

# THE WORD OF TRUTH

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### *In Christ*

Men are either in Adam or in Christ. In Adam means condemnation, in Christ means salvation. This fact is not dispensational, even though the knowledge of it may not have been clear in past dispensations. Abraham rejoiced to see Christ's day (John 8:56); Moses looked upon the reproach of Christ as being greater than the treasures of Egypt. Abraham and Moses were as much "in Christ" as any believer today can claim to be. The term "in Christ" sets forth the position of all who were saved at all times. It does not refer to the specific position of any certain group of the redeemed, but it refers to the general position of those taken out of Adam. They are placed in Christ. It has no reference to calling, for those "in Christ" may be part of different callings. For example, the 144,000 spoken of in Revelation 7 will be in Christ. Yet they will be Jews which believe, and they will not be members of the Church which is His body.

The above has been written in view of the fact that certain erroneous teaching is being based on **Galatians 3:28**. There we read:

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

The words "neither Jew nor Greek" have been lifted from their context, separated from the rest of the verse and used to prove that there were not two orders of believers in the Acts period. Yet there is overwhelming evidence to prove that there were two distinct groups of believers, and that these distinct groups were so ordered by the Lord. Therefore, it is not right to interpret Gal. 3:28 in any sense that makes it repugnant to many other verses. We must find the true meaning of Gal. 3:28, and when that is discovered, it will be in harmony with all other scriptures of the Acts period. If there was neither Jew nor Greek during that administration, how can we explain the following verses?

**"I am a man which am a Jew." Acts 21:39.**

**"I am verily a man which am a Jew," Acts 22:3.**

**"What advantage then hath the Jew? or what profit is there of circumcision? Much every way." Rom. 3:1-2.**

**"For I also am an Israelite." Rom. 11:1.**

**"Are they Hebrews? so am I. Are they Israelites? so am I." 2 Cor. 11:22.**

**"And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal. 6:16.**

If we consider all that is in Gal. 3:28, we find a key which may unlock the truth. We find also that "in Christ there is neither male nor female." Yet we know that in the Church of God there was male and female and specific instructions were given for the conduct of each. What was permitted to the male was not permitted to the female. How ridiculous it would have been for some women in the Church of God in Corinth to have refused the instructions of Paul given in 1 Cor. 14 on the ground that in Christ there was neither male nor female. And it is just as ridiculous today for any to refuse the truth concerning two orders of believers in the Acts period by claiming that in Christ there was neither Jew nor Gentile.

The believers of the Acts period were "in Christ" and in "the Church of God: Believers today are "in Christ" and in "the Church which is His body." In Christ there is neither Jew nor Greek, male nor female. Yet there were Jews and Greeks, males and females in the Church of God. In the "Church which is His body," the present unique out-calling which began at Acts 28:28, **"there is neither Jew nor Greek, circumcision or uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" (Col. 3:11).**

A comparison of two verses will make this more clear. In **1 Cor. 12:13** we read:

**"For by one Spirit are we all baptized into one body, WHETHER WE BE JEWS OR GENTILES (Greeks)."**

Now compare this with "there is neither Jew nor Greek" in Col.3:11. Or take **1 Cor. 7: 18** where we read:

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

Compare this with **"there is neither circumcision or uncircumcision"** of **Col. 3:11**. Can these verses be explained apart from recognizing an administrative change at Acts 28:28?

Let us be honest with the Word and cease to use Gal.3:28 to contradict other plain passages of Scripture.

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# ***THE KINGDOM OF' THE HEAVENS***

**(Continued from Vol. II, No. 1)**

The main purpose in this series of articles is to set forth the great truth that during the coming millennial kingdom every feature of the earthly kingdom will be the shadow or counterpart of something in the heavens. These studies concern the future; however, some of these things were true in some measure in the past. For example, God's chosen people, Israel, had a great high priest in the heavens. In order that they might better understand this, God gave them a shadow or example on the earth. He purposed that when they saw this earthly priest and His functions, they should learn of the heavenly priest and His functions. Of course no man could be found who could be a shadow of the high priest in the heavens. Therefore, they were ordered to take a man, make certain garments, place these upon Him, and these were to set forth the perfections of the heavenly high priest.

The earthly high priest wore two stones set in gold, one upon each shoulder. The names of six tribes were engraved on one stone, and six upon the other. On his breast he wore twelve stones, each one engraved with the name of a tribe in Israel. Now the great high priest in the heavens did not wear stones on His shoulders, but He did carry the twelve tribes of Israel upon His shoulders in strength, and upon His breast in love.

This is what they were supposed to see in the earthly shadow. Even in the past the priesthood was to represent to them something that was greater. This is the true meaning of the tabernacle types. They *were* shadows of substance in the heavens.

When the priesthood failed in any detail, they also failed to properly represent the great high priest. In the kingdom there will be no failure, and the kingdom priests and high priest will be the perfect representation of a band of priests and the great high priest in the heavens.

## **The King**

Here, because of inaccurate teaching on the part of many, some of our readers may have difficulty in following us. During the kingdom, the supreme reign is from the heavens. Remember, it will be "the kingdom of the heavens," and the supreme King will reign in the heavens over the earth. He is to be there as the Melchisedec King priest, and if He were on earth He would not be a priest. (See Heb. 8:4).

There are certain plain statements in the Old Testament which if taken at their face value will give us a picture of one reigning on earth who is the shadow of a greater One reigning in the heavens. We quote five passages.

**"Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David... Behold, I have given him for a witness to the people, a leader and commander to the people." Isa. 55:3-4.**

**"But they shall serve the Lord their God, and David their king, whom I will raise up unto them" Jer. 30:9.**

**"And David my servant shall be king over them; and they, all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your Fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children forever: and my servant David shall be a prince forever." Ezek. 37:24-25.**

**"And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them: I the Lord have spoken it." Ezek. 34:23-24.**

**"Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days." Hosea 3:5.**

These passages set before us the fact that during the coming kingdom a shepherd king will be reigning on earth who is a shadow or counterpart of a greater shepherd King who rules in the heavens. The one on earth will be the resurrected David. The one in the heavens will be the resurrected Jesus, David's greater Son.

After Christ comes the second time, He will take the throne of His father David. He will place David on this throne, but He will reign as the Melchisedec priest King in the heavens. We believe that at various times the great King will visit His earthly kingdom, but His rule and place will be in the heavens. Thus, one on earth will be the type of One in the heavens.

### **The People**

The pre-eminent people in the coming Kingdom will be the children of Israel. When the Deliverer comes out of Sion, He will turn away ungodliness from Jacob, and so all Israel shall be saved (Rom. 11). This refers to those Israelites who are living when the Lord comes, but we do not believe it includes those who take the mark of the beast. Such are cut off from Israel. This band who are saved when the Lord comes are joined with a band Who were saved at other times. Since the call of Abraham, many of his seed who were born in the Abrahamic covenant have lived and died in the hope of that covenant. These will receive just what God promised them, life and blessing in the land. They are not alive when the Lord comes but they will come out of their graves to go into the land of Israel.

**"Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves." Ezek. 37:12-13.**

We are familiar with the attempts to spiritualize this passage, and make the graves mean the nations and this resurrection a national resurrection. We will completely refute this theory in our forthcoming articles on "Four Future Resurrections." It is sufficient for the present to say that Ezekiel was speaking to men then living who are now dead. If God fulfills this promise to those people He will need to take them from literal graves.

Thus there will be in the Kingdom, Israelites who enter it apart from death, and others who enter it by resurrection. The saved Israel on earth will be a shadow of a band of Israelites in the heavens. In Hebrews we read of those who were partakers of the heavenly calling (Heb. 3:1) and in Peter of those who have their inheritance reserved in the heavens (I Peter 1:4). Some of this band will enter the heavens by resurrection as set forth in I Thess. 4:13-18. Thus earthly Israel will correspond with the heavenly Israel, and there will be in both places those who died and rose again, and those who never died at all.

Then again, on earth in the Kingdom, will be Gentiles. In Matt. 25:32 we read that at the return of the Lord, He will gather before Him all nations. The word here for nations is "ethnos" which is always the word that is translated Gentiles. He separates these Gentiles into sheep and goats, and the sheep inherit the Kingdom. The basis of this judgment will be as to how the Gentiles treated His brethren, the Jews. Thus a distinct group of Gentiles, entirely separate from Israel, will enjoy all the blessings of the Kingdom.

As we find a heavenly counterpart of all other features of the Kingdom, it is only reasonable for us to expect to find the counterpart of these earthly Gentiles. And we do not need to look far to discover them. James states in Acts 15 that God was visiting the Gentiles to take out of them a people for His name. Paul tells us in Romans 11 that a partial blindness had come upon Israel until the full number of these Gentiles had come in. These Gentiles were ever kept separate by God, as they are to be in the heavens as the counterpart of that group on earth. These were the "Gentiles which believe" of Acts 21:25. Their position and calling is also set forth in Acts 26:23, Rom. 11:24, Rom. 16:4, and Gal. 6:16. They were taken out of Gentiles, not out of all humanity as is God's present out-calling today. They will be in the heavens as the great substance of which the nations on earth will be a shadow.

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## ***THE PENTECOSTAL ADMINISTRATION***

(Continued from Vol. II, No. 1)

The Word of God tells of a time in the future when the entire world will be converted and saved. On this point there seems to be no room for doubt.

**"For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9.**

Among Bible students there is a wide difference of opinion as to how this glorious condition is to be brought about. The post-millennial group believes that it is to be accomplished by the efforts of the church in preaching the gospel. The premillennial school holds that the Word of God presents no picture of a converted world at the close of this age, and that the world will be saved and brought to righteousness after the return of the Lord Jesus.

The writer is a consistent, serious, premillennialist. His beliefs on this subject dominate and control all his service for God. Inasmuch as he does not believe that the world is to be saved by his efforts, he makes no effort, and enters into no schemes that have to do with world conversion. He does not teach one week that conditions will grow worse steadily until the Lord comes to establish righteousness, and then teach the next week that believers should pray for and expect a mighty revival to sweep the world. Many seem to be doing this very thing today. A short time ago, over the radio sponsored by a great Christian institution, a speaker was heard who told of good times, "great results," "hearts melted by the gospel," "deep conviction," "many re-consecrations," "every evidence that people are turning to God." Within an hour another speaker on the same radio deplored the spiritual barrenness of the present time and said "that true faith in Jesus Christ was ready to perish from the earth." Of course both speakers were a little extreme; nevertheless, we are happy that from all this inconsistent testimony we have been separated.

This is not the time for world conversion, The conversion of the world must await the conversion of Israel. Israel is now under a sentence of judicial blindness, and until that blindness is removed, neither great results nor complete conversion will be seen in that nation. When that nation is born anew in a day, God will then use them as missionaries and they will bring all other nations to Christ. In fact they will:

**"Go and make disciples of all the nations, baptizing them into the name, of the Father and of the Son and of the Holy Ghost." Matt. 28:19 R. V.**

The primary purpose of the first coming of Christ was to save Israel. Then in due time to use saved Israel as His instruments to save the world.

"Thou shalt call His name Jesus: for He shalt save His people from their sins." Matt. 1:21.

"His people" means Israel, and His coming was for their salvation. And their salvation was not to be by His life or example, but by His death on the Cross. Israel's first and greatest need was a Savior. They wanted a King, but they needed a Savior. And only the crucified and risen One could be their Savior. As soon as He died and rose again all things were ready for the conversion and salvation of the nation that God would use for the salvation of the world.

Therefore the end in view on the day of Pentecost was the salvation of the whole nation through the proclamation of the risen Messiah.

In connection with the work done on the day of Pentecost and immediately after, it should be kept in mind that throughout the Old Testament Israel is presented as a people who have light and spiritual sensibility. The other nations were helplessly blind, hardened, and groping in darkness; but this was not true of Israel. When Israel sinned they sinned against the light and calloused themselves in so doing. To them had been given the oracles of God, and these could have been light and wisdom unto them.

After the resurrection of the Lord Jesus Christ, the glad message was preached only to Israel, and in preaching to them, Peter was speaking to people who had both sight and sense to judge spiritual things. This is demonstrated by Romans 11:7 and 10.

**"What then?, Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. Let their eyes be darkened, that they may not see, and bow down their back always,"**

Blindness can come only to those who enjoy some measure of sight. Hardness can come only to those who have some measure of spiritual sensibility. Israel had both of these at the beginning of the Pentecostal Administration.

How different it is today. Under the present administration of the grace of God the status of Jew and Gentile is identical. They are totally blind, totally dense, totally hardened. If the reader should go upon the street of a busy metropolis and preach the gospel to a group composed of unbelieving Jews and Gentiles, he would be preaching to men who have no capacity to see, to receive or to understand. This makes real results very difficult to obtain, and while apparent results can be produced by trickery, yet any real results will be a miracle, based upon a movement of the Spirit of God in connection with God saying "let there be light" (See 2 Cor.3:6). There is nothing that speaker or hearer can do that will cause the Spirit to move or cause God to command the light to shine. All the messenger can do is be faithful in his proclamation, and make request to God for the results.

However, at the beginning of the Pentecostal Administration an entirely different situation faced the messengers. They spoke to men who had light, who could see if they so desired, and thus the first message resulted in three thousand souls being added to the Lord. In this day it seems that the reverse is true, and that it takes three thousand messages to bring one soul to the Lord.

Some who read the Acts record of three thousand won by the first message and two thousand more by the second message, are unable to account for the vast difference between the results seen then and the meager results seen today. The superficial often say, that if we had the same faith, we would see the same results. But this will not stand investigation. Peter "was a man subject to like passions as we are." He was given to all the weaknesses that beset the flesh, and failed as miserably as any of us have failed. His latest and greatest failure was less than *two* months before this message was preached. Yet God used him in winning five thousand souls in two messages.

There are many today who believe it is possible to duplicate these scenes, at least on a small scale. Therefore, methods have been devised for the purpose of getting men to make a public confession of Christ, and thus become actors in a man made reproduction of the Pentecostal scene. Great results are loudly and proudly proclaimed, but such methods have left great spiritual wreckage.

It will be for God's glory if each one who serves will give diligent consideration to the time in which he lives and the circumstances under which he works. Peter preached to men who had spiritual eyesight, and spiritual sense. They could weigh the message and receive or reject it, They know whether the message was light or darkness. They could judge it by the law and the testimony. Three thousand saw it as light and embraced it, The rest saw it as light, but closed their eyes, hardened their hearts and rejected it.

Then about the tenth chapter of Acts, a different circumstance came in, God began that work which was described by James as being a visit to the Gentiles, "to take out of them a people for His name." This band of Gentiles, a group of "prophesied provokers" is made up of a definite number. When God began this work, He took away much of Israel's sight and sense, and Paul tells of this in Romans 1:1.

**"For I would not, brethren, that ye should be ignorant of this, mystery lest ye should be wise in your own conceits; that BLINDNESS IN PART is happened to Israel, until the fullness of the Gentiles be come in," Rom. 11:25,**

"Blindness in part" means partial blindness, They must have had full vision before if a partial blindness had set in when Paul wrote Romans. This partial blindness was only temporary for it is expressly stated that it was "until the fullness of the Gentiles be come in." This "fullness of the Gentiles" means the full number of that group spoken of in Acts 15:14. This number is not yet complete, hut no Gentile has been added to this number since Acts 28:28. At that point God wholly discontinued the work He was doing among Israel, (taking out the remnant) and the work He was doing among the Gentiles of taking out a people for His name. Then the partial blindness became total blindness, and this total blindness will continue until God again takes up His dealings with His ancient people. In the day of the Lord, partial blindness will be upon Israel once more, and God will again take up His work among the Gentiles of completing that group He began to call in the Acts period.

Since Acts 28:28 no Jew has been added to the remnant, no Gentile has been added to that group God was calling before that time. God is now taking out of humanity, the nations that came out of Adam, a people to form one new man.

Israel's condition from Acts 2 to Acts 10 was one of sight and sense. From Acts 10 to Acts 28:28 it was a partial blindness, a partial hardness.

Since then it is total blindness and hardness. These facts set forth once more the unique character of the Pentecostal Administration.

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## ***THIS DO IN REMEMBRANCE .***

(Continued from Vol. II, No. 1)

Having examined the Old Testament record of the Passover, we are now ready to resume our studies of that very significant Passover recorded in Luke. It was the Passover they were eating, and even though our Lord had eaten of the Passover for twenty-one years, He tells them that He "will not any more eat thereof until it be fulfilled in the kingdom of God." This is sufficient proof that Passover was not to end, that it was not abolished, and that our Lord will partake of it again when it is fulfilled in the kingdom of God. Then comes the significant statement:

**"And He took THE CUP, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, ] will not drink of the fruit of the vine, until the kingdom of God shall come." Luke 22:17-18.**

"The cup" speaks of the cup of the Passover feast. This cup contained the bitters which God ordained should always accompany the eating of the lamb. There is no word for "herbs" in Exodus 12:8 or in Numbers 9: 11. The reader will notice in the Authorized version that the word "herbs" is in italics, which means it has been supplied by the translators. The word is plural in the Hebrew. It seems that this error crept in from the Septuagint. The Jews were ever prone to make void the word of God by some tradition. Their practice always came short of God's precept. At the time the Septuagint was translated they were chewing on bitter roots instead of drinking bitters as God commanded. The Greek translation of the Hebrew scriptures was changed to fit their practice. However, the Lord Jesus Christ was always true to the Word of God, and we can rest assured that He ate the lamb with unleavened bread and bitters. If any should raise the question about "the fruit of the vine"; we would answer by saying that these bitters were just as much the fruit of the vine as any sweet wine or sour wine used in Israel.

For 1500 years this cup of bitters had spoken to them of the bitter bondage their fathers suffered in Egypt. But now the Lord gives this ancient cup a new significance that it never had before. He tells them that:

**"This cup is the new covenant in my blood, which is shed for you." Luke 22:20.** From this day forth unbelieving Israelites would lift the Passover cup and be reminded of bitter bondage, while believing Israelites would lift the Passover cup and be reminded of the blood of the new covenant shed by Jesus Christ for them.

However, there is yet more. He also took bread. This was the unleavened bread of the Passover. Up to that moment this bread had had little significance except to remind them that they came out of Egypt in great haste. But from that moment forth the unleavened bread of the Passover is to signify His broken body. Our Lord did not institute anything new. A careful reading of Matthew 26 and Luke 14 will more than prove this. He simply gave a new and glorious significance to something that had been practiced for centuries.

The passage appealed to by many in support of their service of bread and wine is 1 Corinthians 11. However, it is here that the truth stands out, more plainly than ever before, and declares to us that the whole thing from beginning to end is the Passover. We insist that those services of bread and wine which men have dignified by the name of "the Lord's Supper" have no support in the Word of God. There it is the Passover, but with men it is supposed to be something new the Lord instituted for His church. It rests upon about the same basis as some of the vagaries of Roman Catholicism. It has been clothed with an aura of holiness, sacredness and mystery until no one dares to examine its roots, origin and foundation. Men are supposed to close their eyes, shut their ears, and then blindly take a crumb of bread, a sip of wine and believe they are doing something the Lord told them to do. We refuse to do this, thousands of others are refusing to do this; we have been to the Word of God, we know our feet are upon a sure foundation, we have no respect for the sacred cows of Protestantism, no regard for what men call orthodoxy; we care only for His word, His truth, His will. We know that Passover is not for us, and there is no such thing in the Word of God as that service men call the Lord's Supper. Let us examine 1 Corinthians 11.

### **Received of the Lord**

**"For I have received of the Lord that which also I delivered unto you." 1 Cor. 11:23.**

Many have tried to make this statement mean more than either the context or the verse itself indicates. Some talk about Paul receiving "a special revelation" from the Lord concerning the Lord's Supper. Paul makes no such claim here. He simply tells of the source of his teaching concerning this subject. We must remember that everything Paul ever delivered to anyone was received from the Lord and not from or through men. He declares this in his epistle to the Galatians.

"But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it *of* man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:11-12.

Paul's teaching concerning GIFTS in the twelfth chapter of I Corinthians, his teaching concerning TONGUES in chapter fourteen was as surely received from the Lord as his teaching about the Lord's supper in chapter eleven. This fact does not prove that the gifts and tongues are for "the church which is His body," and should not be used to force the Supper upon believers of this dispensation.

Even the smallest details of Paul's knowledge were received from the Lord. In First Corinthians 15:3 we read:

**"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures: and that He was seen of Cephas, then of the twelve."**

*It would seem that the knowledge of the fact that Christ was seen by Cephas and the twelve would have come to Paul through the apostles, but even this knowledge came to him by revelation. Paul, many times, declared his entire independence of man as to his doctrine. He does not claim to have received further teaching concerning the Supper than that which was known to the twelve, but He does insist that: He did not receive it from the twelve. It is going beyond what is written to attempt to make out that Paul in I Corinthians 11 is revealing some secret which was unknown to the twelve.*

Inasmuch as the twelve were present at the Lord's last Passover, it would be only reasonable for the Corinthians to assume that Paul was transmitting to them something which he had received on some visit to Jerusalem. However, he is able to declare his independence of the twelve even in this matter. Paul could say exultantly "I was not present, but I received it from the Lord." So even in this he was "not a whit behind the very chiefest apostles."

### **Delivered to You**

Just whom did Paul mean when he used the words "delivered unto you." If we retrace our steps, we will discover that he is speaking to those in Corinth who could be included in the number whose fathers were under the cloud, and passed through the sea, and were baptized unto Moses in the cloud and in the sea. See I Cor. 10:1-3.

In the next verse Paul carries his teaching right back and connects it with the Passover.

**"That the Lord Jesus the SAME NIGHT IN WHICH HE WAS BETRAYED took bread: And when He had given thanks, He brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying, This cup is the new covenant in my blood: THIS DO YE, AS OFT AS YE DRINK IT, in remembrance of me." I Cor. 11:23-25.**

Here we have an additional record of something the Lord said at the Passover. "This do ye, as oft as ye drink it," These words show plainly that this is something they were in the habit of doing. Now, as often as they do it they are to do it in remembrance of Him. If we ask, how often would they do it, the answer is supplied from the Scriptures--once each year on the fourteenth day of Nisan. When the appointed season came for the observance of the Passover, they would eat the unleavened bread and drink from the cup as a memorial to Him. The command to do it in remembrance of Him is twice repeated. Inasmuch as many have been led to believe that I Corinthians is "the charter of the church," the fact that this command is twice given will settle it for them. However, this is not the only command given in Corinthians.

**"This do in remembrance of me:" I Cor. 11:24.**

**"Deliver Such an one unto Satan for the destruction of the flesh." I Cor. 5:5.**

**"Therefore let us keep the feast." I Cor. 5:8.**

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

**"Art thou loosed from a wife? seek not a wife.." I Cor. 7:27.**

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

**"I would that ye all spake with tongues." I Cor. 14:5.**

**"Wherefore, brethren, . . . forbid not to speak with tongues." I Cor. 14:39.**

Can a system of Bible interpretation be of God if its leads believers faithfully to obey the first one of the commands and so faithlessly to disobey the last seven? Does this not prove that I Corinthians does not reveal the walk of the members of "the church which is His body?" If so, how many believers are walking according to these instructions? Does the reader walk according to the instructions of I Corinthians? The writer does not. He never attempts to deliver sinning believers to Satan for the destruction of the flesh; he sought himself a wife, is married, never does anything of importance without taking his wife into consideration, nor does he keep the feast of unleavened bread, has no desire to speak in tongues and has always rebuked any who tried to do so in meetings over which he has had any control. Many will condemn him for this practice which is in direct disobedience to the commands given in Corinthians, but will condemn him as a "heretic" because he does not obey the one command they have selected, "this do in remembrance of me."

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## ***NOTES ON 1 CORINTHIANS***

***(Continued from Vol. II, No. 1)***

**5:9-13.** He had written to them before, that they were not to keep company with fornicators. Some had pressed his words too far and made them to mean that they should keep wholly aloof from those of this world. To do that would mean that they would be compelled to go out of the world altogether. What he meant was that they were not to associate with anyone bearing the name of "brother," if he were addicted to fornication, avarice, idolatry, abusive language, drinking or extortion. With such a one they were to have no fellowship.

Immorality outside of the assembly was not a matter for the saints. It was for the saints to judge those within the assembly, and leave to God the judgment of those on the outside. The conclusion of the matter is that they opt to put away from among themselves the wicked person.

**6:1.** To the Church of God was given by Christ the power of judging in civil as well as in spiritual matters. To the little flock He had said: "**Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou has gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in the heavens: and whatsoever ye shall loose on earth shall be loosed in the heavens.**" **Matt. 18:15-18.**

These instructions were specific, but the Corinthian saints were doing that which was diametrically opposed. They were taking their cases before the civil courts of the unbelievers. This was contrary to the instructions of the Lord Jesus.

**6:2-3** These saints were to judge the world when the kingdom was established. They were of the heavenly calling which bears rule over the earth. And not only the earth, but they are to judge angels. Certainly, then, they could judge things which pertain to this life.

**6:4-5.** He tells them that in judgments pertaining to this life, even the least esteemed are capable. He says this to shame them. Can it be that there is not one wise man among them, not one who is able to judge?

**6:6-8.** It would be better for them to suffer wrong than to go to law before the unbelievers. We trust it is plain that the authority conferred, and the instructions given in Matthew 18 and 1 Corinthians 6 were for the Church of God, and not for the Church which is His body. We cannot bind on earth and have it bound in heaven. Why make ourselves ridiculous by trying it.

**6:9-11.** It is natural to expect the unrighteous to do evil, the idolator to worship idols, the thief to steal and the murderer to kill. The city of Corinth was full of such characters and their wicked fruits. Some of the Corinthian saints had been bad characters at one time. But in God's sight they were this no longer; therefore, they must conduct themselves accordingly.

**6:12-14.** They were taking advantage of their freedom in Christ and turning the grace of God into lasciviousness. All things were lawful but not expedient. Some things that were lawful would result in a new bondage. Food of all kinds were meant for the stomach, and the stomach was meant for food, but God will cause both to perish. Why center so much attention on food and body?

Some were teaching that the body was for fornication. Paul denies this; the human body of the saved man is for the Lord, and the Lord for the body. God raised up Christ and will also raise the body.

**6:15.** Their bodies were members of Christ. This is a figure of speech, and only by the wildest stretch of imagination can it be made to teach that these were for members of the Church which is His body. In Shakespeare's "Julius Caesar" we read, "For Anthony is but a limb of Caesar." This is the sense of this verse, for we go on to read, "shall I then take the members of Christ, and make them members of an harlot?"

The reference is to physical bodies, and it should be remembered that the present out-calling is not formed by physical bodies being added to Christ.

**6:16** This verse is highly illuminating for it demonstrates' how the word "body" is used in Scriptures. Things brought into vital relationship become one body. Therefore, even a man joined to a harlot became one body. Just because something is called "one body" or "a body" does not mean that it is the Church which is His body. The believers of the Acts period were "one body" because they all had been baptized into one Spirit. See 1 Cor. 12:13 and Rom. 12:4-5.

**6:17-20.** He sums up his arguments by telling them to *flee* fornication. It is a sin against their own bodies. In redemption their bodies had become dwelling places of the Holy Spirit. They did not belong to themselves, for they had been bought with a price. Their duty is to glorify God in their bodies.

As all Scripture is given for our teaching, reproof and correction, we will do well to give heed to the intensely practical instruction of this chapter.

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