **as** composed the Church in Corinth. Amongst the Jewish converts there may have been some trace of the Sadducean teaching (see Matthew 22. 23), while among the Gentiles might be found the attitude of the Athenians, who mocked when they heard mention of the resurrection of the dead (Acts 17. 32).

The chapter **is** not only a reply to these corrupters of the faith, but serves also to supply those who were faithful with a confirmation of their faith, and arguments with which they might meet their opponents.

The Apostle opens by reminding them that this **is** no new, unimportant matter, but the very gospel which he preached to them at the beginning. Here, in verse 2, we suggest the thought behind the expression "except ye believed in vain," **is** not that their spiritual lives were useless, but rather the thought expressed in verse 17. They were saved by their faith in the gospel as preached by Paul, unless (which **is** impossible) the whole gospel **is** false and so their faith in it was vain and useless.

The burial of the Lord **is** dwelt upon and emphasized as the proof of the reality of **His** death. **As** in the case of Lazarus, **His** entombment **is** adduced as evidence.

Then comes the rehearsal of the appearances of the Lord, after resurrection, to different people in their order. "And last of all," says the Apostle... "He appeared to me also." The reality of that appearance to himself was such that even as he wrote of it, it would seem, he heard again the words: "I am Jesus, whom thou persecutest," and he digresses from his argument to express thoughts of his own inherent nothingness, and **of his** greatness by the grace of God.

The doctrine of resurrection cannot be refuted unless it can be shewn that the Apostles are wilfully bearing false testimony concerning the historical resurrection of Christ (verse 16). He then turns to a different line of argument, maintaining the doctrine by shewing the absurdities to which belief in the contrary leads. If one does not believe in the resurrection, one must believe: (1) that Christ has not been raised; (2) that we are therefore still in our sins; and (3) that they who have fallen asleep in Christ have perished.

It was suggested by some that the resurrection of Christ **is** the first-fruits of both the first and second resurrections; that verse 24 **is** in continuation of the "each in his own order," and include those who are raised to judgment. It was pointed out that this would mean that those raised for judgment would then be spoken of as being "made alive in Christ" (verse 22) and as being "asleep" (verse 20), whereas it was thought these expressions referred back to verse 18, where they are obviously used only of believers [2].

U. Griffiths, F. Jones, J. Wannop.

From Paisley and Barrhead.—The statement—"Baptised for the dead" provides a knotty problem. We are confident that there **is** no new baptism suggested here. There **is** only one baptism for the believer of the present dispensation, and that **is, as a** disciple of the Lord Jesus, into the name of the Trinity. There may be, however, some truth in the suggestion that in the early days the saints underwent **a certain** amount of persecution, some of them possibly suffering death for the Name, and it **is** possible that their decease and previous testimony provided the necessary incentive to somewhat dilatory disciples who, as yet, had not been baptised, to come forward and be baptised and added that they might take the place of those who had passed on. In this way they might be said to have been "baptised for the dead." This may be conjecture, but there is a consistency about Paul's reasonings which also applies here. If the dead are not raised, there **is** no point in them being baptised for them. Why should the brethren stand **in** jeopardy every hour **if** death to them meant the end of their hope?

The statement "as in Adam **all** die, so also in Christ shall **all** be made alive" embraces a wide space of time. Christ, who **Himself** said, "I am the Resurrection and the Life," **is** the power by which **all** the dead shall be raised, saved or unsaved, no matter in what resurrection. Christ **Himself** was the Firstfruits of the great harvest, and then next **in** order come "they that are Christ's." This statement "they that are Christ's" would **seem** to include more than the Church the Body of Christ, but whether any one outside the Church, the Body, will rise simultaneously with the Church, **is** doubtful.

We have in mind at this stage those who, although they have never had the experience of passing from death to life, are still **safe** from the judgment of God, such as the infant dead and the lunatics, etc. It **is** possible that these may be termed "Christ's" [3]. Each in **his** own order, "seems" to infer various stages of resurrection, but whether or not these classes mentioned shall rise with the Church, the Body, **is** difficult to determine, but they shall in no wise precede it. The phrase would **seem** to cover **all** the resurrections, for they shall have taken place, **when** the last enemy, death, shall have been destroyed.

"**Shall all be made alive**" **is** a positive statement, yet we read in Isaiah 26. 14 of a people, "They are dead, they shall not live; they are deceased, they shall not rise." Perhaps some help could be given on this point [4].

J. McK. Gault.

EXTRACTS.

From Ilford.—Evidences regarding the Lord's resurrection (verses 1-11) may be divided under two headings: (a) The Scriptures, the **Old** Testament Scriptures particularly (e. g., **Psalm 16. 4, 10**, verses 1-4); and (b) The practical evidences, the testimony of eye-witnesses, an outstanding case being that the Lord **Himself** appeared to **500** brethren at once, which appearance **is** not recorded in the Gospels (verses 4-9).

The whole doctrine of the resurrection **is** based **on** the fact that Christ hath been raised. In verse **19** we have the crux of the argument, that **if** there **is** no hope of resurrection, then they, who **have lived** righteously, are to be pitied for the delusion under **which** they **have been** labouring.

Verse **29** presented a difficulty, **and in** this connection help **is** sought [5]. The following verses **seem** to link themselves to verse **19**, the argument for the resurrection being continued, **and** summarised **in** the words "If the **dead** are not raised, let **us** eat **and** drink, for to-morrow we **die**." Then the Apostle writes to those who have given **heed** to the doubters, **and** warns against companionship with them.

S. J. Jarvis.

From Cardiff. —Paul sets forth in no uncertain terms a summary of the evidences that the resurrection of Christ was undeniable, and gives an authentic and unimpeachable statement supported by over 500 witnesses, and taking us right back to the crucifixion.

There are difficulties in this statement however: —(1) Where, " according to the Scriptures, " is a statement of fact or implication that **He** was to be raised " the *Third Day* " ? [6]. See also John 2. 20-22. (2) Obviously if almost 500 " brethren " were then living witnesses of the resurrection of Christ, ' is it to be assumed that about 380 of these witnesses carried on their testimony *apart* from the nucleus of the Fellowship (120) in Acts 2. ? [7].

One of the unique features of the resurrection of Christ was the fact that **He** " had power to lay down His life, and to take it again, " and yet, so subject was He to the Father, **He** did not exercise such power, but God " raised " Him from the dead.

Again the Apostle strives to re-establish their early faith—now undeniably justified by historical evidence, and his thoughts gradually rise in a glad paean as he asserts the grand truth—" *But now hath Christ been raised*" No doubt here—a pledge of their own resurrection.

The whole race had died in Adam, in contrast all in Christ shall be made alive. As the sheaf of first-fruits was waved before Jehovah as representative of the whole harvest, so Christ as representative of a reborn and resurrected race presented Himself firstly to His Father on the early morn of the first day. Is the raised and glorified body of the Lord marked still by the wounds, or is it unwise to assume at all on this question ? [8]

The Apostle here defines the order of the resurrection up to and inclusive of the Tribulation saints—but no mention is made of the rest of the dead to be raised at the end of the 1, 000 years. The wondrous picture is veiled with the words " Then cometh the end, " when the Son shall subject Himself to the Father, that God may be once more all in all, the controlling and animating power of the universe.

David Berrisford.

From Kilmarnock. —We note how the apostles brought Christ's resurrection prominently before the people because it proved His victory over death, and also gave hope concerning those who had fallen asleep in Christ, that they would be raised again. " Christ the First-fruits; then they that are Christ's at His coming. " This, we judge, will be at His coming for the Church, when believers of this dispensation will be raised and, in due order, Old Testament saints and infant dead, as part of the first resurrection. Then, we judge, according to Revelation 20. 4-6, those who will be killed during the Great Tribulation for their testimony, will be raised and also take part in the first resurrection. Comparing Revelation 20. 5 with verses 12 to 15 seems to bring in " the rest of the dead, " who will be raised for judgment at the end of the thousand years. Then shall be fulfilled the words of the Lord Jesus in John 5. 28-29, " All that are in the tombs shall hear His voice, and shall come forth... unto the resurrection of life... and unto the resurrection of judgement. " In view of that soon-coming event we do well to take heed of the Apostle's exhortation to " Awake, " that we may not be " ashamed before Him at His coming " (1 John 2. 28). In the light of John 17. 3, in what **sense** can the words "Some have no knowledge of God" be applied to a saint in a Church of God ? [9] A. G. S.

From Atherton. —All down the ages God has clearly, yet surely, revealed to man the importance of resurrection—that death does not **mean** the cessation of life, but that **men** will be raised eventually, some to eternal life, others to eternal death.

The fact of the Lord's resurrection is, in the mind of God, of primary importance. We have the great truth brought before us in type or figure, in various ways: (1) The salvation of the remnant in the Ark; (2) Joseph's experience in Egypt; (3) The leading of the children of Israel to the other side of the Red Sea. The outstanding mention of the Lord's resurrection in Old Testament seems to be set by David in Psalm 16. — "Neither wilt Thou suffer Thine Holy One to see corruption." This could not possibly refer to David who dwelt in mortal flesh, and did see corruption. Further to this truth, what greater word can we have than the testimony of the Lord Jesus Himself in Matthew 12. 40, 41 ? We note that in this scripture resurrection is not mentioned, but the Lord Jesus gives the exact time that **He** would occupy the tomb. See also Matthew 17. 22, 23.

Regarding the scene on the resurrection morn there is but one statement which appears to contradict the fact of the resurrection, that of the chief priests. They said to the soldiers, " Say ye, His disciples came by night, and stole Him away while we slept " (Matthew 28. 11-13). It could not be true for more than one reason. Could the disciples have removed the stone while the soldiers slept, without awakening them ? How could the grave clothes have been found in such a fashion if they had been unwound by human hands ? Even that proved the fallacy of their testimony [10].

Each of the Gospel writers gives us clear evidence of the Lord's resurrection. There is no conflict in their respective narratives—each record bound together indicates so very clearly that the Lord's resurrection did take place.

A discussion took place about the expression, " And last of all, as unto one born out of due time, **He** appeared to **me** also. " Some thought that the Lord's appearings to the Apostle could only **be** by vision after the Lord's final ascension to the Father. **He** appeared to John in vision (Revelation 1.) and there were certainly occasions when **He** appeared to Paul in this way (see Acts 22. 17-21). Others thought that the Lord appeared to Paul by way of revelation in exactly the same way as to the others of the mentioned appearings in 1 Corinthians 15. 1-7. One comment was that what he received from the Lord that he in turn should pass on to others, the Lord in His Own Person appearing to Paul in the same way as the appearings during the forty days after His resurrection.

A question was asked about the order of the resurrections from 1 Corinthians 15. 22-24. We suggest the order thus:—*The First Resurrection*—(a) The saints of this dispensation, (b) the Old Testament saints (Revelation 11. 18), (c) the infant dead (these are Christ's), and (d) those beheaded during the great Tribulation (Revelation 20. 4-6); *The Second Resurrection*—In Revelation 20. 11-15, both those raised to life and to judgment, (see John 5. 27-29). Others thought that the saints of this dispensation are not to be deemed in the first resurrection. Their resurrection is unique and is better referred to as the " Rapture of the saints. " Also, too, it was thought that only unsaved dead will appear before the great white throne judgment. Revelation 20. 13-15 seems to be conclusive about this matter. *J. Bullock, G. Sankey.*

Comments.

[1] (Melbourne). —I am of the opinion that 1 Corinthians 14. contemplates the Church in Corinth being " assembled together " (*Epi to auto*) (verse 23), as in 1 Corinthians 11. 18, "When ye come together in [the] Church" (R. V. M., "in congregation"), and "verse 20, "When therefore ye assemble yourselves together " (*Epi to auto*). It signifies the Church in church or assembly. If this be so, and I see no reason to doubt it, there was much more contemplated when the Church was in church than the breaking of the bread and singing and giving of thanks which are contemplated in 1 Corinthians 11. and in 1 Corinthians 14. 14-19; there was ministry unto "edification, and comfort, and consolation " (verse 3), a ministry manward, as well as exercises which were Godward. Ministry which is not to edification, comfort, and consolation, should evidently not find a place. *J. M.*

[2] (Liverpool). —The resurrection of the unsaved seems to be passed over here as not proper to the Apostle's argument—(1) Christ the Firstfruits; (2) then they that are Christ's; (3) then cometh the end. *J. M.*

[3] (Paisley and Barrhead). —Do infants require to pass from death into life? Have they ever passed from life into death? See what Paul says in Romans 7. 9: "I was alive apart from the law once; but when the commandment came, sin revived, and I died." Has such an experience been that of an infant? Also, has an infant had the experience of Ephesians 2. 1, that it needs the quickening of Ephesians 2. 5? I think not! But an infant, being one of a ruined race, requires the death of the Lamb of God who bore the sin (not the sins) of the world. Original sin rooted in the flesh of all men (Romans 8. 3) has been borne and atoned for by Christ, the Lamb of God. Besides, the sins of sinners, such as ourselves, were borne by Him (1 Peter 2. 24), but an infant has none such. *J. M.*

[4] (Paisley and Barrhead). —Note the contrast between verses 14 and 19 in Isaiah 26. In the former verse it says, "They are dead, they shall not live; they are deceased, they shall not rise"; these are the adversaries of verse 11—"Fire shall devour thine adversaries." But in the latter verse it says, "Thy dead shall live; My dead bodies shall arise." It seems to me that verse 19 contemplates the faithful dead of Israel who shall rise to share in millennial glory, such as Abraham, Isaac and Jacob, and all the prophets (Luke 13. 28). These and many others shall be counted worthy to attain to that age, the millennial age (Luke 21. 35, 36). But the enemies of the Lord shall know no such resurrection; these will be visited and destroyed, and their memory shall perish. We know also that such adversaries as the Beast and the False Prophet shall know no resurrection at all following the battle of Har-Magedon, for they will be cast alive into the Lake of Fire and will be there when Satan is cast into that same dread place a thousand years afterwards (Revelation 19. 20; 20. 10). *J. M.*

[5] (Ilford). —See answer from question from London. *J. M.*

[6] (Ilford). —The history in the Old Testament is a spiritual history—of God's work in creation, amongst men, and, in particular, amongst His people Israel. It is not merely a record of facts, but behind those facts lie promises and prophecies of coming greater things. Who could see that behind the sowing, quickening of seed, and the plant that rises from seed, lay the quickening and raising of the dead body of a man, save Him who designed that these things should speak of greater things than were in themselves? The Old Testament nowhere (as far as I know) specifically speaks of Christ rising from the dead the third day, but can we doubt that behind the resurrection of the earth out of its watery grave on the third day there lies an oracle concerning the resurrection of Christ (Genesis 1. 9-13)? Again, can we doubt that behind Jehovah's word to Pharaoh, that Israel should be allowed to go three days' journey into the wilderness, that the third day found them through death, typified in the Red Sea, singing the praises of Jehovah in resurrection? (Exodus 5. 3; 15. 1, 2, etc.). Again we have three days in connection with Israel passing through Jordan, the river of death (Joshua 1. 11). But the voice of the Jonah prophecy is undeniable, for it was taken up by the Lord Himself. Note the force of *as* in Matthew 12. 40. *J. M.*

[7] (Cardiff). —All we can say of the 380 of the 500 brethren who saw the Lord at one time is, that they were not of the 120 whose names were definitely together (*Epi to auto*) in Acts 1. 15. What they did, and where they were, no one can say. The silence of the Scriptures is as important as is revelation. *J. M.*

If, as seems probable, the appearance to the 500 was in Galilee and to be identified with the appearance of Matthew 28. 16, no comparison of the two numbers is possible. The eleven were common to both companies; this is all we can say with certainty. At first sight it would appear that only the eleven were present in Matthew 28. 16, but the words "but some doubted" indicate the presence of others. It seems impossible to believe these words were true of the eleven. *S. B.*

In the ordinary use of words, verse 17 surely refers to the eleven only. "They" of verse 17 finds its antecedent in "the eleven disciples," and also that "some" of those indicated in "they" doubted. There are other reasons for believing that only the eleven were present on this occasion.

[8] (Cardiff). —I think that no one can read Luke 24. 39, 40, and John 20 25, 27, but must conclude that the print of the nails were in the Lord's body in resurrection and also the spear-wound in His side. J. M.

[9] (Kilmarnock). —The knowledge of God is acquired in the works and ways of God revealed in the Scriptures. Every believer has by regeneration a competence to acquire a knowledge of God in the word of God, but, alas ! some do not avail themselves of such available means. Consequently they know but little more of God than was imparted to them at the tune of regeneration. They seem to have heard God once, but never again. Such believers can be said to have no knowledge of God. Such believers require an awakening. They are spiritually asleep, as this verse (34) contemplates. J. M.

[10] (Atherton). —Moreover, what is the value of the evidence of sleeping men ? They were neither eye-witnesses nor ear-witnesses. J. M.

Questions and Answers.

Question from London. —What is the interpretation of 1 Corinthians 15. 29 ?

Answer. —Notice the change of pronoun "they" and "we," in verses 29 and 30. Paul is not alleging that "we"—himself, the Corinthian saints, or any other in the Fellowship of God's Son into which they had been called, practised baptism for, or on behalf of, the dead. He is, according to my view, referring to what others did, which was meaningless if the dead were not raised. Who these were who practised this baptism for (*Huper*, which conveys the idea of that which is substitutionary) the dead are never again referred to in the New Testament anywhere. In Christian baptism no one is baptised for or on behalf of another person. J. M.

This is one of the enigmas of Scriptures and I do not know of any completely satisfactory solution. The one proposed above is open to the objection that there is no evidence for Christian sects at this early date or for such a rite as here seems to be contemplated in Scriptures or Church History. Added to which is the difficulty of supposing that a superstitious or unauthorised rite by sectaries proves anything. The "we" of verse 30 surely refers to Paul and his fellow labourers, the "they" to the particular ones who had been "baptised for the dead"; or it may be taken as the "they" of a general and impersonal proposition. Perhaps the best solution, not wholly without difficulty, is that which ends the question with "baptised." ". . . baptised ? *It is* on behalf of the dead if the dead are not raised at all. Why then are they baptised on behalf of them." In other words, the whole point of baptism is lost, it is meaningless, if there is no resurrection. This seems to be the view of some of our Mends in Glasgow. S. B.

What S. B. says re sects may be true, and it is difficult to build on a foundation which scripture does not discover to us. But it is a *fact* that nowhere in the Word have we anything that in any way approximates to baptism *for* the dead. Where were the "They" who, Paul alleges in his question, baptised for the dead ? Inside or outside the Fellowship ? That really is the question at Issue. If they were not inside, as there was no baptism *for* the dead in the fellowship, the answer must be obvious. J. M.

BIBLE STUDIES.

"Now these were more noble than those in Thessalonica in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so " (Acts 17. 11).

VOLUME 16.

DECEMBER, 1948.

CONTENTS.

	<i>Page</i>
Editorial.	125
A Concordance Study	120
Paul's first letter to the Corinthians.	128
Comments.	133
Question and Answer	136

EDITORIAL.

May our God grant that our journeyings together through the divisions, disorders and difficulties of the Church of God in Corinth, to the wonderfully corrective qualities found in the Spirit-governed gifts, in **the** great law of love, and in the triumph of the resurrection, be to our profit **and** His glory ! Let the words ring in our ears, " Wherefore, my beloved brethren, **be ye** stedfast, unmoveable, always abounding **in** the work of the Lord, forasmuch **as** ye know that your labour is not vain in the Lord. " This **must be** the human response to the fundamental statement in the first chapter:—" God is faithful, through whom ye were called into the fellowship of His Son **Jesus** Christ our Lord. "

Thus, then, we have in this final chapter epigrammatic instructions, fortified by practical illustrations of the unity of the Church of God, and of the activities **of** individuals therein, for both must be kept in view. This is **a** potent appeal to work and service. " **Be ye . . .** in the work of the Lord. " Others are engaged in **a** similar service, and there must be **a** close fellowship in it!

The cry of the destitute saints in far-off Jerusalem had reached the ears of the Churches of God in Galatia. In this epilogue it is now being echoed to the Church of God in Corinth, and each man is instructed to lay by him in store, according to his prosperity, help for the loved brethren in dire straits. Here is a practical exercise that must assuredly teach the unity that should exist in the Churches of God.

In this fellowship of service it is indeed delightful to note the warm relationship that existed between the beloved apostle Paul and his fellow-labourers. Timothy, **a** youth, was **a** worker, too, " in the work of the Lord, " even **as** Paul was **as** I also do " (verse 10). **A** true bond of love linked the aged warrior and the young man. To the learned and argumentative Corinthians **a** gracious warning was given not to put him in fear nor to despise him, whereas Timothy, while he was at Ephesus, was exhorted—" Let no man despise thy youth; **but** be thou an ensample to them that believe, in word, in manner of life, in love, **in**

faith, in purity " (1 Timothy 4. 12). How necessary that a young man should not give **any** offence ! His qualification must repose in the **fact** that he is in " the work of the Lord, " and that his behaviour adorns the testimony of the Lord.

Look again at the magnanimity of the message concerning Apollos, the eloquent man, who was mighty in the Scriptures, instructed in the way of the Lord, and taught carefully in the things concerning Jesus. Now to Paul he was " the brother, " whom he besought much to visit Corinth. Apollos differed in his judgment about this and refrained from going. Though these two differed, the relationship of love between himself and Apollos was ever and always " brotherly. "

Then come up for mention three other loved men who had journeyed from far-off Corinth to Ephesus to refresh the Apostle much—one, Stephanas, whom, with his household, Paul had baptised in the early days of the first fruits of Achaia. The house of Stephanas set themselves to *minister* unto the saints. Following these references comes the superlative greeting from those two indefatigable workers—Aquila and Prisca.

The vision of an opened door appeals to us (verse 9). Once Achor was a place of troubling; at that very spot God had promised to open " a door of hope: " Other references to opened doors will repay our meditation (see Acts 14. 27, 2 Corinthians 2. 12, and Colossians 4. 3).

If then to us, **as** to the Church of God in Philadelphia (Revelation 3. 8), the Spirit says: " I know thy works (behold I have set before thee a door opened, which none can shut)", let us, even with the little power we possess, but adhering" to His faithful Word, and not denying His name, go through. Yes, with the opened door you **may** find adversaries (verse 9), **but** if your activities are not attracting opposition from the Devil, it might **be** well to move to another sphere or location. Where the Lord is working, the Adversary will **be** on the attack.

Be ye stedfast, that is, with regard to yourselves; watch ye and stand fast in the faith. **Be ye** unmoveable, that is **as** regards any onslaught from the without; quit you like men, **be** strengthened. Whether, therefore, it **be** the alert life of watchfulness, or the active life of conflict, " let all that ye do **be** done in love. "

And so the beloved writer takes the pen from his amanuensis, to record his own fervent salutation. The man who doesn't love the Lord with the warm love that exists between true lovers (*phileo*), let him wither **up** and **be** accursed... » anathema—the word is transliterated from the Greek, even in our own version. **No** lesser love will **suffice**. Then, in exultant **ecstasy**, using the Aramaic, the language of his youth, **as** men often do who are carried beyond themselves, he writes, "Maran atha, " " the Lord cometh. " Did ever epistle end so gloriously? "The grace of the Lord **Jesus** Christ **be** with you. My love **be** with you all in Christ Jesus. Amen. " *Jas. Martin.*

A CONCORDANCE STUDY.

(1 Corinthians 15. 58—16. 24).

Verse 58. " **Stedfast** " and " unmoveable. " This is not tautology. *Stedfast*: from Gr. *hedraios*, from *hedra*—s. **seat**; thus primarily meant " seated, " occurs in 1 Corinthians 7. 37, 15. 58, and Colossians 1. 23, and refers to personal fidelity, faithfulness or fixity.

Unmoveable, Gr. *ametakinetos* (*a*—negative, *meta*=hence or away, *kineo*=to set in motion, from which we get the English words kinetic and cinema). The suggestion is faithfulness *against* opposition, and that mainly from outside oneself. Thus verse 13 fits nicely into this injunction: "Be stedfast=watch ye, stand fast in the faith" and "be unmoveable=quit ye like **men**, be strong."

Verse 58. *Abounding*, Gr. *perisseuo*, has the meaning of exceeding the measure, something above the ordinary, and is used, in one of its noun forms, of the broken pieces left over from feeding the multitude (Mark 8. 8). So here we have the sense of overflowing: there is no measure to the extent of our engaging in the work of the Lord.

Work and labour. Two different words are used in Greek. *Work*, Gr. *ergon*, denoting a work, an employment, a task, or an act or a deed, or a finished piece of workmanship.

Labour=Gr. *kopos*, primarily denoting a striking or a beating (from *kopto*=to strike or cut), thus it obtains the meaning of toil or labour, resulting in weariness. *Ergon* points to the thing done, as a matter of achievement; *kopos* to the pains spent in doing it, as a matter of exertion. *Ergon* may give pleasure, *kopos* is always toilsome, and is a test of love; it is the weary watching of a mother over a sick child. In verse 16 "helpeth in the work" is from *sunergeo* (from *sun*=with, and *ergon*=work), and suggests co-operation. As a contrast, please note the phrase in verse 18, "they refreshed my spirit." *Refreshed* is from *anapauo*=to give intermission from labour, to give rest, to refresh (from *ana*=back, *pauo*=to cause to cease). Other occurrences of the word are in 2 Corinthians 7. 13 and Philemon 7 and 20.

The Apostle's movements, so uncertain even here to himself, are all conditioned by that firm phrase, "If the Lord permit." The parallel occurrences are worth our re-reading: —Acts 18. 21; 1 Corinthians 4. 19; 16. 7; Hebrews 6. 3; James 4. 15; and 1 Peter 3. 17.

Permit from Gr. *epitrepo* (*epi* = to, and *trepo*=to turn), means to turn to, to entreat, to permit. There is ever the need in all our activities to allow for the interference of God. He may transfer us, he may turn us over and direct us into other avenues. Let us be watchful to follow His purposes.

Verse 6. "Effectual," from Gr. *energo* (era=in, *ergon*=w oik, our English energy is derived therefrom), as an adjective means active, powerful in action. It occurs in Philemon verse 6, and, notably, in Hebrews 4. 12, where we are told that the word of God is living and active..

Verse 13. "Quit you like men" is an interesting phrase in that it is only one word in Greek. *Andrizo* (from *aner*=a man) which means "play the man" or as in our translation. This is the only place the word is used in the New Testament. How significantly this contrasts with 1 Corinthians 3. 1—"Unto you o u . . . carnal . . . babes in Christ" !

Verse 21. *Anathema*, used in the Septuagint either for a thing devoted to God's service, or for destruction. The latter meaning (as seen in Zechariah 14. 11) is carried into the New Testament. The word occurs and is translated "curse" in Acts 23. verses 12, 14, 21, and sad to recall, in Mark 14. 71 of Peter, who "began to curse." But in the New Testament references, it is transliterated and refers to the object on which the curse is laid (see Romans 9. 3; 1 Corinthians 12. 3; 16. 22; Galatians 1. 8, 9).

Maran Atha: Here we have two Aramaic works in Greek spelling. It would appear that the Apostle in his ecstasy bursts into the language of his youth. **Maran** or **Marana** means Lord, **and at** first had the respectful designation of "the Teacher." After the Lord's resurrection it appears the word was applied to Him as Deity, and means "our Lord."

Atha is part of the verb "to come." Experts differ as to the tense. Some of the fathers translate it "has come" (past), modern expositors translate it "cometh" (see R. V. M., present), and others "will come" (future). Others even give the meaning of the imperative mood, "O Lord, come." It appears from the context that Paul is expressing a fact and not a wish, however. One almost feels that whatever the tense, past, present or future, the same idea is contained in His wonderful name, "I am." *Jas. Martin.*

THE RESURRECTION OF THE DEAD.

1 Corinthians 15. 35-38.

From Cowdenbeath. —Inability to understand how the bodies of the saints will be raised is no argument against the resurrection. "How are the dead raised?" In answer, their attention is directed to nature to show that year after year there is demonstrated to them the process of death and resurrection. Growth of the sown grain is expected and is accepted without question, yet it cannot be explained, save by the words, "God giveth it a body even as it pleased Him, and to each seed a body of its own."

The resurrection body will be a body of a different kind from the natural body. Paul shows how that there need be no difficulty in accepting this, seeing that there is a variety of earthly bodies, and also a variety of heavenly bodies, each one of the latter displaying a different glory. The present body of the believer is a "natural body", the resurrected body shall be a "spiritual body." The first, being of the earth, bears the image of Adam, the second will "bear the image of the heavenly." Adam was given life from God and through sin brought death to all his posterity. Christ gave His life and entered into death and so He is a Life-giver. The outcome of Adam's disobedience is that men cannot live for ever, but Christ shall impart life to the bodies of His saints; the dead shall be raised incorruptible.

In resurrection the body will undergo a change. It will not be subject to corruption; it will be raised in glory, and in power, and will not have the limitations of our mortal frame; it will be changed in its nature from a natural to a spiritual body.

The body of Lazarus (John 11.) which was in a state of corruption, and which the Lord raised, did not put on incorruption, as in 1 Corinthians 15. 53, 54. In appearance and nature it was the same as before death. Such a body was not fitted for the heavenly regions. A change must take place. We shall all be changed, dead and living, when the Lord comes. Incorruption and immortality must be put on. This would suggest something additional to our present bodies. The "putting on" of 1 Corinthians 15. 58, 54 is, we believe, the same as the "being clothed upon" of 2 Corinthians 5. 2, 4. The original words are from the same root, and mean "to sink into a garment." In the raising of the bodies there is this "putting on" of incorruption, so causing the great change. Because of this change victory will be gained over death, for its power will then be completely lost over such bodies. In view of such a victory let us abound in the Lord's work. *James Bowman.*

From Atherton. —The natural illustration given **by** the Holy Spirit in answer to the two questions in verse 35, **is** similar to **the** illustration given **by** the Lord **Jesus** in John 12. 24. **We** would draw attention to the words of verses 37-42, " and that which thou sowest thou sowest not the body that shall **be**, " and " but God giveth it **a** body even **as** it pleased Him " " So also is the resurrection of the dead. " How wonderful is the power of God, which besides redeeming our souls from destruction, will also redeem these bodies of ours from the corruption, dishonour and weakness which death imposes!

The question **was** raised **as** to " **when** " and " **where** " the change mentioned in verse 51 takes place. Two thoughts were expressed, namely, (1) that the change takes place **in** the grave. To support this view verse 52 was mentioned, " The dead shall **be** raised incorruptible, " suggesting that **as** the body comes from the grave it **is** already clothed with the house from heaven. Further, the natural illustration **was** referred to, namely, that the grain of wheat which is sown is not that which shoots forth [1]. Secondly, some thought that the body **is** raised **before** the change takes place. In support of this the order of John 5. 21 **was** quoted, namely, (a) raised, (b) quickened, (c) changed [2]. Further, in reference to 2 Corinthians 5. 1, how could the house from heaven enter the grave, which would **be** essential if the change takes place **in** the grave? [3]. Some felt that what alone matters to **us** is, that " when " the change does take place, we need not probe as to " where, " since God **is** silent thereon.

The characteristic features of the spiritual body were discussed, and the matter of recognizing each other **was** mentioned. 1 Thessalonians 2. 19 suggests that recognition **is** admitted by the Apostle Paul. Also Luke 16. 19-31 was referred to in support of some resemblance being maintained. On the other hand, **it** may not **be**, the outward appearance but the inward qualities **by** which recognition takes place [4].

D. H. Butler, J. K. Southern.

From Ilford. —In this portion of the subject two **queries** arose out of the discussion. Firstly, in connection with the resurrection body, in the Gospels we have records of the appearances of the Lord after His resurrection, in **a** bodily form which His disciples apparently recognised. Thus, this body of the Lord would **seem** to have been similar in outward appearance to the body in which **His** disciples had known **born** before death, yet without the limitations of space and time. Would this indicate that **we** shall have bodies resembling our present bodies, but without the present limitations of our natural body, or **was** the case of our Lord unique, and **His** appearance in this way in order that **His** disciples should truly recognise **Him** **as** their resurrected Lord? [5].

Some discussion also arose out of verse 50. **It was** thought that the reference here to " flesh and blood " **must be** to our natural life or corrupt nature. **We** can in some small **degree** express the Kingdom of God on earth in our "new life," but some thought that the circle of those included in the Kingdom of God **was** wider than those **in** the Fellowship, **and** that only after **we** are changed and have put on the incorruptible will the Kingdom of God have its complete expression [6].

Anon.

From Kilmarnock. —"How are the **dead** raised?" and "With what manner of body do they come?" **From a** human point of view these questions are difficult, and in some senses impossible to answer, so the Apostle uses the things of nature to illustrate the great truth of resurrection. The **seed** that **is** sown in the earth, whether of grain or of flowers, **must** die, **but** " **God giveth it a body,** " and although insignificant in itself, it bears fruit in the golden grain and the beautiful flowers.

From verse 42 we learn that when believers in Christ die, their natural bodies, when laid in the grave, go to corruption, but when Christ comes to the air they will put on incorruption (see verse 53). In connection with this we thought of Philippians 3. 20-21—"The Lord Jesus Christ: who shall fashion anew the body of our humiliation that it may be conformed to the body of His glory"; also of 1 John 3. 2, "We know that, if He (or it) shall be manifested, we shall be like Him; for we shall see Him even as He is." From these scriptures we gather that the spiritual bodies of the saints will be like the Lord's body in resurrection, a body with flesh and bones but no blood, also one capable of eating (see Luke 24. 39-43).

What a glorious victory over death it will be when sleeping saints will be raised and living ones changed, a victory gained through our Lord Jesus Christ! Because of that blessed hope, the Apostle exhorts, "Be ye stedfast, unmoveable, always abounding in the work of the Lord." A. G. S.

From Barrhead and Paisley.—Having established the truth of resurrection and proved that it is essential to the whole structure of the Gospel, Paul proceeds to tell the manner of the resurrection and the nature of the new body. In doing so, he uses the analogy of a seed sown in the ground, from which, unless it dies, there is no new life forthcoming. Although the new growth is of the same kind as the seed, it is not the seed which was sown which reappears; similarly, the new body is not the same one which was buried, but out of that one which was buried comes a new body, fitted for the presence of God [7].

If we closely follow the analogy we find that when the seed is sown it dies, but not all of it. There is that small part of it which is new life and which germinates and forms the new shoot. 1 Peter 1. 23 shows us that the Word of God abideth for ever and the fruit of this is that although our body dies we have everlasting life and our spirit thus awaits its new habitation in resurrection [8].

As soon as the body dies corruption sets in, and human weakness is distinctly shown when the body is sown in the earth. Death and burial are dishonourable things and not at all what God had intended for the body. The last Adam, Christ Himself, is the Head of a new creation and in resurrection we see the corruptible raised in incorruption, weakness giving place to power, and dishonour being changed to glory by the presence of the Lord.

As we have borne the image of Adam so we must also bear the image of Christ. What of the living? They also must acquire the heavenly virtue of immortality to fit them for heaven. This change will take place instantaneously when the Lord comes. Then shall come to pass the saying, "Death is swallowed up in victory." J. McK. Gault.

From Cardiff and District.—It was brought out that verse 39 is a distinct proof against the erroneous teaching of Evolution. There is *one* flesh of men and *another* of beasts.

In verse 41 is pointed out the difference between the sun, moon, and the stars in connection with the glory of each. This is typical of the glory of our celestial bodies, dependent upon our lives here on earth—that is, what is seen of Christ in us in our everyday lives. Whilst on this matter, the question of "Crowns" arose, and it was pointed out that this was not connected with the glory of the body and depended on our faithfulness in service for God [9].

Verse 43 provided a discussion concerning the phrase "sown in dishonour," which **we** looked upon in the light that when a person passes away to-day and is buried, **death** has already dishonoured one of God's creation, in that the body goes to corruption. Our minds were directed to Genesis 23., where we see Abraham desirous of a place to bury his wife out of his sight.

It was noticed in verse 45 that the word "became" in connection with "the last Adam . . . a life giving Spirit," **is** omitted in the original Greek [10].

The application of the word "image" in verse 49 was discussed and we came to no definite conclusion. **We** would appreciate any help given us on the subject [11].
C. V. Dodge, II. R. Dodge.

PRACTICAL DIRECTIONS AND CLOSING INSTRUCTIONS.

I Corinthians 16.

From Kilmarnock. —From verse 3 it **is** evident there were saints in need in the Church at Jerusalem, and the Apostle gives instruction to the saints in Corinth how they were to act. On the Lord's day each one was to have an exercise of heart and lay aside a portion according as God had prospered him. **We** believe these instructions hold good for saints in Churches of God now. This is not a matter of paying debt, such as expenses for a meeting room, but, we understand, each one should lay aside privately, as he purposes in his heart, so as to be ready to give when the need arises [12]. Timothy being a young man, Paul seemed to fear he might be slighted when he came to Corinth, so he commends him as "One who worketh the work of the Lord." Truly a good example for all young men in the Fellowship. As regards Apollos, who was an eloquent man and mighty in the Scriptures (see Acts 18. 24, R. V. M.), Paul was anxious that he should visit Corinth, but evidently Apollos considered it was not God's will that he should do so at that time. Even an Apostle could not influence him.

We would all do well to take heed to the exhortation in verses 13 and 14, as the great adversary **is** always on the alert.

We judge Paul was at Ephesus when he wrote this epistle, and he sends salutations from the Churches of Asia, mentioning especially "Aquila and Prisca . . . with the church that **is** in their house."

Would verse 21 lead us to understand that Paul wrote the *epistle* with his own hand? [13]. "Maran atha" are two Aramaic words signifying "The Lord cometh" (Roth.).
A. G. S.

From Barrhead and Paisley. —The letter closes with some practical instructions. Collections for the poor were being made and taken to Jerusalem, and **the** saints in Corinth are instructed how to give. Their giving was to be in proportion to **as** the Lord prospered them. Similarly with us to-day. Although in previous dispensations God demanded the tenth of their increase, to-day it **is** not stipulated what we have to give, but nevertheless it should be in proportion to what **we** receive. Although no other mention **is** made of collections for other funds, the principle would apply thereto as nowadays, **we** have other commitments which take precedence over the funds for the poor [14]

As a young man Timothy would feel timid when confronted with the men of Corinth, much older than himself, but retiring characteristics sometimes accompany those of high intelligence and integrity, which we associate with Timothy.

J. McK. Gault.

From Ilford. —The instructions on collecting for the poor are helpful with regard to the whole subject of giving. It is a very individual matter, "each one laying by in store"—but behind all giving is the injunction—"Let all that ye do be done in love." Paul's notice of individual saints is also encouraging, for in his thought for all he did not lose sight of individual kindnesses and acts worthy of praise. Finally, he finishes the letter in his own hand-writing, and shows in a most marked way his burning zeal for the Lord and his love for all the saints.

Anon.

From Atherton. —Concerning the collection for the poor, it is well to state in passing, that the condition of owning all things in common, which was found in the first church at Jerusalem (see Acts 2. 43-47) has now ceased. Here, and in other places, God, through His word, is declaring that those who are poor should be helped.

We can well imagine the Corinthian saints, proud and haughty themselves, looking upon Timothy with disdain, but how important the words of the Apostle are, "he worketh the work of the Lord, as I also do"!

Possibly Apollos was holding himself back from visiting Corinth lest he should rekindle the party faction amongst them. How unselfish too of Paul in endeavouring to persuade Apollos to visit Corinth! Finally, Paul signs this letter himself, and with what love and tenderness he closes his epistle, although he had had occasion so often earlier in it to speak straight about their failings. Thus he draws their attention to the great Lover, the Lord Jesus Himself.

D. H. Butler, J. K. Southern.

From Cowdenbeath. —In the concluding chapter Paul deals with practical things. From verse 1 we would learn that he taught the same things in all the churches. Verse 2 would be our scriptural warrant for giving of our temporal things unto the Lord on the Lord's day.

Paul has certain definite plans before him which, no doubt, he had made as guided by God's Spirit, namely, to tarry at Ephesus, then to pass through Macedonia en route for Corinth. His subjection to the Spirit's guidance is seen in the phrases he employs, "It may be, " "whithersoever I go, " "I hope to tarry, " "if the Lord will. "

He always speaks highly of Timothy. On one occasion he wrote of this young man, "I have no man likeminded, who will truly care for your state" (Philippians 2. 20).

There is something very commendable about the attitude of the house of Stephanas. They have the distinction of being the first believers in Greece and of being the only ones Paul baptized, and they set themselves to minister to the saints. The word "set" means "to arrange in an orderly manner" (Dr. Strong). Here, in this household, we have an example of real gratitude shown in devoted service, which service was not zeal run riot, but was both orderly and becoming. They did lowly service and are held up as men to whom others should be in subjection.

James Bowman,

RESURRECTION OF THE DEAD.

From Melbourne. —The Lord also appeared to Paul who, not many years before, had been a persecutor of the Lord's people, but now was one of the Lord's great witnesses. He then points out that if Christ is not raised their faith is in vain; they are yet in their sins, and those who have died in Christ have perished.

The resurrection of Christ is the pledge that all will be raised. When He comes to the air, those who have died in Christ will be raised first, then those who are alive and remain will be caught up with Him. But ALL, whether "in Christ" or not, will be raised (verse 22). The fact of His resurrection was the incentive to his "dying daily," and he further points out that they might as well "eat, drink, and be merry," if they did not believe in the resurrection of the dead.

T. R. Fullerton.

COLLECTION FOR THE POOR (1 Corinthians 16. 1-4).

From Melbourne. —It appears that the assembly at Jerusalem had fallen upon hard times. The Assembly in Corinth had a responsibility to communicate to saints in Judaea, so to-day the churches collectively are responsible for churches that are in need. The first day of the week is the appropriate day for collection for the saints; each one is to give as the Lord has prospered.

It would appear that the great door and effectual opened to the Apostle was at Ephesus. Where God is effectually working the adversary is also busy.

It seems that Timothy was being despised on account of his youth. Apollos had done a great work in Corinth. Paul planted—Apollos watered.

Newberry puts all these exhortations "watch," "stand," "quit," "be strong," in the present tense; also verse 14. Something to be done in this present scene, like a good soldier in battle.

Paul commends the house of Stephanas who addicted themselves to the ministry to the saints.

What is meant by the lack on their part, of the things which Stephanas, Fortunatus and Achaicus supplied? These three refreshed the Apostle's spirit. Was this lacking in the Assembly at Corinth generally? [15]

Anathema. Maran Atha. —Does the judgment of those who love not the Lord Jesus Christ, begin here and now? Mr. Newberry puts the present tense sign, at "let" (verse 22). [16]

S. Sloope.

COMMENTS.

[1] (Atherton). —Surely it is the grain of wheat that shoots forth. The plant rises from the sown grain. Paul tells us that the seed dies and is quickened. When that takes place a change has happened, the life of the seed is finished and a new life in resurrection has begun.

J. M.

[2] (Atherton). —The order **seems to be as** in John 5. 21: "The Father raiseth the dead, and quickeneth them," but when we remember that **all** is accomplished in a moment, in the twinkling of **an eye**, it is only a Divine Being who can speak of what is first, and what is second. *J. M.*

[3] (Atherton). —Quite evidently our house which is from heaven, which will be put on at the Lord's coming, is the **same as** incorruption or immortality (compare 1 Corinthians 15. 53, **54**; 2 Corinthians 5. 1-4). **We might as** weft ask, how it will be possible for incorruption to enter the charnel-house of the grave and to cover the corrupting body, **as** to ask what our friends ask. How things will be done is not ours to understand, but **as** believers we accept and bear witness to what God says will be done. The whole fulfilment as to how it will be done is in the hands of God. *J. M.*

[4] (Atherton). —It is contemplated that overseers of an assembly will know each other sufficiently **well as** to give collective account of saints who had been under their care (Hebrews 13. 17). Surely this clearly involves recognition in **a** resurrected condition. Even in disembodied souls there is recognition and knowledge of an earthly **life** (Luke 16. 23-25). Besides, Abraham was acquainted with the fact that Moses and the prophets had lived on earth and written books of the Old Testament, and that these books were available to the brothers of the rich man (verse 29). *J. M.*

[5] (Ilford). —Peter, in Acts 10. **40**, says, "God . . . gave Him to be made manifest." Mary Magdalene supposed Him to be "the gardener" (see John 20. 15, and Mark 16. 9), and to the two on the road to Emmaus "**He was** manifested in another form" (compare Mark 16. 12, 13 with Luke 24. 13-35), and **all** the while **He** talked with them they knew not that it was the Lord, but they knew Him when **He** broke the bread. What **He** appeared like when **He** appeared to His own in resurrection, in order to give them infallible proofs of His resurrection, and what **He** is like now may be vastly different. Think of how John saw Him as he lay in Patmos (Revelation 1.). What we can be quite sure about is, that He will conform our body like unto **His** glorious body and that when **He is** manifested we shall be like Him. It is not what **He was** like in the past, but what **He will** be like at **His** coming that will effect that glorious change in us. The disciples saw the Lord on earth during the forty days following His resurrection, but the sight of **Him** in **His** resurrected body wrought no bodily change in them, but one of those disciples (John) says: "**We** know that, **if He** shall be manifested, we shall be like **Him**; for we shall **see Him** even **as He is**" (1 John 3. 2). What the Lord **is** now, **He** will be at His coming, and, blessed be God! we shall be like Him. *J. M.*

[6] (Ilford). —The Kingdom of God **was** not wider than the Fellowship in the times of the Apostles, and, consequently, it cannot **be** wider than the Fellowship to-day. But this is not what 1 Corinthians 15. **50** is discussing. Paul is stating here things that are incompatible. First he says that flesh and blood cannot inherit the kingdom of God. That **is**, natural man, without regeneration, cannot inherit **a** kingdom which Paul says is "righteousness and peace and joy in the Holy Spirit." For he that herein (in this Kingdom) serveth Christ is well-pleasing to God, and approved of men" (Romans 14. 17, 18). The Lord's declaration is clear, "Except **a** man be born anew, he cannot **see** the Kingdom of God" (John 3. 3). There is no relationship between the natural and the spiritual, hence there can be no inheriting by the natural of the spiritual, and inheritance springs out of relationship. As true as it **is** in the matter of flesh and blood and the Kingdom of God, so true is it between corruption and incorruption. No relationship exists between these; they are incompatible, incongruous, or whatever other word one may use to express things between which there **is** not the slightest concord. But corruption must put on incorruption for **all** that; that will **mean a** fight and a victory, for, "Death is swallowed up in victory," will be the word of triumph of that glorious coming day. *J. M.*

[7] (Barrhead and Paisley). —We need to be careful of our phraseology when writing on Scriptural subjects, and on certain subjects especially, of which Resurrection is one. A false idea may be conveyed by such a statement as—"the new body is not the same one which was buried." Then follows another statement which cancels out to a large extent the former one—"out of that one which was buried comes a new body." Note what is said in 1 Corinthians 15. 42-44. It is sown in corruption; it is raised in incorruption. "It is sown," "it is raised" is repeated again and again, so that there can be no doubt about what is raised, it is that which is sown. So that to say that it is not the body that was buried that is raised is quite contrary to what the Spirit says through Paul. *J. M.*

[8] (Barrhead and Paisley). —What Paul says is, that the seed that is sown dies, and that it is not quickened except it dies. We need first of all to try to understand what we mean when we use the words "to die." As to sown seed, a change takes place in that that seed ceases to be what it was; it dies and is quickened, and becomes by this process a plant. From the seed comes the plant: the seed dies when the plant is born, but this seed lives on in the new life of the plant. Paul says that God gives to the seed a body of its own, and in this body the seed rises to a greater and more beautiful life. Here we must be careful not to introduce the truth of everlasting life, nor yet that of the human spirit. What Paul is dealing with in 1 Corinthians 15. is the body of the believer, not his soul or his spirit, not everlasting life, but immortality or incorruptibility. Every believer has eternal life, but all living believers are mortal and may die as to their bodily condition. That which is added to the human body, comparable to a seed now, is immortality or incorruptibility, and then the body will be like that of the second Man, who is of heaven, and we shall be heavenly as to our bodies. *J. M.*

[9] (Cardiff). —I presume what our friends mean is, that there were two minds amongst them, the one being that the glory of the resurrection body was dependent on our lives of faithfulness to Christ now, and the other, that such resurrection glory was not dependent on our faithful service. I agree with the latter view. That saints will be rewarded with many and varied rewards for faithfulness is beyond question, as Revelation 2. and 3. bear witness, as well as other portions. But as true as it is that the body that is sown in corruption will be raised in incorruption in the case of all believers, whether faithful or otherwise, so true will it be that what is sown in dishonour will be raised in glory. And as true as the Spirit through Paul says that "one star differeth from another star in glory,"⁴⁴ so also is the resurrection of the dead" (1 Corinthians 15. 41, 42); saints in glory shall be made glorious in resurrection in the glory which Christ will give to each—all differing, a veritable galaxy of beauty that the eyes of angels never saw the like. No wonder it says that Christ shall be marvelled at or admired in His saints (2 Thessalonians 1. 10). Being raised in glory precedes the Judgment Seat of Christ at which saints shall appear to give their account and to receive the rewards they have qualified for. *J. M.*

[10] (Cardiff). —Though the verb *egeneto* (became) is used but once in this sentence, I am disposed to the view that it applies in the case of both the first and the last Adam. *J. M.*

[11] (Cardiff). —The passage means, that as we all bear the image of Adam, who was made out of dust, in our bodies, so in due time we shall bear the image of Christ, the heavenly Man, in these bodies, which He shall conform to the likeness of His glorious body. *J. M.*

[12] (Kilmarnock). —Whilst the laying aside is one's own responsibility, this verse is balanced with—"that no collections be made when I come." Does this not involve that what was put aside was also contributed towards the bounty which was to be sent to Jerusalem? The bounty was to be ready against Paul's arrival. The entire context shows that what the saints put aside was not retained by them, but was given towards the making up of the Assembly's gift. *J. M.*

[13] (Kilmarnock). —No. The salutation only. *J. M.*

[14] (Barrhead and Paisley). —We cannot play off one thing against another. The Lord's words are apposite—"These ye ought to have done, and not to have left the other undone" (Matthew 23. 23). We would all be very sorry if the poor were neglected. *J. M.*

[15] (Melbourne). —These three good men evidently supplied the Apostle's need of material things which the Corinthians so grievously had failed in supplying. See 1 Corinthians 9. and 2 Corinthians 11. 7-11. *J. M.*

[16] (Melbourne). —No one who is blessed in the knowledge of Christ (Matthew 16. 16, 17), with the forgiveness of sins (Romans 4. 6-8), and with every spiritual blessing (Ephesians 1. 3) can be *Anathema* or accursed, as one saved by grace, without works. But we must, it seems to me, avoid making the Apostle's statement meaningless, that in no sense can one who is a believer be *Anathema*. We may wipe out at once the thought that the "man" in this verse (1 Corinthians 16. 22) is an unregenerate man, for it is not possible for an unregenerate person to love the Lord Jesus. If this verse has any application at all it must relate to such as are viewed as servants of Christ, and if these do not love the One who is their confessed Lord, let them be *Anathema*. Compare what is here said with the strong words of Paul relative to angels and men in reference to the gospel. Have any who have been enlightened by Christ ever preached another gospel? **I'm** afraid the answer must be—yes; *e. g.*, see Acts 15. 1. *J. M.*

Questions and Answers.

From Atherton. Question 1. —According to the Old Testament (Malachi 3. 10) the Jew had a definite amount stated to bring as an offering. Have we in New Testament times any (a) specified amount, (b) obligation to give more or less than the Jew.

Question 2. —Should the Lord's portion all be put in the box, or should we personally deal with it ourselves?

Answer. —(1) The Israelite had to tithe his increase, and besides, there were many kinds of free-will offerings he could bring to God's house. *J. M.*

Answer. —(2) The bounty of 1 Corinthians 16. 1-3 was an assembly-bounty, consequently the laying by of the saints on Lord's day must have been brought to the assembly and given by each saint severally. The gift which the Philippians sent to Paul was also an assembly gift, consequently each saint must have brought his gift to give to the fund for this purpose. What saints should do in regard to these matters in their responsibility to Assembly givings to the poor and to the Lord's servants, should never be confused with what one may do in a private way. These things should be kept apart. *J. M.*

From Cowdenbeath. Question 1. —Will the glory which the bodies of the saints shall possess in varying degrees be bestowed as a reward seeing that this shall precede the judgment-seat?

Answer. —See Note [9] in paper from Cardiff. *J. M.*

Question 2. —If we are to accept that the household of Stephanas included women, how are we to understand the words "be in subjection unto such"?

Answer. —The onus is on such as allege that they were all women or that there were some women in the house of Stephanas, to prove it from the Scriptures. When this is proved, then we shall have to consider the question that is propounded how men were to be in subjection to women. *J. M.*