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COMMENTARY

COMMENTARY ON THE
NEW TESTAMENT, VOL 4
1 CORINTHIANS
PAUL, THE CHAMPION THEOLOGIAN
By Rev. W. B. Godbey, A. M.,

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PROLOGUE TO VOLUME 4

This volume is destined to prove transcendently interesting, containing the two Corinthian and Galatian epistles, the latter revealing a diversity of complicated problems, connected with the fallen churches and the carnal self-seeking ministry of the present age, and the former going down into the profoundest depths of Pauline theology and soaring to the loftiest altitudes of the transfiguration glory, broadening out into the vastest latitudes which girdle the globe with a thousand complicated problems connected with practical life, simultaneously reaching forward into the most illimitable longitudes, both retrospectively and prospectively encompassing the entire curriculum of the mediatorial reign from its primary inauguration in Heaven, to its grand finale when the Mediatorial King shall sit upon the throne of final judgment, and wind up the momentous affairs of His earthly proconsulship, and return the kingdom back to God, who shall be “all in all” during the flight of eternal ages. Thus that parenthesis in eternity called “time” having run its course and verified its mission is now numbered with the bygone ages of eternity, while the events of the celestial universe fall in line with the ceaseless cycles of eternity, moving contemporaneously with the existence of the Almighty.

FIRST CORINTHIANS

PROLOGUE

Paul having been miraculously convicted on the road and gloriously converted under the ministry of Ananias in Damascus; then wonderfully sanctified in Arabia when God “was pleased to reveal His Son in” him, having revealed His Son *to* him on his way to Damascus; now gloriously saved and sanctified, and thus harmonized experimentally with the apostles, goes up to Jerusalem, tells his experience, claims his apostleship, is fully recognized and preaches boldly in the Hellenistic synagogues, endeavoring to undo all of his bad work opposing Stephen the first martyr, until the brethren find it necessary to escort him away to save his life, leading him to Caesarea and sending him home to Tarsus up in Cilicia. There he remains an unknown period faithfully preaching, we doubt not, in Cilicia, Phrygia, Galatia and perhaps other countries, till Barnabas goes after him about A.D. 43-5 and brings him to Antioch to help them in their Syrian gospel field. While preaching at Antioch the Holy Ghost tells the church to send away Barnabas and Paul on a great evangelistic tour, in which they travel through many Asiatic states, also taking Cyprus, the nativity of Barnabas, into their field of labor, God wonderfully owning and blessing this first great evangelistic tour into the Gentile world. Eventually Barnabas and Paul became too efficient judiciously to be fully utilized in the same preaching band, each one being abundantly competent to lead an expedition. Then the Lord providentially separates them; Barnabas taking his nephew Mark (and doubtless others soon after) goes away evangelizing, pursuant to the Divine leadership. Meanwhile Paul, taking Silas, Luke and Timothy, sets out on another evangelistic tour whithersoever the Lord may lead him. Having traversed many Asiatic states the Holy Ghost forbids him to preach in Asia from the simple fact that He wants him now to leave the continent of his nativity, where Adam and Eve were created and all the patriarchs and prophets had lived and died, and where our Savior was born, preached His gospel, died for a guilty world and ascended up to Heaven. This is a great new departure in the life of Paul and his comrades. Hence they hesitate to leave Asia, waiting for clear confirmations of the Divine guidance. Pursuant to the heavenly leadership, they travel westward to Troas on the sea-coast. There all incertitude as to the Divine leadership is dissipated by the notable nightly vision of a Macedonian man standing on the heights of Europe far away beyond the dark deep sea, calling them to a land they had never seen and which their fathers had never known. Unhesitatingly they look out for a ship, embark for Europe, in due time landing at Neapolis, travel a dozen miles into the interior, reaching Philippi, the Roman capital of Macedonia,

where they find their first open door to preach the European gospel to the children of Japheth, the ancestor of the white races, in a private Jewish synagogue conducted by Lydia and other Jewish women, thus founding the first Christian church in Europe, the *alma mater* of all the European and American churches. Having suffered terribly at the hands of the mob and witnessed the earthquake deliverance, they proceed southward one hundred miles to Thessalonica, the metropolis of Southern Macedonia. There Paul remains three weeks witnessing the mighty works of God, but forced to fly for his life, leaving Timothy to perpetuate the work. Traveling south fifty-seven miles he finds a synagogue of extraordinarily pious Jews at Berea, where instead of dividing over the new doctrine, *i. e.*, the Christhood of Jesus, they unanimously fall in line to the infinite joy of the apostle, who pretty soon finds it necessary again to retreat from his enemies, who had come from Thessalonica, leaving Silas and Timothy (who had followed on) to prosecute the work. Now the brethren escort Paul, accompanied by Luke, far down south to Athens, the celebrated capital of Greece, where poetry, philosophy, oratory, the fine arts and military genius shone with a brilliancy eclipsing all the world beside. No city on the globe was so adorned with the finest marble temples, shrines, altars and statues erected to the gods of all the earth, with whom the Greeks had become acquainted when they conquered the world under the leadership of their own Alexander. They wanted to appropriate all the gods in the universe, so they would certainly be on the safe side. Now Paul spends all the week in the Forum preaching to the thronging multitudes, and the Sabbath in the Jewish synagogue. As Athens stood at the head of the educational world, they had the most learned council in the whole earth, assembled on the lofty heights of the Areopagus overlooking the city. This grave assembly consisted of philosophers, orators, scholars, poets, artists, geniuses and heroes. As Athens aspired to be the world's umpire, everything new and strange in literature, philosophy and religion was relegated to this magnanimous synod. Ere long the Stoic and Epicurean philosophers, hearing Paul in the Forum, lead him up the heights of the Areopagus and place him in the midst of this cultured conclave, who now request him to deliver the new and strange doctrines which he had been preaching in the Forum. Very judiciously though conscientiously he courts their favor in his introductory: "I perceive that you are very religious" [not "too superstitious," as E.V.], thus complimenting them, as they prided themselves in the worship of all the gods. "Passing through and seeing your devotions" [*i. e.*, temples, shrines, altars and statues of the different Grecian gods], "I observe also a temple erected to the 'Unknown God'; whom you ignorantly worship Him, declare I unto you" — *i. e.*, I find you have thought enough of this God to build Him a temple, though you are not acquainted with Him. I am happy to say that I am acquainted with Him, and it is my good pleasure to tell you about Him." All this delighted the Athenian philosophers; but when Paul goes on to tell them that this "Unknown God" is the only true God in all the world, and that he "does not dwell in temples made with hands, neither

does he need anything," and that all of these other great Grecian gods, in the erection of whose magnificent marble temples they have expended multiplied millions of dollars, are all fictions of the imagination, this sorely displeases them. Then when he tells them that all of the dead people from the beginning of the world are going to rise again and live forever — the good in infinite bliss and the bad in misery ineffable — they become totally disgusted, and reject his new doctrine as utterly false and untenable. This winds up his ministry at the world's literary metropolis. There was too much learning for him to succeed at Athens. Knowledge is power, whether for good or evil. Hence the importance of saving people before you educate them, from the simple fact that their education is a citadel of power, whether for good or evil. With the wicked this strong fortress is occupied by Satan, who must be ousted before the soul can be saved. Hence it is easier to convert a hundred illiterate sinners than one learned infidel. From Athens Paul travels on southwest, arriving at Corinth, I know, in the fall of 52 A.D., and remaining until the spring of 54 A.D., in these eighteen months building up the largest and most gifted church of his ministry; thus his greatest success following his most signal defeat at Athens. Corinth stood on a beautiful fertile plain lying immediately south of the Isthmus of Corinth connecting Achaia with the mainland of Greece, and separating the Ionian Sea on the west from the Aegean Sea on the east, thus through these two seas commanding the commerce of the known world. Besides, Corinth was the metropolis of all Southern Greece, nestling amid the Mediterranean, Adriatic, Ionian and Aegean seas, with the innumerable islands of the Grecian Archipelago lying near by. So the commerce of all this fertile and accessible region, blessed with a semitropical climate and abounding in a vast variety of luscious fruits, poured its commercial resources into Corinth, thus building it up into one of the first cities of the age, really the "Paris" of the ancient world, the exponent of style and fashion, the emporium of the fine arts, literature and commerce of all Southern Greece. As every ancient city was located in view of military security, Corinth was built on that beautiful fertile plain lying between two seas and at the base of the Acro-Corinthus, a huge precipitous mountain five miles in compass, rearing its lofty height and looking down upon the magnificent city.

Many of the fortifications on this mountain are still standing, conspicuous afar. When the Roman Empire was conquered by the Goths, Huns and Vandals in the fifth century, Corinth, like Athens and other magnificent cities in the sunny south, was captured and spoiled by the barbarians, many of the more valuable specimens of the fine arts having ere this been transported to Rome. During the Dark Ages the spoils continued until the former magnificence almost utterly disappeared. Since the independence of Greece over the Turks (1832), Athens has progressed from seven thousand to a hundred and fourteen thousand, and been beautifully and substantially rebuilt after the style of an American city. Unfortunately, the railroad missed the site of old Corinth three miles, running along over the

isthmus and on the bank of the Ionian Sea, where new Corinth is now a rapidly growing city, the old site being utterly abandoned, except a dirty village of about fifty houses hugging the base of the Acro-Corinthus and occupied by the peasantry. When I was there in 1895 the great plain on which the magnificent city stood in Paul's day was all a wheat field, the golden grain everywhere waving and ready for the harvest. When Paul arrived in Corinth, evidently discouraged by his signal defeat at Athens, he resumes his old trade, a very valuable one in time east, where millions of people spend their lives in tents, never living in a house, *i. e.*, that of manufacturing tents out of goat's hair, which was both abundant and cheap, as Greece, like Palestine, swarms with goats; Aquila and Priscilla, faithful Jews, having been driven from Rome by the imperial edict, and being tentmakers also, falling in with Paul and Luke, prosecuting their mechanical arts in partnership, which fortunately resulted in their glorious conversion in the Christhood of Jesus, their happy sanctification and call of God to preach the everlasting gospel. Meanwhile Timothy and Silas are prosecuting the work up in Macedonia, and traveling on over Paul's track to join him in the south, where going through the week making tents and preaching every Sabbath in the Jewish synagogue, God greatly encourages him in a nightly vision, in which he stands over him and exhorts him to be courageous and preach the Word, that He will protect him from all his enemies, as he has much people in that great city. Those people had not yet been converted, but God knew they would be. Hence anticipatively he speaks of them as His own. When Silas and Timothy arrive, the conflict in the synagogue has well nigh culminated, and very soon the outbreak supervenes, the synagogue dividing, Crispus, the chief ruler, and many others going with Paul, and doubtless the majority rejecting him and driving him out of the synagogue. The reader must learn to give no attention to the postscripts in E.V., as they are all spurious, *e. g.*, the one appended to this epistle saying that it was written at Philippi, whereas we learn from the eighth verse of the sixteenth chapter that it was written in Ephesus over in Asia along about Easter, being finished and sent away before Pentecost, which was early in June. Hence, Ephesus was the place and the spring of A. D 57 the time, and Stephanus, Fortunatus and Achaicus the bearers. Paul had been absent from Europe three years, having left Corinth in the spring of 54, after eighteen months constant labor, building up that great and powerful church. Of course, his departure was a matter of necessity in order to look after the work in Asia, which at that time was very extensive and scattered over many different countries. You must remember that Paul had no steam engine to carry him forty miles an hour. By sea he was dependent on the wind and the waves.

Overland he habitually traveled a pedestrian. Hence these three years were occupied in his constant peregrinations "confirming the churches," *i. e.*, getting them sanctified and established. The end for which he wrote this and the second epistle was to correct many serious abuses and some obnoxious heresies which had crept in since he left. You must remember that the

larger per cent of the Corinthian membership were Gentiles, having been so recently converted out of heathenism, that the material was somewhat gross and crude. There were also very many Jews in the Corinthian church. It was really a mammoth mongrel of all nationalities, who as well as the Jews had concentrated at this great Grecian metropolis. They were with few exceptions, very poor, belonging to the lower class of society and converted out of the slums, Crispus, the chief ruler of the synagogue, Gains, "the host of Paul and the whole church," and Erastus, the chamberlain of the city, being about the only exceptions. This great metropolis was a magnetic center of population, the most accessible by sea in the known world, and hence a rendezvous of all nationalities. When Paul went away, A. D. 54, very soon the great and eloquent Apollos arrived, God wonderfully blessing his labors while he sojourned with them, doubtless a considerable time. Peter, the senior of the original twelve, had also been there preaching, much to their edification. Doubtless many other true gospel preachers had been there. Yet you must remember that Satan is the great counterfeiter. In that day as in all ages his counterfeits superabound. There had even been false apostles there (2 Corinthians 11:13). Some of these preachers had ventured to inveigh against Paul, calling in question his apostolical authority, pronouncing him an innovator and an interloper, because he was not one of the original twelve, but came in afterward; the same holding up Peter as a true apostle, invested with the legitimate apostolical authority. So had they infringed upon Paul's influence, even impeaching his apostolical authority and denouncing him as a counterfeit, that he found it necessary to condescend to the very unpleasant duty of defending his apostolical rights, privileges and authority. Besides, some of them had fallen into gross sin, and were tolerated by the church, and others were inflated with spiritual pride seriously detrimental. Having heard of these troubles while in Asia, Paul avails himself of these epistolary communications to correct them, much preferring to do this unpleasant work while absent, hoping that they would repent and get right before his arrival, when, of course, he would be compelled to excommunicate a lot of them. Hence he wrote this letter at Ephesus, not only sending it to them, but sending Timothy, his favorite preacher, Titus and others to preach to them, and do their utmost to correct the heresies, reform the vices and restore the irregularities before his arrival. Passing over the Aegean Sea to Macedonia early in the summer, where he received the report of the brethren returning from Corinth, he also wrote the second epistle, very probably at Berea, going down in person late in the fall. The effect of these epistles was really charming, producing such reformations and reclamations among them, of course augmented by the preaching of Timothy and Titus, whom Paul had sent, that when he arrived he was felicitously relieved of all the unpleasant disciplinary duties which he had sorrowfully anticipated when he wrote the letters. We must remember that this first epistle is really not the first, number one having been lost (chapter 5:9). When we consider the literary, as well as the ministerial, character of Paul, we doubt not but he

wrote innumerable personal letters like that to Philemon, nearly all of which have perished. In Colossians he refers to the epistle he wrote to the Laodiceans, which has never been found. Doubtless this first lost letter to the Corinthians was a small communication like that to Philemon.

CHAPTER 1

1. “*Paul an elect apostle of Christ Jesus through the will of God.*” “Called” in E.V. impresses the reader that it means “annunciated,” which is really not the meaning. It is a participle from *kaleo*, “to call,” from which *ecclesia*, “church,” is derived. Hence it means the call of the Holy Ghost responsive to which we become the elect of God, “nominated” in conversion, “elected” in sanctification (1 Peter 1:2), and “crowned” in heaven if faithful to the end. “And Sosthenes our brother.” Here we see that Paul honors Sosthenes even with a place in the authorship of this letter, showing that he was a preacher of the gospel associated with Paul in labor, and evidently standing at the very front. Sosthenes was he who received a flogging in Corinth when chief ruler of the synagogue in the succession of Crispus. Having become a most virulent persecutor of Paul, he with his Jewish comrades had brought him before Gallio, the Roman proconsul of Achaia, for prosecution, and the latter dismissing the case out of court, thus refusing to try Paul, much less punish him, the Gentile multitude, concluding that Sosthenes as prosecutor deserved a thrashing, set on him and gave him a good one (Acts 18:12-17). As in case of Peter Cartwright beating religion into the big blacksmith, who had flogged and run all of his predecessors out of the circuit, and then he got gloriously converted, became a roaring class leader, and Peter’s right-hand man on the battlefield; it seems that we have a parallel case in the history of Sosthenes, as he is only mentioned in these two passages. In Acts we find him there in Corinth, the chief ruler in the synagogue, doing his utmost to get the governor to kill Paul or run him off, but making a failure and getting a whipping himself. Then the next time we hear of him he is gone away with Paul to Asia on evangelistic work, and associated with him in writing this letter back to his friends and acquaintances who knew him so well in Corinth. Thus wonderful things transpire in the Lord’s battlefield.

2. “*To the church of God being in Corinth.*” This word *ecclesia*, from *ek*, “out,” and *kaleo*, “to call,” simply means the people who have heard the call of the Holy Ghost, come out of the world and identified themselves with God. This is done only in the supernatural birth of the Holy Spirit. Modern church-joining has done much to deceive and debauch the popular mind, thus alienating the people from the correct apprehension of the essential character of God’s Church. You can not get into it by joining. God’s children are all born into His family, which is His Church. You would as well call a sable Ethiopian a blonde Caucasian as to pronounce a person a member of God’s Church who has not been born from above. It is simply an abuse of language, flatly contradictory of facts and calculated only to deceive and send people to hell. “To those who have been sanctified in Christ Jesus and have it yet better than ever” this translation is necessary to

bring out the force of the Greek perfect tense which here occurs, and unlike the English, which means an action complete in past time and developing a state which continues down to the present, but laying the emphasis on the past. The Greek, having the same definition, lays the emphasis on the present, hence it means that these persons have not only been sanctified in time past, but have it yet better than ever. “To the elect saints,” — E.V., “*called to be saints*,” “to be” not in the original. As above explained, we are nominated in conversion and elected in sanctification. We find these two prominent classes addressed in this epistle, *i. e.*, “the elect saints who have been sanctified in Christ Jesus and have it yet better than ever.” Paul first addresses this class as above. Then follows another class, *i. e.*, “with all those who call upon the name of our Lord Jesus in every place, theirs and ours.” This class includes all the people who are in a state of grace; not only the converted who are not sanctified, but all truly convicted people, because such call upon the name of the Lord. Hence we find this epistle not only addressed to “the elect saints who have been sanctified in Christ Jesus and have it yet better than ever,” but to all of the praying people at Corinth. If you will remember these facts, you will have no trouble in the application of this letter to all of the diversified spiritual grades and classes which follow.

3. This is a very common salutatory benediction peculiar to the Pauline Epistles.

4. Here he gives thanks to God in their behalf in view of His grace conferred on the Corinthian saints.

5. “*Because you are enriched in him in all word and knowledge.*” The E.V. gives this an active, whereas it has a passive, signification, meaning the simple fact that those Corinthians had the rich and invaluable treasure of God’s complete word and that priceless gift of the Holy Ghost (⚭1 Corinthians 12:8) denominated “knowledge.” This spiritual gift means insight into divine truth, the omniscient Revelator revealing to the reader the spiritual meaning of His precious word, which He alone understands. Hence those Corinthians were wonderfully rich to have all the word and the spiritual knowledge of the same, *i. e.*, insight into it, illuminated by the Holy Ghost, so they could understand it.

6, 7. “*As the testimony of Christ is confirmed in you, so that you are deficient in no gift.*” The Greek word *charisma* here occurring is the very identical word used to denote those nine extraordinary gifts of the Holy Ghost (Ch. ⚭12:8-11). Hence we see that some of them actually possessed all of these spiritual gifts which you find in that catalogue of nine, and which Paul expounds in chapters 12 and 14. “Expecting the revelation of our Lord Jesus Christ,” *i. e.*, the same personal Jesus whom they had seen with their eyes, and whose voice they had heard with their ears, and whose body they had taken by the hand, having flown up from Mt. Olivet into heaven, is going to come back where we can recognize Him with our

physical senses as before His ascension. Paul lived in constant expectancy of His glorious appearing, and made this great fact of the Lord's return to the earth exceedingly prominent in all of his ministry, as we see unmistakably in every epistle. As we are eighteen hundred years nearer this glorious revelation of Jesus again on the earth, we should be on the constant lookout.

8. *“Who will also establish you unto the end unrebukable in the day of our Lord Jesus Christ.”* What a glorious promise that if we are only true to the grace given, our wonderful Savior will see to the fact that we are washed in the blood, filled with the Spirit, robed and ready to meet our glorious King in the eventful day of His coming.

9. Here we are assured of God's faithfulness who has called us “into the fellowship of his Son.” This word “fellowship” (*koinoonia*) really means the co-partnership of husband and wife in their matrimonial alliance. Hence it involves at once the beautiful and profound problem of the Bridehood.

10. *“But I exhort you, brethren, through the name of our Lord Jesus Christ, that you may all speak the same thing, and that there be no schisms among you, but that you may be perfected in the same mind and in the same disposition;”* not “judgment,” as E.V., which is a mentality and variant as the diversities of human intellect. We are not to be alike intellectually, but spiritually, in the fact that the Holy Spirit in regeneration has given us the mind of Christ, subduing the carnal mind and utterly destroying it (~~ROM~~ Romans 6:6), so that all truly sanctified people have only the mind of Christ, and consequently they all have the same mind and the same disposition, *i.e.*, they are “meek and lowly in heart” and go about doing good like their Master, yet they are all liable to differ in judgment. In this verse we see that Christian perfection is God's preventive of ecclesiastical schisms. Perfection is from the Latin *facio*, “make,” and *per*, “complete.” Hence it means “made complete.” Christ came to destroy the works of the devil (~~GRK~~ John 3:8). Hence when sin is destroyed we are made perfect, becoming what the New Testament denominates a perfect Christian. Where Christian perfection becomes the normal experience, religious schisms all collapse and evanesce. Hence all the divisions in the kingdom of God were born of depravity and die with it.

11-16. Here he alludes to manifestations of party spirit among them, and a disposition to focalize around a human leader such as Paul, Apollos or Peter. As Paul was their spiritual father, though plain, blunt and rough in his speech and manner, endeavoring to sink away into God so they would see Jesus only, many were disposed to adhere to him because of his spiritual paternity and say, *“I am of Paul.”* Others, charmed and electrified by the powerful eloquence and irresistible arguments of Apollos, who evidently contrasted with Paul much to the depreciation of the latter, were very strongly disposed to choose him for their leader, while still another

class cried out, "I am of Peter," because he came with the flattering reputation of the senior apostle of our Lord's own choosing, who had walked by His side three years, and been honored to preach the first gospel sermon on the day of Pentecost; and still others cried out, "*I am for Christ.*" Of course these were right; hence we see they had not all fallen into these schisms. You must remember that these divisions were only germinal and never developed into organized parties, as about six thousand have since that day. When we see how Paul put his withering rebuke in the very incipency of these schismatic tendencies, which have since filled the world with religious denominations — and here he recognizes Christian perfection as the only remedy for the trouble — what an inspiration should this Pauline treatment of the matter give to all Christians to seek perfection, and thus escape from the carnal entanglements of sectarian schisms.

17. "*For Christ sent me not to baptize, but to preach the gospel.*" Here we see clearly and demonstratively that while water baptism in some way or other with reference to quantity, quality, subject, manner, or administrator has been the bone of contention among the religious denominations through all ages, and really the hot-bed of schisms, here you see plainly that, instead of deserving such prominence in the gospel economy, it is in fact no part of the gospel, and never was, but merely incidental to it — right in its place, but no part of the thing itself; hence, utterly unessential to salvation. This is clearly tenorable from Paul's discrimination between baptism and the gospel. If it had been a part of the gospel, Paul never could have said, "Christ sent me not to baptize, but to preach the gospel," "not in wisdom of word, in order that the cross of Christ may not be made empty." Why is the cross the great salient fact in the plan of salvation? Because on it Jesus made the atonement and redeemed the world from sin, death and hell. Such is the historic truth of the cross. Again, because all of His followers must go with Him to the cross, be nailed to it and die; *i.e.*, just as the humanity in Him, though sinless, died on the cross for sin, so must the sinful humanity in us *i.e.*, Adam the first, die on the cross; otherwise we never can follow our risen Savior up to heaven. This is the experimental truth of the cross. Hence we find that even Romanism does not make the cross too prominent. It is all right to show it up externally in order that our senses may assist our faith. But the trouble with them is they stop with the externalities, retaining only the historic doctrine of the cross, having lost sight of the experimental, which is the essence, and is indispensable to salvation. Many Protestants clamor constantly about water baptism, which you see plainly here from this irrefutable truth is no part of the gospel, but merely incidental to it, and hence not necessary to salvation; whereas they make nothing of the cross, which is really everything.

18. "*For the word of the cross is to them that are perishing foolishness, but to us who are being saved it is the power of God.*" So long as the wicked are in this world they are in a land of grace, and have a chance to be saved. Hence they have not utterly perished, but are only in a perishing

condition. So long as the righteous are in this world they are not finally saved, but are exposed to temptation, still on probation, liable to forfeit all and make eternal shipwreck. Hence they are only in the process of salvation, *i. e.*, being saved by the blessed Holy Spirit. Regeneration is primary salvation; sanctification, full salvation and glorification, final salvation.

19. “*For it has been written: I will destroy the wisdom of the wise, and bring to naught the understanding of the intelligent.*” The implication here is directly to worldly wisdom and understanding, which is vain and futile, and destined to come to an end. It belongs to this old ruined creation, which is under the ban of condemnation, it being only a question of time as to when it shall go down. The only hope is in the new creation. The soul is created anew in regeneration, the wreck and ruin of the Fall being fully and finally eliminated in entire sanctification. This old body must go down in mortal dissolution and rise again in the bright glories of the new creation. Even this old world is to go down amid the consuming fires and rise again in the transcendent beauties and fadeless glories of the new creation.

20. “*Where is the wise man?*” *i. e.*, wise man in a general sense. He is simply nowhere; *i. e.*, his wisdom is all empty vanity. “*Where is the scribe?*” *i. e.*, the wise man among the Jews, as he wrote the Scriptures and they were dependent on him for Bibles. “There were also the teachers in synagogues,” *i. e.*, the pastors of the churches. But he is nothing in the things of God who is everything, and others only available through him. “Where is the disputer of this age?” *i. e.*, the Greek philosopher. At that time the Greeks stood at the head of the world’s learning. But it is all empty vanity, destitute of substantial and available truth. “Hath not God rendered foolish the wisdom of the world?” This He has done by revealing the true wisdom in the Bible, which exposes the futility of the Greek philosophy and all the wisdom of the world.

21. “*For since in the wisdom of God the world by wisdom knew not God.*” All the mighty researches of deep-thoughted Greece, the magical lore of Egypt, and the contemplative philosophy of the Orient never succeeded in sending a solitary scintillation into the dark realm of man’s true character, origin and destiny. They had the world at their disposal four thousand years before Christ came, and had never reached a syllable of primary truth nor sent a single ray into the problem of salvation. “*God was pleased by the foolishness of preaching to save such as believe.*” From the standing-point of worldly philosophy, preaching is sheer folly. Truly it is literal foolishness to all the worldly wise, and is bound so to remain. God’s salvation is a Masonic secret to all the uninitiated, and never can be otherwise. You can not explain the Mammoth Cave without going into it; so you can never know anything about the kingdom of God unless you enter it. This you can only do by faith, which is not knowledge, but believing.

So the preaching of the gospel is utterly foolish to the unsaved; yet if they will believe it, they will surely get saved.

22. *“Since the Jews ask for miracles.”* No wonder, for they were born and cradled amid the supernatural — the Mosaic history of creation, the flood, the plagues of Egypt, the cleaving of the Red Sea, the burning bush, the brazen serpent, the dividing Jordan, and the shouting down of Jericho, the sun and moon standing still until Joshua ended his battle. So the Jews always demanded miracles. “And the Greeks seek wisdom.” The Greeks had no patience with miracles, but discarded them all as superstition, while they boasted of their intellectual power, and inflated themselves with the chimera of studying out everything, vainly believing they were so wonderfully smart that they could reach everything by the power of their intellect and education

23. *“But we preach Christ having been crucified.”* This constituted the entire curriculum of the Pauline gospel message, *i. e.*, the Christhood of Jesus, the Jewish Messiah, the Shiloh of prophecy, the Redeemer of Israel, and the Savior of the world. The crucifixion, followed by the resurrection and ascension, constituted the grand salient confirmation of His Christhood, exemplifying and illustrating not only the great fact of the vicarious atonement by which a lost world is redeemed, but the ostensible and momentous experimental reality, confirmatory of the irrefutable conclusion that all who would avail themselves of this wonderful expiatory mercy must follow Jesus in the great salient facts of His experimental Christhood, *i. e.*, to the cross, there to have the sinful Adamic nature in us crucified and destroyed (^{ROM}Romans 6:6), after the similitude of the sinless Adamic nature in our great Prototype. *“To the Jews indeed a stumbling block.”* It is a matter of fact that the Jewish church stumbled over the crucifixion of Christ, then and there ejected by Jehovah from the election of grace, and plunging headlong into that awful apostasy which has culminated in infidelity, and even atheism. In a similar manner in all subsequent ages whenever the gospel church has rejected the experimental crucifixion of Adam the first in entire sanctification, which is the work of the Holy Ghost to prepare us for Heaven, in so doing she has grieved Him away (^{1TH}1 Thessalonians 4:8), following Judaism in the awful apostasy, plunging headlong into spiritual darkness, worldliness, rationalism and infidelity. *“And to the Gentiles foolishness.”* The great Gentile world at that time was dominated by the Greek philosophy and Roman power. Crucifixion on a cross, being the normal capital punishment throughout the universal Roman Empire, standing precisely in lieu of hanging in America, was the shibboleth of popular odium and disgust. Consequently, the very idea that they were to be saved by an obscure man who had been crucified at Jerusalem, under charges of high treason, impressed them as climacteric folly.

24. “*But to the elect themselves*” [or the very elect], “*both Jews and Greeks, Christ is the power of God and the wisdom of God.*” This is conclusive, from the fact that God’s truly elect, *i.e.*, those who not only hear the call of the silver trumpet, but gladly and appreciatively respond, nominated as heavenly candidates in regeneration, elected in sanctification (1 Peter 1:2), and crowned in glorification — if they do not forfeit spiritual life before they get there — are the only people who truly receive and appreciate Christ. To them He becomes “*the power of God and the wisdom of God,*” *i.e.*, everything we need in this world and the world to come. “Power” in this passage is dynamite, which blows all sin and devils out of the heart, mind and life, giving us complete and eternal triumph in Christ.

25. “*Because the foolishness of God is wiser than men.*” It is a solid matter of fact that this gospel of God, which is an object of universal ridicule among the worldly wise as contemptuous folly, silly and ridiculous burlesque, after all, in point of true wisdom, infinitesimally transcends all the boasted achievements of worldly wisdom from the days of Cain, the inventor of counterfeit religion and atheistic philosophy, down through the sweep of intervening ages, beclouding in total eclipse the magical lore of Egypt, the boasted wisdom of Oriental Magi, the metaphysical lore of Greece and the lofty dictations of didactic Rome. “*And the weakness of God is stronger than men.*” The Christian religion in all ages has been denominated mental weakness. The worldly churches with their boasted college culture, and the mighty eloquence of the modern pulpit, join in with a besotted world in the relegation of true Holy Ghost religion to the uncultured rabble and the illiterate lay preachers, thus turning away from the true life and power of vital Christianity, as manifested in the present Holiness Movement, with contempt and disgust, since they are too intellectual, refined and cultured to condescend to seek and appreciate a shouting experience down in the straw or the sawdust of a holiness camp meeting. Amid all their ridicule and contumely it is a demonstrated fact that the illiterate sanctified people, in contrast of true wisdom, *i.e.*, a knowledge of God, the Bible and experimental salvation, have in all ages thrown a cloud of total eclipse over all the lofty pretensions of proud churchism and cultured clergy, as well as the boasted assumptions of infidelity and atheism.

26. “*For behold your calling, brethren, because not many wise after the flesh.*” Jesus said, “The poor have the gospel preached unto them.” When the prophets and teachers at Antioch, responsive to the call of the Holy Ghost, sent out Barnabas and Paul to evangelize the heathen world, they laid but one embargo on them, and that was “to remember the poor,” which Paul certifies that “they were always diligent to perform.” The Lord’s people have always been among the lowly of this world, and doubtless always will be. During this dark age of Satan’s reign (2 Corinthians 4:4), the rich possess this world, and are so well satisfied with it that it is a

miracle of grace for one of them to seek the world to come. As the poor have neither possessions nor emoluments to wed them to this world, they are the people who hail the gospel as a feast, rally under the banner of King Jesus, shout the battle cry, and aspire to a home in Heaven, which they never were able to possess on earth. "Not many influential." It is a significant fact that the influential people in State and Church, as a rule, are not the custodians of the Heavenly treasury, but the contemners of perfect humility, radical unworldliness, intrinsic holiness, and a meek and unpretentious life, such as Jesus lived. When the Holiness Movement becomes "influential," like Samson, she has left her locks of spiritual power in the lap of the world's Delilah, and taken the fatal plunge into spiritual darkness, hopelessly gone in the track of fallen Protestantism, Romanism and Judaism. "Not many well born." To find a European nobleman, an Asiatic nabob, or an American millionaire truly devout, humble, holy, meek and lowly, like the Man of Galilee, would create a sensation in popular journalism like the discovery of a planet.

27. *"But God elected out the foolish things of the world that he may confound the wise."* We see this Scripture verified in our Savior's apostles, "unlearned and ignorant men" (⁴⁰¹³Acts 4:13). He could equally conveniently have put His hand on the champions of Rabbinical and Grecian lore. Why did He select the heralds of salvation from the illiterate and uninfluential rabble? He wanted blank paper on which to write the message of salvation. The learned clergy would have been under great temptation to mix their human dogmata with the pure message of gospel grace, and thus adulterate it. Again, the popular mind would intuitively attribute the power to the gifted and cultured dispenser of the gospel benefactions, and fail to see the real Divinity in the plan of salvation. Hence Divine wisdom has in all ages utilized the elements regarded as "foolish" in worldly estimation to bear the message of redeeming grace and dying love to earth's perishing millions. *"And the weak things of the world God elected out that he may confound the strong."* When a church becomes strong numerically, financially and influentially, God lets her slide away. He has no more use for her. The Holy Ghost retreats away and leaves her to enjoy her worldly power and glory. You must remember that the Holy Ghost is God in the Church. What an awful evacuation of the Protestant churches by the Holy Ghost in the last twenty years. "He that rejecteth sanctification rejecteth not man but God, who giveth unto you his Holy Spirit." God gives His Holy Spirit to all His people to sanctify them. When they reject the work, in so doing they reject the worker, and fall into the hands of Satan, who then delights to play off on them, robed as an angel of light, passing himself for God, inflating them with wonderful enthusiasm in church work, thus employing and comforting them in the absence of the Holy Ghost. The churches are apostatizing fearfully in the trend of human power and worldly influence, and equally rapidly forsaken by the Holy Ghost and given over to the delusions of the devil. Consequently God the Holy Ghost is everywhere raising up an army

of blood-washed and fire-baptized evangelists, male and female, from hovels of poverty, retreats of ignorance, slums and jungles of iniquity, and sending them out to preach the unsearchable riches of Christ “with the Holy Ghost sent down from Heaven,” thus rapidly laying in the shade the cultured clergy, who depend on their intellect and education, instead of the omnipotent Galilean.

28. “*And the base-born of the world, and those who are despised, God elected out.*” This is signally verified this day in many of God’s most efficient soul savers. We are informed that the great George Whitfield belonged to this class, first appearing a little ragged shoeblack serving the students of Oxford University. Incidentally recognizing the wonderful brilliancy of his mental acumen and paradoxical susceptibility of learning, the students taught him his letters and gave him his first start in literature by way of sheer amusement, astounded at the wonderful quickness and perspicacity with which he would catch up and retain every little item they taught him. When preaching at Lowell, Mass., a few days ago I learned that the dust of this wonderful saint rests in the cemetery of a country church at the mouth of the Merrimac River. Oh, what a mighty man was George Whitfield in his day! — unparalleled since the apostolic age. It was nothing uncommon for fifty thousand people to gather, not in a building, as England had none sufficiently capacious, but in an open field, while this champion orator, standing on a scaffold in the center, held them spellbound two solid hours, penitential tears coursing down their cheeks like rivers. He crossed the Atlantic seventeen times, using the English-speaking world in both hemispheres as his field of labor. We cite him and could give others innumerable, literally illustrative of this Scripture. “*Things which are not*” (*i.e.*, nobodies), “in order that he may confound the things which are” (*i.e.*, the somebodies). Therefore, if you are actually no account and nobody, look out, you are on shouting ground; you are the one whom God delights to use. You are in the most available and auspicious environments. Hence look out for the hand of the Almighty to rest on you, His mighty providence pick you up, and His grace transform you into a world’s wonder. I could write a volume giving brief notices of personal verifications of this Scripture. Revelation Stephen Merritt is accosted by a beggar in New York City asking him for a contribution. The man of God, flooded with the Holy Spirit, at once interviews him in the interest of his soul. The beggar responds: “I am the most unfortunate man you ever saw, just out of eleven years service in the Sing Sing Penitentiary; meanwhile all of my old chums and acquaintances have gotten away, so I am here alone without a friend on the face of the earth; have walked the city two days and nights hunting work in vain, and am starving.” “Oh,” says the man of God, “I am glad I met you. You are actually in the best fix of any man I ever saw. You are nobody, and nothing but a bundle of meanness and shame, having nothing on the face of the earth, no hope for time nor eternity; so you are in the best fix of any man I ever saw, for you are the very man God wants to bless, lift

up and honor, thus verifying His glorious redeeming grace, magnifying His mercy and exalting His great name in the earth." With this introduction the conversation continues, the beggar stating that he had never heard anything about religion or salvation in all his life, born at the bottom of slumdom, brought up in thievery, never having earned an honest dollar; and all the time in the penitentiary, when a Catholic priest came round, playing Protestant, and when the preachers called on him playing Catholic, so he had dodged between them and never in all his life been interviewed in the interest of his soul. Brother Merritt was then in his glory. Oh! how he preached Jesus to him — the sinner's Friend and the sinners Savior. Down on his knees the preacher prays, the beggar prays, both forgetting the contribution solicited. Brother Merritt goes on his way leaving the beggar in awful agony, like wrestling Jacob, crying to God. As the night watchers tread on their still and dreary march, the bottom of Heaven drops out, flooding his soul with grace and glory. He leaps and runs over the city till day dawns, and, seeing a man coming out to his work, he is again reminded of hunting a job. Therefore, accosting the man: "Ho! ho! don't you want to hire a hand?" "Where is your recommendation?" "I have none." "Then I won't take you." "I was eleven years —" "Ho! ho! if you have followed any business eleven years, I will take you in." So the beggar gets a good job, now full of religion and shouting happy; his new boss turning out to be a good Christian, they are mutually delighted. Weeks and months go by. They labor, talk and pray together, and fall much in love, like David and Jonathan. Ere long the beggar ventures to explain what he meant by the eleven years, — that he was going to say eleven years in the penitentiary. "Oh," says the man, "the Holy Ghost moved me that moment to stop you so that you could get a job; for if I had known that you were just out of eleven years in the penitentiary, I would not have touched you with a forty-foot pole; but now I want you to stay with me eleven years."

29. "*In order that no flesh may boast before God.*" God is jealous of His power, grace and glory, and is certain never to let the devil have it. Men in all ages, manipulated by Satan through human learning, native genius, noble birth, respectability, and money power, have done their utmost to usurp and appropriate the Church of God. They have girdled the globe with their mighty ecclesiasticisms, and resorted to every conceivable stratagem to take the Church of God and run it their own way. They have succeeded to a charm in their own estimation; but in every instance, just about the time of their triumph, God the Holy Ghost retreats away and leaves them the poor old ecclesiastical corpse, now an awful dead expense on their hands, as they have to keep it alive by electricity, and pour out a bushel of money for aromatics to keep down the intolerable fetid effluvia, and expend a princely fortune on plug hats, pigeon-tail coats, silk dresses, flowers, feathers, toothpick shoes, donkey socials, grab-bags, broom drills, ice-cream suppers, strawberry festivals, and Satanic fandangos *ad captandum vulgus*. Meanwhile they are thus sweeping along amid climacteric success in their

own estimation; they are actually laughing-stocks for devils in Hell, who, as in the case of Dives, delight to lash them with firebrands while their carnal pastor is delivering over their coffins his eloquent and complimentary sermon, preaching them up to Heaven while devils in Hell are kicking them for footballs around the black walls of the pandemonium. While the devil thus girdles the globe with his fallen churches, passes himself for God and sweeps the proud, rich devotees into Hell in platoons, God the Holy Ghost, having quietly retreated away from the great, popular churches, is still carrying on His work among the meek and lowly, “the foolish,” “the weak,” “the base-born,” “the despised,” and the “nobodies.” Hallelujah!

30. *“But of him are ye in Christ Jesus, who of God was made unto us wisdom and justification and sanctification and redemption.”* This wonderful climactic sentence would be condemned by an English critic as bad grammar. Why? Too many conjunctions. It is a figure of speech peculiar to the Greek language called polysyndeton, which means many conjunctions. Why does the Holy Ghost in this sentence use this polysyndeton? Rest assured He makes no mistakes. The Greek Testament abounds in what an English critic would call grammatical error, from the simple fact that the English language sacrifices precision for elegance, which is never done in the inspired Scriptures, where all other considerations succumb to the grand predominating interest of truth. In this beautiful, wonderful and comprehensive verse the Holy Ghost has effectually fortified His truth against some very fatal heresies, which are this day endeavoring to undermine it. This polysyndeton effectually and eternally annihilates the Zinzendorf heresy that you get it all in conversion, by separately and distinctly specifying the different works of grace, laying them down in their consecutive order. “Wisdom” is here used in its general sense, and means conviction, contrastively with the egregious folly exhibited by the wicked walking straight into Hell. The highest behest of true wisdom is to keep out of danger. We all commend George Washington for his long, frequent, and (in the estimation of his foolish critics) disgraceful retreats before the British army, till the arrival of General Lafayette, in command of the French army, when he fought heroically and achieved American independence, which in the finale was due more to his judicious retreats than chivalric courage. Conviction is superinduced by preaching the Sinai gospel till the wicked get their eyes open, see Hell coming to meet them, and the devil dragging them in, and actually feel a prelude of Hell torment (~~116~~ Psalm 116:3). The reason why the churches are filled up with unsaved people is because they have never had a genuine gospel conviction, which is the foundation of every true work of grace, and without which conversion is impossible. The fact that we have a copulative conjunction here coming between wisdom and righteousness is demonstrative proof that they represent separate and distinct works of grace, *i. e.*, conviction and justification, wrought by the Holy Ghost. Righteousness here, which is the true justification, is none other than the

righteousness of God in Christ, which is imputed to the sinner when in the profound realization of his utterly ruined condition and his meekness for Hell fire he casts himself in utter desperation on the mercy of God in Christ. Then the loving Father, for Christ's sake alone, counts him righteous, *i. e.*, imputing to him the righteousness of Christ. Oh! what a wonderful Christ we have! He has three righteousnesses one peculiar to His Divinity, and essential to it, which He will ever retain and never impart to you or to me; another peculiar to His humanity, and essential to it, which He will ever retain and never impart to you or to me. Besides, He has a third righteousness arising from His perfect obedience to the Divine law, actively keeping it unbroken forever, and passively dying for it, thus perfectly by His expiatory atonement forever satisfying the violated law in our behalf. This third righteousness, which is neither essential to His Divinity nor humanity, He procured not for Himself, because He did not need it, but for us, who without it are eternally undone. This is the righteousness which the Father freely imputes to every truly penitent sinner who in utter desperation and self-abandonment, by simple faith, letting go every other hope, casts himself on the mercy of God in Christ, felicitously realizing his happy soul caught and safe in the arms of Jesus. While all sinners are full of sin, it is equally true that all Christians are sinful (*i. e.*, having inward tendencies to sin) until they are sanctified wholly. This is admitted by all churches, Papist and Protestant, the only question of controversy being the time and condition of receiving this complete and final expurgation of sinful proclivities out of the heart, Popery locating it in purgatory, hyper-Calvinism in death, and the Word of God now, through faith. The copulative conjunction properly translated, and here intervening between righteousness, *i. e.*, justification and sanctification, is unanswerable proof that they are separate and distinct works of grace; *e. g.*, you say husband "and" wife, meaning two distinct persons; horse "and" buggy, meaning not the same but different things; water "and" fire produce steam, meaning two distinct elements, both indispensable in the manufacture of steam. Here the Holy Ghost says "righteousness and sanctification," the copulative conjunction distinctly revealing two separate works of grace. How we grieve the Holy Ghost, who made this revelation, when we mix up conversion and sanctification in the same work of grace, which always ultimates in the eclipse of the latter. It is the testimony of Christendom that people having been truly born of God, and enjoying the true witness of the Spirit to their adoption, ever and anon realize an inward conflict, "the flesh warring against the Spirit and the Spirit against the flesh," so that they may not do the things which they wish (~~not~~ Galatians 6:17). It is a matter equally incontestably attested by myriads of witnesses, living and dead, that these sinward tendencies have been removed and perfect spiritual liberty enjoyed long before life's end. About dinner time you speak to your chum, "Is it not time the bell would ring for dinner?" The tavern keeper overhearing you, responds, "Certainly; we always have dinner in this hotel, but do you not know that you ate your dinner along with your breakfast?" You settle with

that tavern keeper and leave him at once, knowing that he has concocted a stratagem to cheat you out of your dinner. Equally inconsistent, thousands of preachers this day respond to the people, hungry for sanctification, sick of the inward conflict, and longing for full redemption, "Certainly, beloved; we believe and preach sanctification; that is all right, rest assured; but do you not know that you got sanctified when you were converted?" Good Lord, give you all a lot of the colored preacher's "sanctifigumption" Then you will know that all this is a trick of the devil through the preacher (whom he has deceived) to cheat you out of your sanctification, which is to be convicted for, sought after, found, witnessed to, and enjoyed as a glorious work of grace, subsequent to and distinct from your conversion. This verse is really invaluable as a schedule of the different works of grace wrought by the Holy Ghost in the plan of salvation, severally and distinctly presented in their consecutive order, hence invaluable as a theological compendium. "Redemption" is also connected with the preceding link in this golden chain by the copulative conjunction "and." Hence we see it is another separate and distinct work wrought by the Holy Ghost. This redemption means the glorification of humanity, soul, mind and body. There are two methods by which the body enters the glorified state, *i. e.*, translation, which was evidently the Edenic economy, and will be the prerogative of all the members of the Bridehood in the Rapture, and I know again become prominent during the Millennial ages. The body also will be glorified in the resurrection. The mind enters the glorified state when the soul leaves the body in the physical death, or goes with the body the nigh way of translation. Much Scripture on perfection, ordinarily applied to the perfection of grace in this life, really appertains to the perfection of glory in the "age to come" (~~scripsit~~ Hebrews 6:5). Justification saves us from guilt, sanctification from depravity, and glorification from infirmity. Multitudes of our unsanctified critics put sanctification where the Bible puts glorification, thus holding the professors of sanctification responsible for the standard of angelic or glorified perfection, which precludes all infirmities, and is not applicable to any person invested in mortal flesh, and which none of us will ever be competent to verify till this mortal puts on immortality. Wesley well says, "While in these bodies we can only think, speak and act through organs of clay." Hence we are all full of infirmities, liable to a thousand mistakes, doing wrong, aiming to do right. We are constantly incident to mistakes through error of judgment, memory and failure of bodily organs generally. When our Savior was interviewed in reference to the woman who survived her seventh husband, "Whose wife shall she be in the resurrection?" He responded, "There will neither be marrying nor giving in marriage in that day, but all will be as the angels of God." The Greek translated "as the angels," is *isoi aggelol*. *Isoi* means "like," or "equal." Hence our Savior said that we shall be like the angels and equal to the angels in the resurrection. Hence we see that the glorified state confers angelic perfection, which is entirely different from Christian perfection. In the latter, infirmities abound in the former, they disappear altogether.

Absolute perfection belongs to God only; angelic perfection to the angels and glorified humanity in Heaven, while Christian perfection, free from sin, with Christ crowned in the heart and life, still abounds in infirmities which are not sin, but simply the effects of sin. The small-pox is cured so that your health is perfect; yet you are very ugly, because the scars disfigure you all over your body. The sanctified soul is glorified by the Holy Ghost simultaneously with the evacuation of the body. The countenances of departed saints lying in their coffins frequently shine with supernatural radiance, and reflect an unearthly beauty. It is the splendor of the glorified soul reflected back in the vacated tenement simultaneously with its triumphant exit; like the setting sun anon bespangling the Oriental skies with myriad tints and hues, exhibiting the variegated beauties of the rainbow reflected back while retreating through the golden gates of Hesperus.

31. *“In order as has been written: “Let him that glorieth, glory in the Lord.”* We see from these Scriptures the absolute necessity of letting the Holy Ghost manage the church in every respect, select the preacher, pastor, elder, deacon, receive the members into the church, sanctify them, and conduct all the services. If the members will not freely volunteer in the testimony, prayer and all other work for the salvation of souls and the glory of God, their place is down at the altar, seeking the Divine blessing and equipage. The regime of humanized, formulated, starchy church services is really an insult to the Holy Ghost, grieving Him away and letting them fall into the hands of the devil. I always have to break it all up, when I begin work in a church, before we can have the Holy Ghost come on the people and start a revival.

CHAPTER 2

1. *“Indeed having come unto you, brethren, I came not unto you in the excellency of speech or wisdom, proclaiming unto you the testimony of God.”* Paul was a double graduate, having graduated in the Greek colleges of Tarsus and the Hebrew universities of Jerusalem, a member of the Sanhedrin, standing at the front of the world, both literary and ecclesiastical. Yet he died to all the majesty and splendor of his former self, coming down to the level of the illiterate fishermen of Galilee. He appears before the people simply *“proclaiming the testimony of God.”*
2. *“For I determined not to know anything among you except Jesus Christ and him having been crucified.”* The whole Bible is but the biography of Christ — the Old Testament, Christ Excarnate, and the New Testament, Christ Incarnate — while the crucifixion is the grand central culminating fact of the Christhood, for which He vacated His heavenly throne and came to earth that He might redeem her guilty millions from sin, death, and Hell by His expiatory death on the cross. While this is the tragical history of our wonderful Christ, it is really but the primary hemisphere in the gospel school. The globe of salvation’s wondrous scheme must be consummated by the addition of the hemisphere of the experimental to the historical. This can only be done by following Jesus to the rugged cross and permitting the Holy Ghost to nail you fast to it till you suffer, bleed and die, and bury Adam the first so deep into His death (^{<small>Romans 6:3</small>}) that all the powers of earth and Hell can never resurrect him.
3. *“Indeed I was with you in weakness, in fear and in much trembling.”* Many years of hard toiling and terrible exposure had told on his bodily organs so that he was physically weak, and at the same time tremulous with solicitude in their behalf, lest they might reject his message, or, having received it, make shipwreck and be lost world without end.
4. *“My speech and my preaching were not in enticing words of wisdom, but in the demonstration of the Spirit and dynamite.”* Dynamite is the greatest explosive and the most potent mechanical power in the material world. Judiciously did its discoverers, failing to find an adequately significant cognomen in the boundless vocabulary of the English language, go to the New Testament, and in the inspiration of the Holy Ghost, through His servant Paul, find the very word they needed to signify to the world this inconceivable physical miracle. As dynamite blows out everything with which it comes in contact in the material world, so the dynamite of the Holy Ghost blows all sin and all devils out of the human spirit, consummating in entire sanctification and culminating in the resurrection of soul, mind and body world without end. Paul went for “the demonstration and dynamite of the Holy Ghost.” Well are these words coupled together, vividly signifying

the Pauline ministry, as dynamite is the most demonstrative thing in the universe, roaring like a volcano, pealing like the most terrific thunder-claps, throwing stones in all directions, and clearing everything before it. Whenever the gospel ceases to be demonstrative you may suspect a leakage in the vessel.

5. *“In order that your faith may not be in the wisdom of men, but in the dynamite of God.”* Popular evangelism, with its superficial artistic methods, is prominent amid the withering curses which blight the fallen churches at the present day, gathering in vast multitudes of unconverted people to hang a dead weight on the ecclesiastical wheel, not only stopping the machinery, but reversing the power and running it down to Hell. This arises from the fact that they are converted to the evangelist, and not to God. So when the preacher goes away their religion is gone, and their “last state worse than the first,” “because their faith stood not in the power of God,” but in the wisdom of the magnetic speaker who conducted the so-called revival. There is no danger of these unhappy results if, like Paul, we will give up all human machinery and machination, eloquence, claptrap and manipulation, look the people squarely in the face, take Mt. Sinai for our pulpit, ask God Almighty to furnish thunder-bolts and earthquakes, and be courageous to hurl and heave them fearlessly at men and devils, sparing sin neither in pulpit nor pew, among the churchly bon-tons nor social upper-tens, thus fighting sin and devils like a dog in a yellow-jacket’s nest fighting for his life. In that case, you will render yourself so odious to fallen humanity, repellent to carnality, abominable to pseudo-Christianity, and antagonistical to the devil and all his coadjutors, that you may rest assured that nobody is going to put faith in you. If anybody, in that case, is converted under your ministry, it will be God that does it, for they will all feel like hanging you instead of becoming your disciple. Remember, the true gospel is irreconcilably obnoxious and intolerably repellent to carnality in all its forms and phases, slaying human pride, even though it be church pride (which is of the devil), without distinction or mercy. Hence a popular gospel is always diabolical.

6. *“We speak wisdom among the perfect.”* “Perfect” is from the Latin *per*, “complete,” and *facio*, “make.” Hence it simply means “made complete,” *i.e.*, Christ has done a complete work in you. What is the work of Christ?

“He came to destroy the works of the devil” (Ⓜ John 3:8).

All sin is the work of the devil. Therefore He came to destroy all sin. Since He is omnipotent, He is certainly abundantly able to do it. When that work is done in your heart, then you are what the Bible calls a perfect Christian. Perhaps you are but a babe in Christ, and have much to learn before you progress into spiritual adult age. *“And not the wisdom of this age, nor of the rulers of this age, who are destined to come to naught.”* This belongs to

the Satanic ages of the world, which began with the Fall and will wind up with the Tribulation.

“I beheld till the thrones were cast down,
and the Ancient of days did sit” (²⁰⁰⁹ Daniel 7:9).

In this and many other prophecies in the Old and New Testaments we see a corroboration of the Pauline prediction in this verse, setting forth the fact that the dominion of the world’s rulers, both political and ecclesiastical, is simply conterminous with Satan’s reign upon the earth. He is the god of this world (⁴⁰⁰⁹ 2 Corinthians 4:4), ruling it through his human subordinates. When he is cast out (⁶⁰⁰⁰ Revelation 20) all of his Myrmidons will go out simultaneously with the toppling and falling of all human thrones, amid the awful retributive judgments of the Ancient of days, who will come down in the great Tribulation, shaking every usurper from His throne (⁴⁰²⁵ Acts 2:35), and thus preparing all the world for the coronation of His Son, King of kings and Lord of lords.

7. *“But we speak the wisdom of God which has been hidden in a mystery, which God before the ages predestined unto our glory.”* Of course the knowledge of God is absolutely illimitable.

“Whom he did foreknow he did also predestinate”
(⁸⁰⁰⁸ Romans 9:28).

Hence we see the predestination is a corollary of the foreknowledge. Our choice is perfectly free and untrammelled. Yet God foreknows our decision, and appoints our destiny accordingly. It is our prerogative to receive the Bible as it is, and our glorious privilege to believe it all, whether we can satisfactorily comprehend the deep things of God or not. It is the very climax of rationalistic infidelity for us to reject the plain revelation of God simply because our poor little gourd-heads can not comprehend it. Let us remember when we pass beyond the veil we will learn more in a week than we have ever known in all this probationary life. It is very beautiful and inspiring to contemplate and recognize the fact that God, before the ages began their flight, saw me, commended my choice of the good way, and predestinated unto me the glory of this wonderful salvation which has been the delight of my heart for forty-nine years, and is daily accumulating new brilliancy along my shortening journey to the probationary goal.

8. *“Which no one of the princes of this age knew: for if they had known it, they would not have crucified the Lord of glory.”* I doubt not but Caiaphas, the high priest of Jerusalem, and the Sanhedrin over whom he presided, in the full approval of their consciences, assigned the death-warrant of Jesus Christ, believing it to be their duty and that God was pleased with their decision. The devil had so succeeded in blinding their eyes that they could not see the Christ of God in Jesus of Nazareth. They could only see in him a disturber of the Church, a blasphemer and a traitor. What was the

solution? The devil had achieved a complete victory over them, so thoroughly deceiving them that they were actually worshipping him for the God of Israel, faithfully doing his diabolical will, believing that they were doing the will of Jehovah. Has not the world since the Fall, when Satan's reign superseded the Eden theocracy, been uniformly characterized by that very state of things? Two hundred millions of martyrs have sealed their fate with their blood, every one being put to death under charges of heresy. The leading men of the popular church, as in the case of Christ, became their murderers, and of course killed them in all good conscience, as the preachers killed Jesus, all under the charge of heresy. It is true they were all heretics for a heretic is one who separates, and these martyrs had all separated themselves from the church authorities, whether Jewish, Paganistic, Moslem or Roman Catholic, and these authorities had them put to death. But we know the solution of the whole matter. These great preachers, standing at the head and claiming the right to rule the church, were actually dominated by the devil, deceiving them, passing himself on them for God, and getting them to worship him and do his cruel will, believing that they were doing the will of their loving heavenly Father. When I was in St. Peter's Cathedral in Rome, I saw the bronze statue of St. Dominique, and an infuriated dog standing by him holding in his mouth a bundle of fagots. That angry dog represents the rage of this saint (really a devil), and the bundle of fagots was to burn the heretics, *i.e.*, the martyrs. This saint was canonized for his authorship of the Inquisition. We must not think the world has changed, neither has the devil nor sin. The persecutors of God's saints in all ages have been so blinded by Satan as to think that God's people are the devil's people, while they themselves are the very people whom they think they are persecuting. There is no remedy for this state of things. Spirituality can see carnality, but carnality can not see spirituality.

9. *“But as has been written: Those things which eye hath not seen, ear hath not heard, and it hath not entered into the heart of man,” i.e., “those things which God hath prepared for those who love him.”* What are “those things”? Why, they are the deep things of God, the unutterable truths of the Almighty, the sweet, rich and unearthly things of the heavenly kingdom, the transcendent glories of the “coming age,” the supernal and unutterable realities of spiritual life, immortality and ineffable glory. A popular mistake has generally prevailed in reference to the allusions of this verse, *i.e.*, that we have to die to receive these revelations. This delusion is swept away by the next verse.

10. *“But God hath revealed them unto us through the Spirit.”* From this verse we see that the wonderful, invisible, inaudible and inconceivable glories of verse 9 are actually within our reach, not only in the world to come, but at the present time. The apostle now proceeds to a more ample revelation, touching these wonders which are unutterable and indescribable in human language, and can only be revealed to the human spirit by the

Holy Spirit. While these Divine beauties, entities, profundities, altitudes, latitudes, longitudes and realities are revealed by the Holy Spirit to the human spirit, they are after all too heavenly to be uttered or communicated by mortal language, so I am now running into something better and easier experienced and felt than told, all language being utterly impoverished in the attempt to reveal these infinitesimal beauties, majesties, wonders, sweetness and glory. *“For the Spirit searcheth all things, even the deep things of God.”* These “deep things of God” in beauty, sweetness, spiritual fascination and delectation have captured and enraptured the saints of all ages. For them the martyr has gladly hugged the burning stake and sung his death song amid devouring flames. They made the dismal dungeon of Madame Guyon, which she occupied four years, so bright that she said the very stones shone like rubies. They inspired John Knox to pray bloody Mary off the throne of England till she dropped into eternity.

11. *“For what one of men knoweth the things of a man except the spirit of the man which is in him? So also no one knoweth the things of God except the Spirit of God.”* That verse beautifully illustrates the example by a human being; e.g., no one knows my affairs but my spirit which dwells in me. Neither is it possible for any creature in all the universe to know my affairs, unless my spirit make the revelation. Hence you see the utter impossibility for an one to know the “things of God except the Spirit of God who dwells in him,” and those to whom He makes the revelation. Since God is the only source of wisdom, knowledge, life and happiness for time and eternity, hence we all participate in those things proportionately as they are revealed to us by the Holy Ghost. It is utterly impossible for you to receive them by your intellect, because the intellect can only cognize human resources, which are utterly alien and infinitely inferior to the Divine.

12-13. *“But we have not received the spirit of the world, but the Spirit who is from God, in order that we may perceive the things which have been graciously conferred upon us of God. Which things indeed we speak not in the instructing words of human wisdom, but in the instructing words of the Spirit, expounding spiritual things to spiritual people.”* Verily, our expositions of spiritual things are available only to spiritual people; who are so few in proportion to the population that out of a whole city we do well if we find a band of a few dozen who are spiritual enough to receive the Word of God, appreciate and utilize it, and profit thereby. It is in vain to expound these deep spiritual truths to the wicked, from the simple fact that a dead man will not eat his dinner; meanwhile we have but little encouragement with unsanctified Christians, from the simple fact that toothless babes can not feast on the “fatted calf.” We observe a most deplorable phenomenon in the churches relative to this great truth. An ex-India missionary said in my Bible readings in Seattle, Washington, that the heathens of India know more about the Bible than the Christians of America, from the simple fact that the missionaries conduct a Bible school daily, which the natives attend and receive instructions from the precious Word expository of the

redemptive scheme, while in America they have nothing but the poor little degospelized Sunday sermonettes, so diluted with everything except the gospel that the people who are dependent on them literally famish for the “bread of life.” Suppose a city pastor of five hundred members should announce on Sunday a daily Bible school. I trow he would find himself teaching to empty walls and naked seats. The only chance is to begin at the foundation, use his membership as a missionary population and get them saved, proceeding after the apostolic manner with the school of Christ, daily feeding them on the “bread of life,” and building them up in the “deep things of God.” In that case he must of necessity lop off that routine of unscriptural institutions, invented by a fallen church in the vain attempt to substitute the Holy Ghost, who has been grieved away because they disobeyed Him and took the meetings out of His hands. These carnal institutions, worshipping paltry pelf, as if our God were poor, have taken all the time which God has given the people to study and be taught His precious Word, and to dive down into the deep things of God. Why will we not all lop them off, since they are not only useless, but injurious, and return to New Testament simplicity, and all delight ourselves in the school of Christ, studying God’s precious and wonderful truth, and sinking deeper and deeper into the “deep things of God”?

14. *“The intellectual man discerneth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.”* The word *psychicus* I here translate “intellectual,” from *psychee*, “the soul,” or “the mind,” which consists of the intellect, the judgment, the memory and the sensibilities; of which the intellect is the most prominent, and I suppose the most important. The truth of the matter is, we have no English word competent to convey the idea of the Greek *psychicus*, unless we Anglicize it and use the word *psychical*, which would be about as obscure as the Greek. Man is a trinity, according to Paul and Wesley, consisting of the *pneuma*, “spirit”; *psyche*, “soul,” and the *soma*, “body.” Thus he is a three-story building. The devil is very fond of blowing off the third story, in which case he becomes a demonized brute, or, rather, a brutalized demon. This follows as a legitimate sequence from the fact that the human spirit is the element on which the Holy Spirit operates, and through it reaches the mind and body. Hence, in the case of the unpardonable sin, the third story is blown off by the devil. An animal has a mind and body, but no spirit. Hence you can not possibly teach a horse or an ox anything about God, however much you may teach him about temporal things. The human spirit consists of the conscience, with affections or heart. The conscience survived the Fall, the voice of God in the soul; yet, in the case of impenitent sinners and deluded professors of Christianity, usurped by Satan, who is so fond of speaking through God’s telephone, and deceiving the people, as in the case of Paul, who lived in all good conscience while a vile persecutor, but after his conversion his conscience bare him witness in the Holy Ghost (☞Romans 9:1), which

never occurred before the light broke on him on the Damascus road. The conscience of the sinner is on God's side in conviction. <sup>⁵⁰⁰¹ Timothy 4:2, "Having their conscience seared with a hot iron," does not refer to men, as in E.V., but to those demons. This is a reason no evil spirit can be saved. They have no foundation, as man has with his guilty conscience, condemning him when he sins. The fearfully rapid multiplication of infidels is a prominent fulfillment of latter-day prophecies, ripening this wicked world for destruction. The effect of infidelity is to take off that third story, and put people where they are brutish with reference to God. In conversion, the will passes out of the hands of Satan to God; yet native evil abides (though subjugated) in the deep interior of the affections, *i.e.*, the heart, until utterly expurgated by the cleansing blood and the refining fires of sanctification. The *psychee*, the "soul" or "mind," includes the intellect — judgment, memory and the sensibility. Hence this word *psychicus*. In E.V. "natural" is the adjective corresponding with the noun *psyche*, "the soul," which has so many faculties that we cannot find any single word adequate to a full translation. In <sup>⁵¹¹⁹ Jude 19 the same word is translated "sensual" in the E.V., which evidently is too low a meaning. In the Fall, death only supervened to the human spirit. If it had reached the mind, men would have become idiots; if the body, they would have dropped dead in their tracks. The great majority of theologians have always been dichotomists, *i.e.*, dualists, believing in the two natures of man. Hence they have girdled the world with materialistic and intellectual religions; *e.g.*, Paganism, Mohammedanism, Judaism, Mormonism, the Greek Church, and fallen Protestantism without spirituality, which is the essential element of God's religion. Paul, Wesley, and all true exegetes, have always been trichotomists, *i.e.*, Trinitarians, believing in the three natures of man, *i.e.*, spirit, soul (or mind), and body. Since the spirit was deprived of Divine life in the Fall, the true salvation must begin with the resurrection, *i.e.*, the regeneration of the Holy Ghost. Whereas all of these systems built on dichotomy leave out spirituality, and are independent of the Holy Spirit, as they build their ecclesiastical superstructures on the residuum of mentality and materiality, which survived the Fall. Hence, in their experiences, they dispense with the supernatural, or, rather, they have no experiences. With all their towering intellects and theological lore, they never can know the things of God, from the simple fact that they are not intellectual, but spiritual, and can only be spiritually discerned. These men are spiritually dead. A dead man does not discern anything, hence it is as impossible for the unspiritual, however intellectual and educated, to discern the things of God as it is for the horse to fly like the eagle. He has members well adapted to walking, but utterly incapable of flying. Hence none but the spiritual, *i.e.*, those who have been quickened into Divine life by the Holy Spirit, can possibly discern "the things of God." Thus we have the human trinity — the *pneuma*, "spirit"; *psychee*, "soul" (or "mind"), and *soma*, "body." The spirit is the man himself, the mind (or soul) and body being his appurtenances. The spirit is so called because homogeneous to the Holy

Spirit, and constituting the doorway into the complicated labyrinth of humanity, the Holy Spirit entering the human spirit and then passing on into the mind and body, primarily assimilating the spirit to Himself and then lifting up the mind, with all its complicated machinery of intellect, judgment, memory and sensibilities, assimilating and subsidizing them to His heavenly administration; finally reaching the body and elevating it to the lofty plane of sanctified intelligence, thus triumphantly delivering it from every trend toward sensuality, debauchery and brutal selfishness, and making it truly the temple of the Holy Ghost. Every human spirit is either dominated by the Holy Ghost or one or more demons. In the case of grieving away the Holy Spirit, ultimating in His final departure, the demons come in and take possession of their victim, doing their utmost primarily to effectually lock the door against the future ingress Of the Holy Spirit, thus obliterating all apprehensions of God and susceptibilities of conviction. Then the demon fortifies himself in that human spirit which he has dragged down to the devil's dirty level, by subsidizing the mind, darkening the intellect, warping the judgment, polluting the memory and debauching the sensibilities, so that all the mental faculties, with their educational enduements, become but the filthy implements of the indwelling demon. Finally, through the foul spirit and debauched mind, he literally captures the body, taking complete possession of all its members and degrading it below the dignity of the irrational brute, using its members as filthy sewers through which to imbibe the very dregs of the bottomless pit. Thus this miserable, God-forsaken victim of sin has his spirit demonized, his mind stygianized, his body brutalized, so that he is really a loathsome, demonized brute. As his bodily members constitute the only avenues of enjoyment, of course, when these are paralyzed in death, the last possibility of fruition, even in the lowest sensual sense, is forever swept away, and the hopeless victim, wrapped eternally in the fiery retributions of disappointed lusts, passions and appetites, is filled with his own Hell, and nothing left but to drop into the burning lake.

15. *“The spiritual man discerneth all things, but he himself is discerned by no one.”* This corroborates verse 8, which certifies that the murderers of our Savior committed the foul and atrocious deed under a Satanic delusion. Why? Because those great and learned pastors of the church which God had instituted could not see in Jesus the meek and lowly suffering Savior, dying for a guilty world, though they had read it in the prophecies all their lives. They could only see in Him a blasphemous disturber of the church, and an enemy to their religion. So it was with the two hundred millions who have followed Him in bloody martyrdom. The church rulers, clergy and laymen, who took their lives, saw in them nothing but fanaticism, heresy and insubordination. If they could have seen the beautiful and lovely grace of God in them they would have been far from hurting them. John Fletcher well says that “perfect love is an angel so beautiful and charming that the devil has to cover it with a bear skin before he can get his Hell hounds to

chase it. During all the ages of blood and fire, the martyrs could look right through their carnal persecutors and see the very venom of Hell in them, yet they thought they were right and doing God's service. This fallen world is irreconcilably opposed to purity, because it is a constant and withering rebuke to the impure. For this reason, when God sent his own pure and spotless Son into the world, they would not even let him live on the earth. His presence was a constant withering and scathing rebuke to the corrupt people of this fallen world. The true saints of all ages have had the spirit Christ manifest and predominant in their lives. For this reason the counterfeit saints, who are ignorant of purity, and rebuked and insulted by its profession, have made it a rule, so far as they could, to destroy all the people on the earth who had the spirit of God's pure and holy Son. They do not persecute them with the understanding that they are good people, but believing that they are bad, because out of harmony with themselves, whom Satan has deluded with the idea that they are the people of God. There is no possible remedy for this irreconcilable antagonism. Jesus could not help it, but submitted to it while they nailed Him to the cross. If Omnipotence should interfere with the human will, He would dehumanize us, and defeat the very end of creation. This irreconcilable disharmony and irrepressible conflict between spirituality and carnality is bound to continue so long as Satan is in the world. This verse unlocks the whole mystery. Spiritual people see and read the carnal like we read books; yet the carnal can not see the spiritual, from the simple fact that their spiritual eyes are not opened. There never was an age in which ecclesiastical ostracism was more rife than at present, and doubtless will increase to the end of the "Gentile times," which is certainly very nigh. This ostracism and clerical autocracy is the same spirit and in the same place which killed Jesus and all the martyrs. It is only now held in check by the civil law.

16. *"For who hath known the mind of the Lord, who shall give him counsel? But we have the mind of Christ."* This verse tells the deep secret. As no one but the spirit which dwells in a man can know the affairs of that man, unless his spirit reveals them, even so no one but the Spirit of God knows the things of God (verse 11); hence the people who have not the Holy Spirit dwelling in them, which is peculiar only to the wholly sanctified, can not possibly know the mind of the Lord. You are surrounded by a grave council of men, pre-eminent for intelligence, learning and official position, yet they are as ignorant of the Lord's mind in reference to the matter under consideration as the illiterate Hottentot, if the things of God have not been revealed to them by the Holy Spirit. Truly spiritual people have the mind of Christ only. The wicked have but one mind, and that is a bad one. The wholly sanctified have but one mind, and that is the mind of Christ; while unsanctified Christians have the carnal mind in a subjugated state, and the mind of Christ in its incipient manifestation. Hence they are the "double minded" people (⁵⁰⁰⁹James 1:4 and ⁵⁰⁰⁸4:8); while wholly sanctified people, having been completely

delivered from the last and least remains of the carnal mind, have the mind of Christ constantly abiding in them; yet it is their privilege to receive the especial intent of the Lord in every emergency of probationary life, revealed to them by the Holy Spirit. It is nonsense to depend on human wisdom, as the mind of the Lord can not be reached in that way. No one can go up to the court of Heaven, and there ascertain the mind of the Lord with reference to any special matter. For this reason human counsel, independent of the Divine mind, is an utter failure, from the simple fact that the combined wisdom and learning of the world can never ascertain the mind of the Lord in a solitary instance. Then what shall we do? Why, the Holy Ghost is right here with us. He is none other than the Spirit of the Lord. Just as my spirit knows all about my mind and my affairs, and is the only being in all the world that does know, so the Holy Spirit alone knows the mind of the Lord, the "things of God." Hence He alone can reveal them. If you do not have the mind of the Lord in all of your enterprises, aspirations and labors, you are moving at random. Here we have it positively revealed in these Scriptures that none but the truly spiritual can know the mind of the Lord. Here you see the reason why churches cease to be the light, life and power of God. They are usurped and conducted by carnal people, who can not know the mind of the Lord. The result is, the church is turned over to the devil, and becomes a persecutor of the Lord's true people. The New Testament clearly specifies that all the church officers, even the deacons, who have charge, not only of the spiritual interests, but also the temporal, *e.g.*, feeding the preachers and the poor, are to be filled with the Holy Ghost and wisdom, *i.e.*, not only sanctified wholly, but endowed with that spiritual gift (Ch. ~~42~~12:8) called "wisdom," and indispensable to qualify them for the duties of their office; while the *episcopos*, "bishop," *i.e.*, pastor, leader of the band, having charge of the spiritual interests, is not only to be filled with the Holy Ghost, *i.e.*, sanctified wholly, but endowed with such spiritual gifts as qualify him for his work, especially that of "prophecy" (Ch. ~~42~~12:10). While the Holy Ghost is sole arbiter and ruler of God's Church, He prosecutes His administration through His Spirit-filled officers, *i.e.*, the bishop or pastor having charge of the spiritual interest, the deacons in charge of the temporal interest, and elders in charge of the general interest; all of these truly "spiritual," *i.e.*, filled with the Spirit, and thus qualified to receive from the Holy Ghost the mind of the Lord in every case, which is always in perfect harmony with His Word and Providence. Thus God has provided a perfect organization for His Church, so that it shall never go out of the hands of the Holy Ghost. If you want to see the glory of God and a Heaven on earth, just try this New Testament economy of running the church in the clear and unequivocal leadership of the Holy Ghost, through the Spirit-filled people to whom He incessantly reveals the mind of Christ, honoring and utilizing His infallible revealed Word, and harmonizing with current providential environments.

CHAPTER 3

SPIRITUAL BABYHOOD

1. *“And, brethren, I was not able to speak unto you as unto spiritual, but as unto carnal, even babes in Christ.”* The class of the Corinthian church here addressed are most assuredly regenerated people, because they are here recognized as the children of God, *i. e.*, “babes in Christ”; yet they did not rank as spiritual, but were yet carnal.
2. *“I have fed you with milk, and not meat; for ye were not yet able. But neither are ye yet now able:*
3. *“For ye are yet carnal.”* No human sophistry can possibly evade the truth here revealed. The Holy Ghost repeatedly affirms that these Christians are carnal and have never been otherwise, several times using the adverb “yet,” denoting positively that they had been carnal from the beginning. Oh! we have need to go into the churches today and shout aloud, like Paul: “Ye are yet carnal.” It is superfluous here to state to the intelligent reader that there were a diversity of people in that great Corinthian church consisting of many Jews and Gentiles. While many of them were not only sanctified wholly, and addressed as “elect saints,” here is another class, and doubtless not a few, who had never progressed out of spiritual babyhood. As they had not cut their teeth, they could not eat solid food, but, like millions nowadays, were dependent on sucking bottles. “For where there is envy and strife among you, are you not carnal and walking about like men?”
4. *“For when one may say, I am of Paul; and another, I am of Apollos; are ye not men?”*
5. *“And what is Paul, what is Apollos, but ministers through whom ye believed as the Lord gave to each one?”* Of course Paul had his admirers as their spiritual father and founder of their church, while Apollos had won them by his wonderful eloquence as well as argumentative power; while still others rallied around Peter, the senior apostle, having sojourned with our Lord during His entire earthly ministry, and having been the honored instrument in the inauguration of the Holy Ghost dispensation on the day of Pentecost.

These parties had not crystallized into sects, neither did they in the apostolic age, because all of the apostles, like Paul, turned the battering-rams of inspired truth against every manifestation of that sort. But, oh! what wonderful development this party spirit has received! confusing the world with six thousand religious denominations. Babylon means confusion. Surely we have it in paradoxical superfluity. It is a shame for a Christian to say: “I am a Methodist,” “I am a Baptist,” “I am a Presbyterian.” If you are

and were so born, it is not worth telling, and thus displaying the foibles of your spiritual infancy. Who was John Wesley? Who was John Bunyan? Who was John Knox? While these noble Johns are the reputed founders of the three great denominations above mentioned, yet it is true these paragon saints had something else to do besides building sectarian temples. They lived heroes, and left the world in triumph. Their unsanctified spiritual children have built up these mammoth ecclesiasticisms. Spiritual adults talk about Jesus instead of sectarian parties. Babyhood is all right in its time. The tallest saints have all been babies. But babyhood perpetuated means dwarfhood and death. If a baby does not progress into manhood, it either dies or becomes a pitiful stunted dwarf. That is the trouble with the church at the present day. Christendom is not simply in babyhood, but in dwarfhood. Oh! how I pity the pastors! Instead of commanding an army of giants clothed with shining panoply, roaring the battle shout, and burning for the conflict with the powers of darkness, ready to run the devil out of the country, the poor pastor has on his hands five hundred babies, all wanting the sucking bottle at the same time, bawling and squalling because he can't wait on them all at once. Quite a lot of them are sick and need constant attention, not a few of them are dead and need coffins and interment; no wonder the devil is everywhere triumphant. He doesn't care for an army of babies. The New Testament constantly speaks of the two classes, *neepioi*, *i. e.*, babes, and the *telioi*, the perfect or adults. Neither of these states denotes the beginning of existence, but only certain notable and salient epochs thereof. Regeneration makes you a *neepios*, *i. e.*, an infant, and sanctification makes you a *telios*, *i. e.*, an adult; *i. e.*, it takes you out of spiritual infancy, removing your depravity which locks you tight in spiritual babyhood. Instead of being the ultimatum of all progress, it is the beginning of grand, glorious and rapid progress. Children must be born before they can be treated for hereditary diseases. These diseases must be removed before they can make rapid growth and become stalwart men. Depravity in the Bible is illustrated by leprosy, a hereditary blood trouble which God alone can heal. It takes the blood of Jesus to remove out of the human spirit that hereditary alien and extricate the taint of inbred sin. Infants born of leprous people so know disease in the beginning; but soon the awful destroyer begins to tell its own sad story. Until inbred sin is removed we are held fast in the disabilities of spiritual infancy. The moment this native evil is extirpated we rank as spiritual adults, and enter at once the stadium of illimitable progress, not only in this life, being unencumbered racers for glory, but to sweep on through all eternity. We see here in these plain statements of Paul that spiritual infancy is characterized by envy and strife and party spirit. That is the trouble with Christendom today. Little rival churches are wasting ammunition fighting each other, while the devil is running at large and gobbling up all. That the experience of sanctification destroys party spirit, envy and strife, and unifies the people of God, is everywhere observable. In our great holiness camps people and preachers of all denominations, races and nationalities are heterogeneously mixed up,

and it is impossible to discriminate one from another. In the same pulpit we hear the preachers from the babbling sects of Christendom, and it is impossible to discriminate their theological shibboleths. They are all one in Jesus and lost in God!

6. *“I have planted, Apollos watered, but God gave the increase:*

7. *“So neither is he that planteth or he that watereth anything, but God who giveth the increase.”* Paul was the first gospel preacher ever at Corinth, and signally honored of God in planting there the largest and most spiritual church of the apostolic age. By the statement “most spiritual,” I mean especially their wonderful and extraordinary enduements with spiritual gifts. Paul having labored there constantly eighteen months, and seen there the mighty works of God, feeling constrained by the calls of duty to his spiritual children in his native land to return to Asia and visit all the multitude of churches founded through his instrumentality, is very soon succeeded at Corinth by Apollos (~~41827~~ Acts 18:27), whom God made a wonderful blessing, not only in the confirmation of the Pauline converts, but in the conversion of many more, especially among the Jews. So Apollos, having arrived after Paul had planted the crop, was signally honored of God in its irrigation.

8. *“And he that planteth and he that watereth are one, but each one shall receive his own reward according to his own labor.”* What a disposition do we find to honor the revivalist who has been instrumental in the conversion of many, and lose sight of his faithful successors who came on and irrigated the crop, without which it certainly would have died. Lord, save us from worshipping men! We must remember that God Himself is the only efficient worker, and that He uses an infinite diversity of human instrumentality.

9. *“For we are God’s fellow laborers.”* Oh! what a privilege to be participants with God in the glorious work of saving the world. *“Ye are God’s farm.”* Do not forget this. Nineteen years after I was converted to God I was all the time under the misapprehension that I was the farmer. Hence I toiled hard and incessantly, wielding the ax, mattock, spade, shovel, rake, pitchfork and plow, toiling and sweating. Terrible was my conflict with the briars, brambles, black-jack, dwarfed pine, sedge grass, dogfennel, pennyroyal, cockle-burs, Spanish needles and Canada thistles. Anon I congratulated myself upon victory, and again to my sorrow I found they had the run on me worse than ever. Nineteen years had rolled away. My eye caught this wonderful statement in the Greek Testament, “Ye are God’s farm.” I soliloquized, “Why! I thought I was the farmer. Oh! how I have been mistaken! If I am the farm, then God is the farmer. Is He not a model in agriculture? Does He want any filth in His farm? Nay, verily, is He not omnipotent? Has He not all power in Heaven and in earth? Does He not speak of the raging sea and rolling worlds? Do not planets, comets,

suns, systems, oceans and storms fear and obey His sovereign mandate? What a little thing for Him to breathe on all this crop of filth that gives me toil, sorrow, aches and pains, and bid it evanesce forever!" About that time I tossed my mattock one way, my spade another, my pitchfork another, and began to leap and shout; my eyes turned heavenward, while a Niagara from the upper ocean inundated my soul, oblivion possessing me as to the enemies which all these years had infested my farm. Ere long I dropped my vision earthward. Behold I the briars, brambles, cockle-burs, Spanish needles and Canada thistles are all withered and dead, black-jack, hazel bushes and dwarfed pines, salt briars all out by the roots and sinking down in a grand bonfire. Behold! my farm was clean. Thirty years have rolled away. The devil has not failed to come back ever and anon with his bag of cockle-burs, Spanish needles and thistle seed swinging round his neck, while he goes on sowing the obnoxious filth broadcast, but the fires of the Holy Ghost, kindled when Jesus baptized my soul with the Holy Ghost and fire, still continue rolling their billows of heavenly flame on all sides. They consume all the obnoxious seeds of inbred sin the devil can possibly sow, transforming them into ashes, which fall upon my soil, adding valuable fertilization; so the devil is in fact running a manure cart much conductively to the enrichment of my soil. Is not this in harmony with God's Word?

"All things work together for good to them that love God"
(~~1~~ Romans 8:28).

Could you have all things and leave the devil out? I know not, for the devil is not only a "thing," but quite a big "thing." Do you not know that these terrible conflicts which we have with the strong intellect of Satan rank among the greatest means of grace this side of Heaven? Such is the wonderful redemption of Christ that everything becomes a blessing to God's true people. "*Ye are God's building.*" The foundation is by far the most important part of the house; yet it is not the house. You receive the foundation when you are born from above, but the superstructure of a holy experience was built on it when you were sanctified. I was converted forty-nine years ago. Then I received the foundation of the glorious Christian experience I enjoy today. Though I never actually lost my foundation, yet ever and anon it suffered great damage from pelting rains and winter freezes; meanwhile during the summer it became the rendezvous of doleful creatures. Why did I not build the house at once? My money gave out (faith failed) and the mechanics went away. During my boyhood it was a death struggle for me to hold my religion until our campmeeting came on, when I was satisfied I would get a new supply. So I made a raise of money, resumed the work, the foundation being so dilapidated that it had to be taken up and laid over. We get the walls up, it is now weather-boarded; money fails, the mechanics leave, dilapidations ensue, rain pours in, the snow accumulates. After decay has wrought sad havoc, I get into another revival, get some more money, the mechanics come back, the work is resumed, every passer-by waves his hat and say' Hurrah! we will soon

have a house built.” Money again fails and the work is abandoned, and dilapidation ensues. As in former years passers-by groan and say, “What a pity; this house is never going to be finished! It is all a failure, labor lost.” Ere long I strike a bonanza, get plenty of money, rally all the mechanics; much of the work is so dilapidated that it has to be renewed. This is done, and the whole job in every ramification with life and energy is pushed right on to completion amid the joyous congratulations of the whole town shouting on all sides, “Why! don’t you see that house which has been on hand nineteen years is at last finished in elegant and beautiful style?” You know people don’t live in unfinished houses, incompetent to protect them from the storms of winter and the heat of summer. Now that the house is finished, of course it is to be inhabited. King Jesus is the Proprietor. Now He beautifies it and furnishes it *ad libitum* and moves in, accompanied by a joyous group of angels. Glory to God! He has come to stay! All was cheer in former years during those periods when the work was going on, *i. e.*, those revivals when the Holy Ghost came back and resumed His work. What a pity I ever let the mechanics abandon the work and go away after they first laid the foundation! If I had furnished the money, *i. e.*, had the faith, they would have pushed it right through to completion soon after the foundation was laid. Then King Jesus would have moved in at once and have given me a Heaven in my soul from that early day. But He will not settle down and abide in an unfinished house. He will stay so long as you use Him as a builder, pushing the work right along to completion. Are you a finished house? If so, Jesus abides in your heart and fills every chamber of your soul. If you have not the clear witness of the Spirit that Jesus is abiding within, rest assured the house is not finished. So turn it over to the Holy Ghost; let Him have the job to execute the work in His own way. Do not meddle with Him. See that your faith does not fail. He is certain to do the work according to your faith. So have faith in Him this moment and incessantly to finish the house and turn the key over to King Jesus, that He may come in and abide forever.

DIVERSITY OF REWARDS

10. “*According to the grace of God which was given unto me as a wise master builder I laid the foundation; and another buildeth thereon.*” Paul had been instrumental in founding the Corinthian church. Apollos and other God-sent laborers had followed on, lending a helping hand to rear up this stupendous superstructure on the foundation laid by the great apostle to the Gentiles.

11. “*For other foundation is no one able to lay except that which is laid, which is Jesus Christ.*” He is the impregnable rock on which every soul must build his heavenly superstructure, there being no other alternative except the drifting, sinking sand.

12. *“But if any one build on the foundation, gold, silver, precious stones, wood, hay, stubble,*

13. *“The work of each one shall be made manifest, for the day will reveal it.”* The great judgment day, for which all other days were made, will reveal the work of every human being. There are many other days constituting salient and notable epochs in Christian experience, and significantly adumbratory of the final Judgment, “because it is revealed in fire, and the same fire shall prove the work of each one what sort it is.” These are prominent allusions to the fires of the final judgment. This whole earth is to be sanctified by fire (☞2 Peter 3:10), consuming out of it all the effects of sin, utterly cremating it preparatory to its transformation into a new heavenly sphere (☞Revelation 21), to be occupied by redeemed saints and unfallen angels forever. This combustion of the earth will be going on during the Judgment, which will be no twenty-four-hours day, but a period adequate to the magnitude of the occasion. Fire throughout the Bible symbolizes purity, and consequently typifies all the castigatory judgments of the Almighty conducing to the purification of humanity and the earth, and the vindication of Divine government. Hence fire is prominently characteristic of the final judgment.

14. *“If the work of any one which he has built upon it abides, he shall receive a reward.”* You see here that regeneration is the foundation; neither of these representative characters becomes an apostate, because in that case the foundation would be destroyed, which is not true in the transaction here described. On the contrary, the foundation of each one abides, the difference being in the superstructure built on it. The one builds a superstructure consisting of gold, silver and precious stones, which are fire-proof and competent to endure all the seventies of God’s castigatory and scrutinizing judgments, not only in this life, but at the last day. While the other having the same foundation and hence just as good substratum on which to build as his neighbor, instead of using fire-proof materials, builds a house consisting of wood, hay and stubble, all of which are not only very evanescent, but exceedingly combustible. Therefore, in times of fiery trial, he finds his superstructure utterly incompetent to resist the flames. Hence it must go down in ashes, utterly incompetent to endure the seventies of the Divine judgments.

15. *“If the work of any one shall be burnt up, he shall suffer loss, but he himself shall be saved, but truly as through fire.”* Here you see the case is clear and lucid: this man whose foundation is all right, for the Holy Ghost laid it, has been truly regenerated, and has as good a foundation as his neighbor who builds on his foundation a fire-proof superstructure. But, unfortunately, this man builds on his foundation a house out of wood, hay and stubble, which he is bound to lose when fiery trials come. Now, it says he shall lose his house — “it shall be utterly consumed,” which is the meaning of the Greek, much stronger than E. V. “But he himself shall be

saved through the fire;" *i. e.*, he shall go to Heaven, but go through the fire, which will burn his house and everything he possesses, so that he will barely escape by the skin of his teeth, leaping out of a second-story window and running away for his life. So we find both of these vividly contrasted characters get to Heaven, the one rich in gold, silver and precious stones, and the other utterly impoverished, but merely squeezing in through the pearly gates, entering Heaven in spiritual infancy, where he must begin *de novo* to build his heavenly superstructure, which shall continue, tower and brighten through all eternity. Now, who is this man? He is no apostate, for in that case he would have lost his foundation, *i. e.*, his regeneration. Rest assured, he is the man who, having been truly converted, blessedly born from above, has failed to go on to perfection. He has not been idle: he has built a great mansion, but, unfortunately, made it out of wood, hay and stubble; *i. e.*, instead of going for holiness to the Lord, bottom-rock sanctification, the baptism of the Holy Ghost and fire, Christ crowned within, the fullness of the Spirit and the gifts of the Spirit, he said, like a noted religious editor recently: "The conversion God gave me in an old log school-house out in the country, when a boy, is good enough for me; I am satisfied with it." This man is none of your deadheads, as you see he builds a great house. I know he becomes very active in the church, builds fine edifices, is a successful financier, looking after all the (human) institutions of the church. They make him a doctor of divinity, and send him to the general conference. Truly he is no ordinary man. He is beloved and honored by thousands, a popular and acceptable pastor, his Christian and ministerial character is irreproachable. He is Heaven-bound. Justification is a title-deed to Heaven, and holiness before we get there as a necessary qualification. So this good man comes to life's end. He has not fought holiness, and backslidden in that way, but simply neglected it, holding fast his justification and thinking that it is enough. Here he has a title-deed to Heaven; but he can not go without entire sanctification. Therefore, like all genuine Christians who reach life's end, and like all infants, he must receive it as the old theologians all tell us, *in articulo mortis*, *i. e.*, in the article of death. The fires of the Holy Ghost coming on him, to sanctify him for Heaven, burn up his life-work, which was simply ecclesiastical, socialistic and philanthropic, in its very nature only appertaining to this world, and utterly heterogeneous to the heavenly state. Consequently he loses his life-work, because it will not do for Heaven, but himself, through the fires of the Holy Ghost in a death-bed sanctification, makes his way into Heaven, entering glory in spiritual infancy much as if he had died when a boy, soon after he was converted. Hence you see he has lost the opportunities of this life in the grand curriculum of heavenly holiness and perennial glory which shall constitute the employment and fruition of the saints through all eternity. Quite different was the case of his comrade who got converted at the same altar, but went for radical holiness and entire sanctification with all his might, the theme of his ministry and the battle-cry of his life being "Holiness to the Lord." Consequently he built upon his

foundation a holy experience, and spent his life in the straight line of holiness, making the salvation of sinners and the sanctification of believers his constant theme and lifework. Therefore he actually entered the heavenly state when he got sanctified wholly, and spent his whole life building a heavenly superstructure made out of heavenly materials, fire-proof, water-proof and time-proof. Consequently, when he rises from the battlefield to the mount of victory, the work of his whole life goes with him; is fully recognized in Heaven, valid and satisfactory, and becomes the glorious substratum of the heavenly superstructure which all the saints in glory build on through all eternity, ever towering and brightening, the admiration of angels and archangels, and the song of cherubim and seraphim, while the cycles of eternity speed their flight.

“Ye are God’s Temple.”

16. *“Do you not know that ye are the temple of God, and the Spirit of God dwelleth in you?”* The Holy Spirit dwells in every sanctified human spirit. As He is holy, He is unwilling to dwell in anything which is unholy. Hence He will never make you His temple until you let Him sanctify you wholly. Solomon’s temple beautifully symbolizes the sanctified heart. While they were felling the trees in Mount Lebanon and hewing out the cedar timbers, there was heard a great noise, roar of axes, clangor of saws and crash of the falling trees. All that symbolized the stir and commotion produced by the conviction of the Holy Ghost in the unregenerate heart. Then the temple was built without the sound of a hammer or the clangor of a saw, thus symbolizing the silent lightning of the Holy Ghost in regeneration. After the temple was built, King Solomon, who emblemizes Christ, slaughtered twenty-two thousand oxen and a hundred and twenty thousand sheep, thus quantity for quality typifying the blood of Jesus, which sanctifies the heart. After the dedication, *i. e.*, the sanctification of the temple, by this enormous effusion of blood, God came down and filled it with His presence, manifesting His glory. So your heart, convicted amid the thunders and earthquakes of the Sinai gospel, regenerated by the silent interior work of the Holy Ghost, and sanctified by the precious blood of Jesus, then becomes the temple of the Holy Ghost. He comes in to abide. As your spirit, now the temple of the Holy Ghost, fills your whole body, therefore your body also becomes the temple of the Holy Ghost. If you would have the Holy Ghost take your body for His temple, move in and abide forever, you must

**“cleanse yourself from all the filthiness of the flesh and spirit,
perfecting holiness in the fear of God”** (~~1~~ 1 Corinthians 7:1).

Your tobacco, opium, beer, whisky, gluttony, and slovenliness must all go, and go forever. Oh! what a glory to be the temple of the Holy Ghost.

17. *“If any one destroy the temple of God, him will God destroy, for the temple of God is holy, which ye are.”* There are many ways to destroy soul

and body, not only in case of yourself, but others. God claims every human being as his temple. His Son has redeemed every son and daughter of Adam's race by His precious blood. Hence every word and act, having a sinward tendency, conduces to the destruction of soul and body in Hell. God's eye is on everyone. He never forgets anything. Millions of people make their living by destroying others, like whales and sharks devouring the finny tribes of the deep. What awful reckonings in the Judgment Day!

18-19. *“Let no one deceive himself: if any one among you seems to be wise in this age, let him become a fool that he may be wise.”* This is the age of Satan's dominion and folly, occupying the dark night between Eden and the Millennium. There is no true wisdom in the present age. The so-called wisdom of this age is nothing but another name for Satan's folly. Sanctification is the Millennial experience bringing you faithfully and spiritually into the “age to come” (^{<small>S06F} Hebrews 6:5), *i.e.*, the reign of Christ in the heart, a Millennial prelibation. We see from this verse that the first lesson we learned in the school of Christ is that we are fools. Millions stumble over that lesson and never learn it. When that lesson is properly received and understood the future curriculum in the New Jerusalem college becomes easy and delightful. *“For the wisdom of this world is foolishness along with God.”* Truly this world has been captured by the devil, the great counterfeiter. Consequently everything in it means the opposite of what it says. For it has been written: “He taketh the wise in their own craftiness;” *e.g.*, Pharaoh pouring out his money to pay Moses' mother to nurse him, while he had his army out killing all the boy babies, fearing lest some great leader might arise and take Israel out of bondage.

20. *“And again, The Lord knoweth the thoughts of the wise that they are empty.”* The wise people of this world wear out their eyes, craze their brains and paralyze their nerves to accumulate the wisdom of the world, which is all empty bosh when they get it, wearing them out, making them prematurely old, bringing down their gray hairs with sorrow to the grave for naught.

21. *“So let no one boast among men.”* Vainly do the millionaires, scholars and aristocrats of this world boast over the Lord's poor ignoramuses. They know not what they are doing. We have all things and they are our slaves. *“For all things are yours.”*

22. *“Whether of Paul or Apollos or Peter.”* Instead of being silly enough to follow these leaders, as party leaders, thus grieving the Holy Spirit and driving away the light, we should recognize each one of these preachers, with his peculiar gifts and graces, as a valuable spiritual treasure. God has made no two things alike. If Paul, Apollos and Peter were all just alike, the three would only be the equivalent of one. What a glorious blessing they had in Paul, their spiritual father; and so have we, because we are Europeans, and participants of the Pauline gospel established at that time

with our ancestors. What an invaluable treasure we have in the masterly intellectual power and tremendous depth of Pauline wisdom, as well as the fire and dynamite flashing from his terrifically rough, plain style! What an invaluable blessing we have in Apollos: his glorious eloquence, iron logic and profound theology which we have in the epistle he wrote to the Hebrews (Volume II). What an unutterable benediction and inspiring uplift we get when we read those red-hot thunderbolts which flash and flame from the Alpha to the Omega of Peter's epistles! How silly for those unsanctified Corinthians to divide up into parties, some following Paul, some Apollos, and still others Peter, instead of each one taking all of them! While it is equally silly for the people in our day to be forming parties around Martin Luther, John Calvin, Wesley, and Knox, instead of all following Jesus on a bee-line and praising God for all of these good men whom He has made a blessing to millions. If you are only true to God, He will make everybody and everything a blessing to you. "Whether the world." Why, certainly this world, bad as it is, is a great blessing to us, furnishing us a glorious and inexhaustible field of labor in which to exemplify Christ, win souls and lay up treasures in Heaven. It is doubtful whether in all the flight of eternal ages we will ever enjoy such a chance to win a crown of glory as this poor, wicked world affords us. "*Or life.*" Oh, what a blessing is this life! — the embarkation into an eternal existence encompassed with millions of opportunities for achievement and the glorification of God, replete with invaluable probationary privileges, flying from us with the velocity of a weaver's shuttle, never to return, but destined to meet us with an awful account at the Judgment Bar! "*Or death.*" Why, certainly physical death, sure and inevitable, is a great blessing to us, a constant terror to all evil-doing and an incessant inspiration to every noble, laudable, philanthropic and holy enterprise. "*Or things present.*" Everything around us is a constant inspiration to industry, enterprise, holiness, truth, and heroism for God and souls. If we are true to the Holy Ghost, we actually get good out of everything transpiring around us; ministering to us, warning, opportunity, edification, correction and inspiration. "*Or things to come.*" What wonderful blessings does the future constantly shed down on us! Damnation inspiring us with every incentive to flee the wrath to come, and glorification reaching us from the skies blooming festoons of fadeless flowers, revealing fields of splendor and worlds of bliss. "*All things are yours;*"

23. “*Ye are Christ’s and Christ is God’s.*” Everything in the universe is a golden chain binding us to Christ, if duly appreciated and utilized; while Christ is our only way to God, leading suffering humanity back to the loving Heavenly Father they lost in the Fall. Christ has thrown His omnipotent arms around the world, utilizing and sanctifying everything in all the earth to those who will be true to Him. Like all the roads in England leading to London, everything in all the world, viewed in the light of God’s Word, Providence and grace, points to Christ, and He brings all back to the God they lost in the Fall.

CHAPTER 4

THE APOSTLES BUT THE MINISTERS OF CHRIST

1, 2. Here he certifies that they are but the ministers of Christ and stewards of the mysteries of God. Therefore it is exceedingly out of place to follow them. If it was glaringly inconsistent for them to follow the apostles, how infinitely more so it is for the people in our day to be following the uninspired denominational leaders! It is a shame.

3-5. He is now striking at those who had impeached his apostolical authority, pronouncing him an innovator or an interloper, because he was not one of the original twelve. Well does he assure them that God, the Judge of all, will settle all of those controversies.

6-8. Here for a matter of mere convenience he applies the controversy to himself and Apollos, shaming those partisans who had been disposed to focalize around a favorite apostle, instead of receiving all possible good from each one of them, and giving God the glory. *“In order that you may not be puffed up one in behalf of one against another.”* Well does he impute the party spirit manifested to pride, that old mother sin down in the deep interior of the heart, which nothing but the sanctifying fire of the Holy Ghost can exterminate, substituting for it perfect humility. Paul knew that if they were perfectly humble they would simply love all their preachers with perfect love, and praise God for all the good they saw in each one, and go ahead, following Jesus only. He now indulges in some withering irony, castigating them severely for their party spirit. While the Aegean Sea rolled between them, he does his best to correct their errors, follies and apostasies before he meets them face to face.

9. *“For I think that God has manifested forth us apostles, lashed, as it were, exposed to death, because we became a theater to the world, to angels and to men.”* Having above scathingly withered their spiritual pride by his cutting irony, referring to them as enjoying regal splendor, he swings to the opposite pole of the battery, intensifying the contrast between pride and humility by describing the extremely low and humble estate of the apostles, the representatives of perfect humility. They are daily exposed to martyrdom. The word translated “gazing-stock” in the E.V. is *theatron*, *i.e.*, theater, the same Greek word used in the English language. This is quite significant. The true, real, free spiritual gospel effects Satan’s rabble just like a theater, as they are utterly blind to the spiritual side of it, and only see the curious, the ludicrous, tragical and comical. When I was preaching in Cincinnati fifteen years ago, a German youth, a born infidel, with a very hard infidel father, one of those bright young fellows born to rule, was reveling in a life of frolic and fun, the recognized leader of a great rowdy

band both male and female. Having never been inside of a church, as his father had taught him that it was all hypocrisy and humbuggery, accidentally entering Grace Methodist Church, where Dr. Watson was conducting a wonderful revival, he is literally electrified with the novelty and curiosity. He at once writes a card to each member of his rowdy band, "Come at once, for there is a thing running here that beats the theater out of sight, and does not cost you one cent." Immediately they pour in. Their champion, a little Dutchman, is eclipsed by the crowd, so he can not see the fun about the altar to his satisfaction. So next night he leaves his rowdy band and comes near the front. Dr. Watson preaches and opens the altar. Many pour in, and red-hot workers run throughout the house. One, putting his hand on the shoulder of the infidel, asks him to come to the altar. The first thought is horrific, repelling. Instantaneously an electric shock passes out of the man of God and runs through the infidel from the crown of his head to the soles of his feet. He rushes to the altar and cries aloud. In a half-hour he is up shouting and back preaching to his rowdy band with all his might; and he is preaching yet, God wonderfully blessing his labors. All this resulted from the theatrical phase of that gospel meeting. When a church is alive and all on fire, it affects the unsaved rabble just like a free theater. I have seen this a thousand times. When I had the physical vigor to run evangelistic meetings God made them so magnetic that everything round about was drawn in. They came to see the monkey show, got convicted and stayed to pray. Lord, give us back the apostolic theater. We see this theater is not simply for the entertainment of men, but of "angels." They are all around us, sympathizing with heroic labor for souls.

10. This verse continues the bold irony by which he castigates their spiritual pride by contrast with apostolical humility.

11. "*Unto this hour we hunger and thirst.*" When they had nothing to eat, they rejoiced in a fast and profited by it spiritually. If I ate like other people, I could not do the work God has given me. I am editor in the morning, teacher in the afternoon, and preacher at night. Hence one meal and a lunch are all I can manage. "*We are naked.*" This is literal. Of course, it is to be understood in a modified sense. The Orientals do not clothe the entire body like the Occidentals. At that time there were no factories, therefore clothing was scarce and costly. We can not evade the conclusion that the apostles suffered much from insufficient clothing. Their overland traveling was all on foot, which was decidedly in their favor. They were great walkers. "We are buffeted;" *i. e.*, they were often cruelly flogged (⁴⁷¹¹²⁵2 Corinthians 11:25). "We tramp." When you turn with disgust from tramps, remember the apostles were tramps. If Jesus were now on earth, He would everywhere be so considered. If Christ and His apostles were now on earth, walking from place to place — their clothing meager, cheap, poor and insufficient, peculiar to the poorest people, soiled and untidy, preaching on the streets and in the hovels of the peasantry, denouncing sin in the clergy as well as the laity — they would be shunned by the influential, shut out of the

churches, ostracized from society, and very probably arrested, punished and imprisoned, as when they were on the earth; going into a popular church and speaking, as was their custom, the officers would lead them out, and the service go right on as if nothing had happened.

12. “*We toil, working with our own hands.*” Like tramps in our day, they were ready to perform manual labor for temporal support. “*Being reviled, we bless.*” Lord, help us to bless people when they abuse us. “Being persecuted, we bear it with no retaliatory spirit whatever.” Lord, help us to do likewise.

13. “*Being scandalized, we entreat;*” *i.e.*, when they tell the most infamous lies on us, covering us with the blackest disgrace, we simply plead with them to turn to our Savior, the sinner’s Friend. “*Who became as the offscouring of the world, the refuse of all things to this day.*” We see here Paul and his comrades ranked in popular estimation at the very bottom of society, without money, reputation, social standing, influence or friends. Jesus came down to the bottom that He might put His shoulder under the lowest and lift them up. The apostles were like Him. This was necessary to effect an eternal divorce from the world, with its power. “That the excellency may be of God and not of man.” How hard it is to get there and stay! Where is the church that would succumb to it?

“Moreover, the Son of man having come,
shall he find faith on the earth” (~~LUKE~~ Luke 18:8.)

Lord, help us to accept the situation and be like Thee and Paul.

14. “*I do not speak these things shaming you, but admonishing you as beloved children.*” Truly they needed that plain admonition to save them from the pride which was discovered cropping. God help us all to profit by these admonitions and remember our place is down on the Lord’s bottom; while there we never can fall, as there is no place to fall. Humility is the primary and most important Christian attribute, the antithesis of pride, the most dangerous enemy.

15. “*For if you have ten thousand instructors in Christ, but you have not many fathers: for in Christ Jesus I begat you through the gospel;*” *i.e.*, the gospel was one instrument in their conversion and Paul was another, and both used by the Omnipotent Spirit in their regeneration. Some have very erroneously tried to construe this passage in favor of regeneration without the Spirit, which is utterly untrue. Paul was simply speaking of the instrumentality, and not of the Omnipotent Agency.

16. During Paul’s absence of three years in Asia, much error had crept in. Many preachers had been with them, some all right, others not so. He prefers to correct the heresies and reform the apostasies at a distance, lest if he waited until his arrival he would have to enforce severe discipline.

Meanwhile he sent to them Timothy, his favorite preacher, who in point of humility, orthodoxy and plainness was almost a *facsimile* of Paul, whose wholesome teaching was just what they needed.

18. *“Certain ones were inflated, as if I would not come unto you.”* During Paul’s long absence in Asia, some of the preachers from Judea (doubtless sincerely, who were eye-witnesses to the fact that he was not with Christ during His ministry), unfortunately had impeached his apostolical authority. How natural for those who had been with Jesus from the baptism of John to say, “Well, Brother Paul is a good preacher, but no apostle, for I was with Jesus when He called the twelve, and Paul was not in the country, and never came into Judea till after Pentecost. So of course he is no apostle.” The same preachers pointed them to Peter, who also had been there, and commended him as a genuine apostle; not only one of the original twelve, but the senior, honored with the first gospel sermon on the day of Pentecost. This had damaged Paul’s influence among them for good. Some who had imbibed party spirit to their spiritual detriment, and fallen in line with the Apollosian and the Petrine party (though Apollos and Peter gave those parties no encouragement), were crying, “He will not come back here any more.”

19. *“I will come unto you quickly, if the Lord will, and I will not know the word of those who are puffed up, but the dynamite:*

20. *“For the kingdom of God is not in word, but in dynamite”* (power). Dynamite is the word here used by Paul, and inspired by the Holy Ghost. It is very significant as the most potent agent in the material world. Some may object to its destructive signification. That is the great salient truth. Humanity is right if the devil and his works were out. God never made anything bad. He made humanity. Hence it is good, if devil-nature were only out. The dynamite of God’s kingdom is fully competent to blow all sin and all devils out of the human organism, spiritual, mental, and physical. When that is done, we are all right. Hence the kingdom of God consists not in word, but in power (Greek, *dunamis*). It is all right to preach the Word. Through faith in the Word preached, the Holy Ghost imparts the heavenly dynamite for just what we believe, whether conviction, regeneration or sanctification, and we get what we believe for, which is a blowing up into a genuine conviction when the Sinai gospel is believed, a sky-blue conversion when the Calvary gospel is believed, and a glorious sanctification when the Pentecostal gospel is believed. Such is the prerogative of God’s kingdom.

21. The apostle here refers to the castigatory rod of church discipline, which he may find it necessary to wield with great severity; however, he hopes to be able to come to them in “Divine love and the spirit of meekness.”

CHAPTER 5

TURNING OVER TO SATAN FOR THE DESTRUCTION OF CARNALITY THAT THE SPIRIT MAY BE SAVED

1. You must remember that while the Corinthian church consisted of both Jews and Gentiles, the latter element decidedly predominated numerically. At Corinth there were several great and terrible sources of temptation to the infant church:

(a) The Greek philosophy, literature culture and refinement was full of idolatry and infidelity, and especially conducive to spiritual pride and contempt of the unassuming simplicity and humility peculiar to the Christian religion.

(b) The awful and predominant trend, especially of the lower classes, to gross debauchery and brutal sensuality; all this being augmented and encouraged by their Paganistic religion, in which they had been born and reared; *e.g.*, Venus, the goddess of love, *i.e.*, lust, was worshipped there more extravagantly than anywhere else in all the world, more than a thousand priestesses (*i.e.*, lewd women) serving at her altars, proclaiming her divinity and vindicating her majesty, thus presenting the greatest possible encouragement to licentiousness.

(c) Corinth was the scene of the Isthmian games, celebrated there every quadrennium, commanding notoriety and patronage throughout the known world, and concentrating countless multitudes of people from all nationalities, which proved a great source of vicious influx. For the above reasons, you find much more warning and denunciation against sensuality and debauchery in the Corinthian epistles than elsewhere throughout the New Testament. It is pertinent to observe that this great multitude, having been recently converted largely out of the slums of the city, were exceedingly crude and rough material out of which to constitute a Christian church.

“Where sin did abound, there did grace much more abound”
(~~1~~ Romans 5:20).

This Scripture was signally verified in the Corinthian church, where we find the most appalling profligacy on the one side and the brightest and even hyperbolic spiritual gifts on the other. “Truly fornication is heard of among you, and such fornication which is not among the heathens, that one should have his father’s wife.

2. *“And you have been puffed up, and did not rather mourn, in order that the one having done this deed may be taken from your midst.”*

3. “For indeed I, being absent in body but present in spirit, have already as being present judged the one having thus done this.

4. “In the name of the Lord Jesus your and my spirit being assembled with the power of the Lord Jesus.

5. “To deliver such an one to Satan unto the destruction of carnality, in order that the spirit may be saved in the day of the Lord Jesus.” This was really an awful case of incestuous fornication, as the father was still living (2 Corinthians 7:12), the woman, of course, a second wife of the old man, and perhaps younger than the son. You see he terribly castigates and anathematizes the whole church for tolerating this irregularity, who instead of putting on mourning over it, were even inflated with spiritual pride. What is meant by delivering this man, or any other person, “unto Satan for the destruction of carnality”? God recognizes the devil as the god of this age (2 Corinthians 4:4), having captured the world in the Fall, and ruling it during this age of darkness and sin. The word translated church, *ecclesia*, means the called out, *i. e.*, not including any person in the world during the gospel ages while Satan has them, but only those who, responsive to the call of the Holy Ghost, have come out of the world and identified themselves with the Word of God. Since the Church of God contains all the human race who have come out of the world, and hence are no longer in it, you see very clearly the import of the proposition to turn one over to Satan; it is simply to turn him out of the church, back into the world, over which Satan is not only king, but god. How would this excommunication from the gospel church be conducive to the destruction of carnality and the salvation of the human spirit (which is none other than the man himself)? Do you not know that excommunication is one of the greatest means of grace this side of Heaven? I have witnessed many a glorious conversion at the altar, and heard the convert testify to the fact that for years he had been a wicked church member, but eventually fortunate to suffer a disgraceful excommunication, which, at first making him awfully mad, ultimated in a Sinai conviction rendering life intolerably miserable, evoking an importunate cry to God for mercy, all sinful practices abandoned in disgust, in agony of soul having sought the Lord day and night, victory had come at last. All such cases are parallel to the one under consideration. The names of persons in this way gloriously saved are now rife in my memory, some of whom are now in bright glory, who rejoiced to the day of their triumphant death that they were expelled from the church in disgrace, as they ever afterward believed that terrible discipline was God’s means of grace alone competent to awaken them from their carnal slumber in the cradle of dead church membership, and bring them to repentance, that they might get saved. “*The day of the Lord Jesus*” of course means the day of His coming for His saints, which shines out a beacon light throughout the New Testament. The saddest phenomena of the present age, and fearfully ominous of the awful tribulation coming on a wicked world and fallen church at race-horse speed, is the everywhere ostensible and indisputable

fact that the general apostasy of the churches has already passed the excommunication station. Suppose a popular church in this city (Keene, N. H.) proceeded to expel her wicked members, a dozen others would be looking on with delight, hoping to take them in; hence you see the impracticability of disciplinary enforcement. When I was presiding elder in the Kentucky Conference, twenty-five years ago, a democratic church undertook to turn the drunkards out. Upon counting noses, behold, the drunkards had the majority, and of course a right to rule the church. While preaching in a Western city, a pastor gave us a cordial invitation to come and hold a revival in his church, at the same time notifying us to be sure that we say not a word against whisky, as the big end of his money came that way. If all the wicked members in the churches of this city, or any other, were excommunicated, it would actually bring a Judgment Day conviction on the people. A hush and a trepidation, a tremor and a solemn awe, as if the archangel of doom had come down and the mountains were crumbling beneath his mighty tread, and valleys leaping to his stentorian voice, would actually bring a nightmare and a paralysis on the wicked, and superinduce cries of mercy which would move Heaven, earth and Hell, and bring on the world such a revival of religion as has not been seen since the apostolic age.

6. *“Your boasting is not beautiful.”* Oh! What a rebuke is this on the proud boasting of the popular churches over their numbers! Could they only see the eliminations of the Judgment Day, when their mighty host will be cut down to a corporal’s guard, their feathers would fall. *“Do you not know that a little leaven leaveneth the whole lump?”* Leaven in the Bible always means corruption, *i. e.*, sin; the woman and the meal in the parable of the kingdom is no exception, as the woman there is Mother Eve after the Fall, and the meal humanity in its three divisions, Ethiopian, Mongolian and Caucasian, including the whole human race, and all becoming so interpenetrated with the leaven of sin as in the awful finale to expedite destruction and doom in the great tribulation; the kingdom of God simultaneously existing in the world in mystery.

7. *“Purify out the old leaven in order that you may be a new lump, as you are free from leaven: for Christ indeed was made our Passover.”* The summary of this verse is a most explicit commandment to get sanctified wholly, since in this way alone can we be thoroughly expurgated and made free from the old leaven of sin; Christ Himself, who is and always was perfectly free from sin, being our paragon. You know how explicit the law of Moses was in reference to the bread used in the Passover festival? It had to be perfectly free from leaven in order to represent Christ, who is perfectly free from sin. Hence you see we are to have the very purity of Christ Himself, which is original in Him, but exotic in us, having been relegated to us and conferred on us by the Holy Ghost.

8. *“Therefore let us not feast on the old leaven, nor the leaven of sin and iniquity, but on the unleavened bread of purity and truth.”* The word here

which I translate “purity” — the E.V. having “sincerity,” which is from the Latin *sine*, “without,” and *cera*, “wax,” meaning strained honey, which is a current Old Testament definition of sanctification, as you find a bee-hive in conversion, but in sanctification get all the wax, comb, trash and dead bees strained out, so that you feast on the pure, strained honey in the sanctified experience — is *eilikrinia*, from *eile*, “a sunbeam,” and *krino*, “to judge.” Hence it derived its signification from the custom of the ancients to expose a thing to the bright sunbeams shining through it, and see whether there was any impurity in it; *e.g.*, when a little boy I have often been interested in looking at the bright beams of the morning sun shining in through the chinks of our log cottage, and revealing vast clouds of dust in the room, which were only visible where the solar rays interpenetrated. The application in the gracious economy of the symbol is transcendently forcible; *i.e.*, that God proposes to make my heart so clean that when illuminated by the great Sun of Righteousness, the Omniscient Eye will see no impurity in it. You can spread yourself preaching Christian purity, and have no fear of putting it too strong, since Paul, inspired by the Holy Ghost, has already gone ahead of anything you can think or say.

9. We see from this verse that this is not the first epistle to the Corinthians, but the second, the first doubtless, with many others, having been lost.

10. “*Not*” (to associate) “with fornicators of this world, for the covetous are extortioners or idolaters.” Since, moreover, you ought to come out from the world; as the very word “church” (*ecclesia*) means the called out, of course, responsive to the call, we all come out from the world.

11-13. “*But now I have written unto you not to associate with him; any one denominated a brother may be a covetous person, or a fornicator, or an idolater, or a scold, or a drunkard or an extortioner; with such an one not to eat — Take away the wicked person from you yourselves.*” Here is a positive commandment for them not to associate or to eat with their old companions who are still living in sin in the dark vices here specified; at the same time commanding them to excommunicate the above mentioned incestuous man, and of course all others indulging in known sins. Suffice it to say neither that man nor any others were expelled on this occasion. Why, such was the effect of this letter, and Timothy’s preaching, and the ministry of Titus who followed, that, as we see in the second epistle, they all repented in sackcloth and ashes, good and bad down on their faces, for days and weeks mourning and crying to God for His mercy, turning the church into a Bochim of weeping; the incestuous man himself not only radically reforming and making things right as far as possible, but about to kill himself grieving, until Paul actually writes to them to stir up their Divine love in his behalf, and comfort him,

“lest he may be swallowed up by excessive sorrow”
(~~1~~2 Corinthians 2:7).

Observe that Paul here tells them they are not to adjudicate the world, but to turn them all over to God and the Judgment Day; meanwhile they are to adjudge the church, expurgating everything which is out of harmony with the Word of God.

CHAPTER 6

THE SAINTS ARE TO RULE THE WORLD, AND EVEN ANGELS

1. “*Which one of you, having a matter against another, dares to go to law before the unrighteous, and not before the saints?*” During his three years Asiatic peregrinations, many things transpired in the great infantile church in Corinth; *e.g.*, many new preachers had come and gone, Apollos, Peter and others all right, and of course many who were at least doubtful; not only heresies, but serious apostasies, were making inroads on them. Among other troubles, some of them were involved in law-suits among themselves, which the apostle utterly condemns, castigates severely and anathematizes witheringly, shaming them by his bold irony and ridicule.

2. “*Do you not know that the saints shall rule the world? And if the world is ruled among you, are you unworthy of the least judgments?*” It is clearly revealed in many Scriptures that the saints will rule the world during the Millennial theocracy, subordinate to the King of kings.

“And I beheld thrones and those who sat on them
and the government was given unto them” (Revelation 24).

In these Scriptures “judgment” occurs in the E.V., which is not a bad translation; but as the meaning of the word is government and rulership, we prefer to use it, *e.g.*, Israel was ruled by judges, *i.e.*, presiding officers, temporary autocrats, four hundred and fifty years (see book of Judges).

3. “*Know ye not that we shall rule angels? And not simply things of this life?*” In this verse the apostolic eye of Paul sweeps away down the coming ages, overlooking the Millennium, in which the saints will rule the world, peering beyond the general resurrection and final judgment (Revelation 20:11-20), and the simultaneous cremation of the earth (2 Peter 3:10), and its fiery expurgation from all the pollutions of Satan’s reign, the glorious Creative intervention renewing and transforming it into a bright and beautiful, pure and holy celestial sphere (Revelation 21:1) to be reinhabited by the glorified saints (Matthew 5:4), who will receive it as an everlasting inheritance to enjoy with other celestial worlds through the flight of eternal ages, the glorified earth ever recognized as our peculiar inheritance, having been created for humanity in the beginning, and also conferred on us as a soldier’s bounty, eternally commemorative of our heroic fidelity during the Lord’s war against sin and Satan. Of course, when this world shall have been sanctified by the purgatorial fires, recreated, beautified, glorified and added back to Heaven, where it belonged before the devil broke it loose in view of adding it to Hell, it will

become an angelic resort of universal notoriety, to which multiplied millions of unfallen angels will come that they may visit and enjoy the society of restored and glorified humanity, and especially that they may see the old battle-field of God's Empire, where His expatriated Son met the hosts of Hell on bloody Calvary, heroically bleeding and dying, but sealing His conquest of this world with His blood. While we will all be delighted with the angelic millions, who will compliment us by their visits and sojourn among us, of course the government of this world will be the peculiar prerogative of humanity, the angels, like the European nobility now visiting the United States, appreciated and honored by all the people, but having no disposition to take part in the government.

4. *“Therefore if you indeed have judgments appertaining to this life, set those down as judges who are of no estimation in the church.”* This is simply scathing irony; as much as to say the most consummate gump among you is competent to decide your little, insignificant controversies over paltry pelf, if you will only look at the utter worthlessness of all your temporal interests, when contrasted with the infinitesimal glory of the eternal.

5. *“I speak to your shame. Is there not some wise man among you who shall be able to judge between brother and his brother?”* The answer is in the affirmative. The Lord will raise up some Moses among you if you will give Him a chance, who will be fully competent to adjudicate and finally settle all your little controversies involving temporal interests.

6. He again withers them with sarcasm.

7. *“Indeed it is truly a detriment to you that you have lawsuits among yourselves. Wherefore do you not rather suffer wrong? Wherefore are you not rather defrauded?”*

8. *“But you do wrong and defraud, and that your brethren.”* Primary truth lies at the bottom of this castigatory decision of Paul, *i. e.*, that lawsuits are not even a financial success. They are like Aesop's fable of the two cats finding a cheese, jumping into a fight and making the fur fly terrifically, till the monkey comes in, and pleading with them to desist from their mutual cruelty, proposes to make an equitable division of the cheese equally between them. To this they give their mutual consent. Sitting down and watching the proposed settlement of all difficulties by their neighbor monkey, who, taking a knife and cutting the cheese in two in the middle, putting one-half in either end of the scale, and observing that one piece is too heavy, pulling up the other, goes to it, eating off the excess till it tilts up. Then he goes to the other end, and with his sharp teeth gratifies his appreciative appetite till that piece flies up and the other comes down. So he proceeds with his contract to effect an equal division, constantly eating the heavier piece, till the cats see he is going to eat it all, and interpose, begging

him to desist, and proposing to settle the matter themselves. The monkey now gravely observes, "But the balance is due me for my service."

JUSTIFICATION AND SANCTIFICATION

9. "*Do you not know that the unrighteous shall not inherit the kingdom of God? Be not deceived neither fornicators, nor idolaters, nor adulterers, nor effeminate*" (i. e., masculine harlots), "nor Sodomites" (i. e., the paramours of the preceding). In this verse we have four nouns, significant of different phases of that awful prevailing vice, adultery. What a wonderful emphasis laid on that peculiar scene evidently because it was so prevalent and destructive at Corinth, the "Paris" of the ancient world, where, instead of receiving the antagonism of the popular religion, it was especially encouraged; e. g., a thousand priestesses of Venus serving in her temples and wielding so potent an influence to corrupt society.

10. "*Neither shall thieves, nor covetous people, nor drunkards, nor scolds, nor extortioners inherit the kingdom of God.*" Oh, how would these Scriptures depopulate the registers of modern churches! Doubtful whether a tithe would be left. Sad to say that scolding women, lecherous men and extortioners in business transactions, and covetous people generally, scarcely receive a rebuke from the modern pulpit. Yet the Word of God is true, and not one of these shall ever inherit the kingdom.

11. "*And such were some of you.*" We see that the grace of God, under Paul's ministry at that time, those memorable eighteen months, had reached down to the bottom of slumdom and saved all sorts of the most terrible criminals, debauches, libertines and thieves. Neither was it any bogus salvation. While some of them had never reached rock-bottom, and others had fallen, yet the church abounded in noble examples beautifully illustrative of the sovereign mercy and transcendent grace of God. How exceedingly consolatory these Scriptures! Thrillingly inspiring to all soul-savers, and Heaven bells of mercy ringing in the ears of the vilest of the vile. "*But ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus Christ, and in the Spirit of our God.*" Some have been perplexed over this arrangement, as we see sanctification preceding justification. Such perplexity disappears upon a literal exegesis of the sentence. Here we have three statements:

(a) "*Ye are washed,*" i. e., regenerated, which includes justification as a necessary and invariable antecedent.

(b) "*Ye are sanctified,*" here standing as a second work of grace, which is in harmony with the uniform teaching of God's Word.

(c) "*Ye are justified.*" This is not primary justification, which is involved in regeneration as a logical antecedent, but it is justification in that ultimate sense in which we all receive it after we have been

sanctified not the reversal of the condemnatory sentence which took place when you fell beneath the cross and cried for mercy, recognizing your meekness only for damnation and casting your soul on the commiseration of God in Christ; but there is a broad and final sense in which you are justified from all iniquity, intrinsic and extrinsic, which prepares you to stand before the great white throne. It is in this ultimate and legal sense that all saved people are justified after they get sanctified; primary justification having an expiatory attitude, and, with the sanctification which follows, extirpating inbred sin and thus preparing the way for that legal justification which we ultimately have in Christ, qualifying us to meet the open books of final judgment.

12. *“All things are lawful, but all things are not profitable; all things are lawful to me, but I will not be brought under the power of any one.”* Here he makes an allusion to his privileges as an apostle, to exercise authority on lines purely optionary and where it is his privilege to decline; *e. g.*, temporal support was his right and privilege, yet he did not claim it lest the enemies of the cause should make capital of it. And in availing himself of that, as well as other privileges, he might embargo his glorious and perfect spiritual liberty. If the preachers were as independent as Paul, they would soon bring in the Millennium. How few can say, “I will not be brought under the power of any person or thing. I am God’s redeemed child, free as Gabriel!” God help the preachers! They are afraid of one another, afraid of their members, afraid of the members of other churches, afraid of the world, afraid of their reputation, afraid of the Holiness people, afraid of the evangelists, afraid of poverty, *et cetera*.

NO PHYSICAL ORGANS IN THE GLORIFIED BODY

13. *“Meats for the stomach, and the stomach for the meats: but God will destroy both this and them.”* All the quibbles and controversies over meats and drinks, except from a merely hygienical standpoint, are utterly nugatory. We must abstain from tobacco, opium and intoxicating drinks, from the simple fact that they are narcotic poisons. We are to avoid gluttony, swine, and use the intelligence God has given us, living hygienically for the sake of health, mentality and spirituality. If I did not observe the laws of hygiene, I would be incompetent to perform the mental and spiritual work God has given me. I know not the taste of coffee, never use tea, from the simple fact that they, when participated in, in due time subjugate their patron and get him in such a fix that he can’t do without them. Like Paul, I will not be brought under the power of anything nor any person. I have no master but God. I do so much enjoy this wonderful freedom, in which I am dependent on nothing but God, and consequently always happy. “God will destroy both this,” *i. e.*, the stomach, “and them,” *i. e.*, the mortal food. We are hastening into a state of glory and immortality. There are two methods by which God glorifies the human body:

(a) Translation, which is really the primary, peculiar to the Edenic state, and will doubtless much prevail in the coming Millennium.

(b) The resurrection is the other method by which the body is glorified. I am on the daily outlook for my Lord to come and translate the living members of His Bridehood. Here we learn explicitly that the glorified body will have no digestive organs, neither will it partake of material nutriment, but subsist on celestial ambrosia and drink the sweet nectar among the angels, as finite beings will never cease to partake of nutriment in some way or other.

14-17. Here the apostle runs on with his illustrative argument, showing the inconsistency of fornication, as the soul is wedded to Christ, her Divine Spouse, eternally absorbed from all other lovers.

18. *“Every sin which a man may do is without the body: and he that committeth fornication sinneth against his own body.”* Here the apostle forever sweeps away that Gnostic heresy, recognizing sin resident in the body after the soul is made pure; involving that awful and fatal heresy that your body must commit sin so long as it lives. Of course it is the very doctrine of the bottomless pit, concocted by Satan for the damnation of souls, because every one acquiescent in this transparent sophistry is actually committing sin and hastening to his own damnation, vainly gulled by the silly delusion that he will leave his sins in his body when he dies. Here we have the case settled forever that the sin is not in the body, except in the sense that the soul lives in the body, but all sin is really spiritual and immaterial, the work of the devil, who has no body, and homogenous with his nature. Consequently it is utterly impossible for sin to be materialistic, however it may involve material entities. While the body is as incapable of committing sin as the tree by the roadside, it is frequently instrumental in the commission of sin; and, as a rule, instead of committing the sin, it only suffers thereby, as Paul here specifies, *“He that committeth fornication, sinneth against his own body.”* So here you see even in case of fornication the body does not commit the sin, but on the contrary is sinned against.

19. *“Do you not know that your body is the temple of the Holy Ghost who is in you, whom you have from God, and you are not your own?”* How grand and glorious the conception, how inspiring the thought, that not only our spirits, but our bodies in which our spirits dwell, are the temples of the Holy Ghost!

20. *“For ye are bought with a price: therefore glorify God in your body;”* E.V. adds, *“and in your spirit which is the Lord’s,”* this clause not appearing in the original; doubtless some transcriber interpolated it, thinking to augment the beauty of the text. Paul is not speaking of the human spirit, but simply of the body.

CHAPTER 7

CO-HABITATION SANCTIFIED BY MATRIMONY

1. *“But concerning those things about which you wrote to me, that it is good for a man not to receive a wife.”* They had written to Paul during his absence on the subject of matrimony and celibacy, which Paul encouraged, at least by his own example, spending his life unwedded for Christ’s sake. While he appreciates his own celibacy as a gift from God, he gives his verdict in favor of matrimony as a rule.
2. *“But on account of fornication let each man have his own wife and each woman her own husband.”*
3. *“Let the husband give to the wife that which is due, and also likewise the wife to her husband.”*
4. *“The wife hath not authority over her own body, but the husband: likewise also the husband hath not authority over his own body, but the wife.”* While this verse evidently refers directly to the peculiar rights of matrimony, it has still a broader signification. In this transitory and perilous life, we all need some person on whom we can depend for personal attention, especially in case of sickness, disappointment and sorrow. If my dear companion should get sick, I would feel it my duty to go home and do my utmost for her convalescence and comfort, as my body is her property under the law of matrimony, to serve her after the manner of a slave. The same is true with reference to her body, as the servitor of my necessity and comfort. Body here in both cases is antithetical to spirit, which belongs to God. My wife has no control over my immortal spirit, my never dying soul, which belongs to God alone, exclusively devoted to His service for time and eternity, while this fleeting body, pursuant to the law of matrimony, belongs to my companion, to labor, make a living for her, and administer to her temporal comfort. The same is true in her case with reference to soul and body, the latter belonging to her husband and the former to God. It is very wicked in either party to interfere with the religious privileges of the other. A staunch member of a Methodist church who had no salvation, forbade his wife to attend the Holiness revival services, though in the church where he held his membership. She asked the evangelist what to do in the case. He said, “Go home, take down your Bible and read to him the first commandment, ‘Thou shalt have no other gods beside me’; and say to him, ‘Sir, I married you for a husband and not for a god, as that place was supplied before I became acquainted with you. Now if you are content to be my husband, all right, but if you are going to be my god you can just trot out.’” He was a man of intelligence, and at once saw his mistake, changed his apparel and went with her to the next meeting,

taking his seat in the rear of the audience, she going down to the front and taking an active part in the meeting. In the introductory testimonies, standing before the audience she said, "My dear husband is in the congregation; I request you all to remember him in your prayers." The evangelist preached and invited seekers to the altar. Among others this man came, got his soul converted, and soon after swept into Beulah land.

5-6. "*Defraud not one another except with consent for a time, in order that you may give attention to prayer and come together again in order that Satan may not tempt you on account of your incontinence.*" "Fasting" does not in this verse occur in the original. You see plainly that the Divine economy recognizes cohabitation in the bonds of holy wedlock. Parties united in matrimony are here advised to live together, unless they separate for the glory of God, that they may do gospel work. In that case the separation is not permanent, but temporary. "*I speak this by way of allowance, and not according to a commandment.*" Of course there is no intimation here that Paul was impeaching his own inspiration, but merely referring to the fact that our Lord had delivered no precept directly covering that ground.

7-9. "*I wish you that all men were as I am: but each one has his own gift from God, one has one and another, another.*" "Men" here in Greek is common gender, *aneer* always meaning a man, *gunee* always meaning a woman, while *anthroopos*, the word here occurring, is common gender, including both men and women. Here Paul expresses a wish that all the people had his peculiar gift from God, touching the subject of matrimony. That gift was the grace from God imparting complete victory along that line of things, which is not peculiar to all people, the sexual appetite not being sinful in its nature, but of Divine constitution and only sinful when indulged outside of matrimony or unhygienically. "*I speak to the unmarried and widows, that it is good for them that they may remain even as I: but if they do not abstain, let them get married; for it is better to marry than to burn,*" *i.e.*, either in the fires of incorrigible lust or in the flames of Hell.

10-13. They had written to him a diversity of questions which to them, so recently converted out of heathenism, were exceedingly complicated. Some took up the idea, somewhat looking at the example of their spiritual father, then more than fifty years old and unwedded, that it was better to forego matrimony altogether. Others had an idea that, if one of the matrimonial twain became a Christian, and the other persisted in heathenism, the former should leave the latter. This question Paul settles in the negative. "If the unsaved party abandon you because you become a Christian, let such go in peace. But when the party is willing to live with a converted husband or wife, so much the better.

14. "*For the unbelieving husband has been sanctified by the wife, and the unbelieving wife by the brother: otherwise are your children unclean, but now they are holy.*" The children of Christians are born in the covenant, not

heathens, but Christians in a conventional sense, and holy to the Lord, antithetical to the polluted idolaters. The children of heathens are considered heathens in a conventional sense because they will be raised up that way. Hence they are polluted with idolatry, and unholy antithetically to the Christians. Now, in case that one is a Christian, and the other a heathen, if the latter is willing to abide, all right; but in that case the children are not heathens, because the Christian parent will rear them in the nurture and admonition of the Lord. Grace is stronger than sin (⁴⁸¹Romans 5:20), therefore the insanctity of the one is overborne by the sanctity of the other, and the children do not rank as heathens, but Christians, enjoying the benefit of the covenant through the holy parent.

15-16. *“If the unbeliever depart, let him depart: a brother or sister has not been enslaved in such things, but God has called you in peace.”* From this verse we see that you are to be true to God, in every case and regardless of consequences, even though your companion may abandon you forever. *“For how do you know, O wife, if you shall save your husband, and how do you know, O husband, if you shall save your wife?”* There is certainly a strong probability that by the grace of God you will save your companion. This, however, you can only do by a life of unswerving devotion to God. If you are not true, heroic and steadfast, your companion will destroy you instead of getting saved. Many foolish women have pandered to the wicked caprices of their worldly husbands, till they have grieved the Holy Spirit away, forfeited all their power to save their husbands, and gone with them into sin and perdition.

17-24. In these verses Paul exhorts every one to remain in the attitude in which grace finds you: if a Jew, having circumcision, so remain; if a Gentile, without circumcision, so abide. If a Methodist, with Armenian theology, so remain; if a Presbyterian, with a Calvinistic creed, so abide; if a Tunker, with trine immersion, so remain; if a Quaker, seeing no especial validity in carnal ordinances, so remain. The unity of all Christians is in the baptism of the Holy Ghost (Ch. ^{482B}12:13). So let every one follow Jesus only, get saved to the uttermost and filled with the Holy Ghost, and never bother yourselves any more in reference to creeds, rites and ceremonies. Satisfy your conscience (^{482C}1 Peter 3:21), “keep a conscience void of offense toward God and man,” and go on your way rejoicing, free as a bird of paradise, like Origen, whose maxim was, “Love the Lord with all your heart, and do as you please,” resting assured that if you really have perfect love you will only please to do the will of God. Grace sinks down all the mountains and lifts up the valleys, putting the whole world on a grand level. Paul here beautifully alludes to the master and slave, as at that time the world was full of human slavery. They are both called into the kingdom of God, and stand on the same level, the master being God’s slave, and the slave being the Lord’s freeman.

25-31. Paul's prophetic eye sees rivers of blood rolling right before him in the great outbreak of the imperial persecution in which he lost his head, and his amanuensis was hung on an olive-tree in Greece, and a general slaughter of all the Christians in the Roman Empire, which then belted the globe, broke out, under the edict of Nero, only ten years from this writing. Hence, responsive to their questions on matrimony, he advises them to turn their attention away to things more important, each one in his or her respective situation, content for the present, and all energies concentrated in the preparation and outlook for their returning Lord.

29. *“And I say this, brethren, that the time is at hand: moreover, indeed, those having wives may be as those not having, and those weeping as those not weeping, and those rejoicing as those not rejoicing, and those merchandising as those possessing nothing,*

31. *“And those using the world as those not using it fully: for the fashion of this world passeth away.”* All this vivid prophecy was literally verified in the terrible persecutions which Paul saw in the near future rolling in rivers of blood to meet them. In connection with this prophecy, he vividly emphasizes his favorite and constant theme of the Lord's speedy return to the earth to take away His saints, using this incentive as the most potent of all inspirations to keep His people, well under the blood, filled with the Spirit and constantly looking out for the Lord's return.

VIRGIN CELIBACY

32. The question extensively prevailed at that time, should not a Christian man, instead of giving his virgin daughter in wedlock to her lover, keep her for the Lord, so that unencumbered she might be a more efficient soul-saver, becoming a vestal virgin, as they had known in the heathen religions for ages, and was perpetuated in Christianity in subsequent ages, developing into the Roman Catholic nunship. Paul here meets all of those complicated questions.

33. *“I wish you to be free from care.”* He now proposed to give them so plain and unmistakable a precept on this vexed question as to enable them to dismiss every care. “The unmarried man cares for the things of the Lord, in order that he may please the Lord: the married man cares for the things of the world, that he may please his wife.

34. *“The wife and the virgin differ widely: the unmarried woman cares for the things of the Lord, that she may be holy, both in body and spirit: but the married woman cares for the things of this world, that she may please her husband.”* In these verses you can see that Paul leans to the celibacy for Christ's sake, which he himself practiced, here setting forth the plausible argument that unwedded saints, utterly disencumbered to devote all their time to the service of the Lord, enjoy a decidedly more capacious

opportunity to glorify God and lay up a rich treasure in Heaven than wedded people, thus encumbered with families.

35. He here certifies that he is going to lay no restriction on their liberties in the light of God's Word, Spirit and Providence to pursue the course which is "profitable and well pleasing to the Lord" without disharmony.

36. "*If any one thinks that he is deporting himself injudiciously toward his virgin, if she may be old enough to marry, and it ought so to be, let him do what he willeth: he does not sin, let them get married.*" Here is a case of a Christian father whose daughter has arrived at marriageable age, and has a good opportunity to marry a worthy Christian man; her father, feeling that she will be more efficient for the Lord in celibacy, like Paul, their spiritual father, has refused to give her in matrimony till the matter has assumed the attitude of rather a serious domestic controversy, the daughter and her Christian lover anxious to get married, and her father hitherto having withheld his consent. Now Paul says in that case let the man walk in the light which God gives, following the leading of the Spirit and Providence. "Let him do what he will," *i.e.*, give his daughter in matrimony or withhold her that she may be a more efficient soul-saver. In either case, he sins not. If he decides in favor of matrimony, "let them marry," *i.e.*, this Christian man's daughter and her Christian lover. It is all right.

37. "*But he who standeth firm in his own heart, not having necessity, but has choice according to his will, and hath determined this in his heart to keep his virgin, will do well.*" This is a simple illustration on the other side. The presumption is that in this case the daughter doesn't want to marry, and probably has no good opportunity. Hence the case is decidedly favorable to celibacy.

38. "*So both he that marries his virgin does well, and he that marries her not will do better.*" This verse covers the ground of the two contrastive cases in the two preceding verses. The father in verse 36 gives his daughter in wedlock, while the father in verse 37 retains his in celibacy for the Lord's work. Paul decides that the former, marrying his daughter to a good man, "does well," but the latter not marrying his daughter to a man "will do better." Why? Because the single woman will be the more efficient preacher of the two, and win more souls for God.

39. "*A wife has been given for so long a time as her husband may live: but if the husband may die, she is free to be married to whom she will, only in the Lord.*" This verse clears away all the fog on second marriages. Death in every case satisfies the matrimonial covenant, and liberates the surviving party to marry *ad libitum*, but "only in the Lord." Hence you see that Christians have no right to marry sinners. I know the cause of God has suffered more at that point than any other. So long as the children of Seth, *i.e.*, the holy antediluvians, kept separate from the children of Cain, the proud members of the carnal church, founded by their great ancestor,

whose worship, though grand and demonstrative, had no blood and hence no salvation, they were cheered with such preachers as Enoch and Noah. No sooner did they enter into matrimonial alliances, *i. e.*, when the sons of God and the children of Seth saw the daughters of men, *i. e.*, the race of Cain, that they were fair and took to themselves wives, the world became filled with violence, the wicked seducing the righteous into sin, and thus blotting out the lights of the antediluvian dispensation, and thus expediting the great flood which swept them all into eternity. I will not solemnize the matrimony of a Christian and an infidel or a debauchee. It is the safe thing to wait until the genuineness of his seeking is demonstrated by a sky-blue conversion.

40. *“But she is the happier if she may so remain, according to my opinion: and I realize truly that I have the Spirit of God.”* After Paul has cleared up all the fogs gathering about the matrimonial problem, and turning everybody loose to walk in the clear light of God’s Word, Spirit and Providence, marrying as often as they wish, but only in the Lord, we see here that he winds up the subject with a decided leaning toward celibacy; doubtless deflecting in the line of his own personal preference, certainly with the glorious apology of better conserving the cause of God. “Think” in E.V., occurring in this verse, is too weak, as it implies doubt, which is not in the original. Hence Paul here simply testifies that he has the Spirit of God.

CHAPTER 8

EATING MEATS OFFERED TO IDOLS

1. *“But concerning things offered to idols we know that we all have knowledge.*

2. *“Knowledge puffeth up, but Divine love buildeth up.”* Knowledge is a gift of the Spirit, though of infinite value, not necessary to salvation, while this Divine *agapee* is the nature of God (John 4), the Divine essence imparted to the human spirit in regeneration, the veritable saving element in the gracious economy. This verse shows the necessary precedence of the graces before the gifts. Knowledge is a most invaluable gift if preceded and accompanied by Divine love; but without it not only unprofitable to the recipient, but very dangerous, inducing spiritual pride, which normally comes before a fall. A man with knowledge without love (and there are many such) is inflated like a bladder, and without substance; while Divine love builds you up like a solid and impregnable wall. *“If any one seems to know anything, he does not yet know it as it behooveth him to know.”* It is a constantly humiliating fact, which should ever keep us low down in the dust, that, let us know ever so much, the full amount of what we know, as compared to what we do not know, is but a drop contrastively with the ocean.

4. *“Therefore concerning the eating of things offered to idols, we know that the idol is nothing in the world; and that there is no God but one.”* It is a matter of fact that the great and mighty gods of Greece, Rome, Egypt and India, so celebrated in history, immortalized in poetry and worshipped by countless millions, after all never existed. They were mere creatures of human imagination.

5. *“For if indeed there are those denominated gods, whether in Heaven or upon earth,”* i. e., all these idols are denominated gods, many fabled to live in Heaven and myriads dwelling on the earth. *“As there are gods many and lords many.”* These fabulous unreal divinities are the many gods, and the men on the earth in the different nations, honored with the epithet “lord,” are the “lords many” here mentioned.

6. *“But there is unto us one God the Father, of whom are all things, and we in Him, and one Lord Jesus Christ, through whom are all things, and we in Him.”* Here Paul clears up the problem and simplifies the whole matter, though so many idols are called gods, yet it is but a freak of human fancy, Jehovah being the only God in the universe; and though men in all ages and nations have been called “lords,” yet Jesus Christ the God-man is the only Lord in all the boundless universe.

7. *“But there is not knowledge in all: but some with a conscience of the idol even unto this day eat as if it were offered to the idol, and their conscience being weak is polluted.”* We are bound to keep a clear conscience under all circumstances, though an enlightened conscience may many a time subject us to great inconvenience and expense. Whenever you violate your conscience you fall under condemnation at the tribunal of your own heart.

8, 9. Here Paul certifies that it makes no difference whatever whether they eat the meat offered to idols or not. As there is no Jupiter, it does not hurt the beef because the ox was sacrificed to Jupiter; neither does it hurt the mutton because the sheep was sacrificed to Apollo, from the simple fact that there is no Apollo; neither is the turkey the worse because offered as a sacrifice to Diana, as there is no Diana. Hence the meat question, which was much agitated in the Corinthian church, many of whom were too poor to have their own animals, is reduced to a very simple solution. It does not affect the meat an iota to offer it to the idol. *“See that this liberty of yours be not a stumbling block to the weak.”*

10. *“For if any one may see thee having knowledge, sitting in the idol’s temple, will not the conscience of him being weak be encouraged to eat the things offered to idols?”*

11. *“For he who is weak is destroyed by thy knowledge, the brother for whom Christ died.”*

12. *“You thus sinning against the brethren, and wounding their weak conscience, sin against Christ.”*

13. *“Therefore, if meat stumbleth my brother, I never eat any more meat, in order that I may not stumble my brother.”* This develops an entirely different phase of the matter. While there is no sin whatever in eating the meat offered to idols, yet if you think it sinful, you must abstain, because in that case your conscience will condemn you, and you will be guilty before God, as we must keep a “conscience void of offense toward God and man.” Again, if your conscience is clear, and others see you eating in the idol temple and think you are in a sense worshipping the idols by eating the meat offered to them, their faith will be weakened by your example, so they will probably lose their souls. In that case you must not eat it. Paul says positively that in “sinning against the brethren and wounding their weak consciences, you sin against Christ.” The great preacher who said, “If Paul were now living on the earth, he would use tobacco,” made a great mistake. Here he says he would positively give up the privilege of eating meat forever, if it caused anyone to stumble. Why would they stumble? Because they thought he did wrong. I dare not do anything condemned by the saints of God. Good Lord, help us to keep clear of the blood of souls. If your conscience condemns you for working on Saturday, go ahead and keep it holy to the Lord. But do not forget that you must keep Sunday also,

responsive to the conscience of Christendom. When you, claiming to be a Christian, do that which the consciences of millions of God's sincere people believe to be a violation of God's commandment, look out! You will have a terrible ordeal in the Judgment Day. These deliverances are invaluable to the Christian world. We will find plenty to do with those things which are clear and indubitable. God help us to take the safe side in all doubtful cases, *i.e.*, the self-denial side, as a rule regarding the doubt as imperative as a positive negation. This Scripture forever knocks out all church frolics, festivals and fandangoes of every kind, as thousands of God's most humble, sincere and Christ-like people veritably believe them to be out of harmony with the Word and spirit of the Master.

CHAPTER 9

PAUL'S APOSTOLICAL AUTHORITY IMPEACHED

That sounds strange to us nineteen hundred years down the ages; but it was by no means paradoxical at that time. Dr. Dowie does not believe Paul became an apostle until he was consecrated along with Barnabas to the evangelistic work at Antioch, about fourteen years after he was converted. How natural for those Jewish preachers, who had been with Jesus from John's baptism, and knew Paul was not one of the original twelve, to call in question his apostleship. All this did not in the least impeach his right to preach the gospel.

1-10. Though he had never seen Jesus during His earthly ministry, having completed his education at Jerusalem and returned to Cilicia before our Lord began His public ministry, and coming into Judea soon after Pentecost, yet he had seen Him on the Damascus road and in the temple at Jerusalem. Hence here he boldly claims to have seen Him. The literal meaning of apostle is "one sent forth"; *i. e.*, the pioneer into any field. Hence as Paul well says, he was an apostle to them if not to others, as he was the pioneer who came first of all and preached eighteen months in the Providence of God, becoming their spiritual father. He proceeds to vindicate his rights, though he had not availed himself of them all, *e. g.*, to lead about with him a sister (in the Lord, not a sinner) or a wife, like Peter, who had been there and preached to them, all recognizing him as an apostle, because of the original twelve, and "the brothers of the Lord," *i. e.*, James, the Jerusalem pastor, and the author of the epistle, and Jude his brother. Though Paul lived and died in celibacy, he here boldly claims his right to holy wedlock. He now proceeds to boldly advocate his right to temporal support, though he did not avail himself of it, but made tents at Corinth. Good reason for this; where he began there was no church to support him till God raised it up through his instrumentality. He shows plainly that God's command "not to muzzle the ox that treadeth out the wheat" means ministerial support. When I was in Palestine it was harvest time, and I everywhere saw the oxen treading out the wheat, barley and other cereal grains. Why do they continue thus since the steam engine has come to that country? It is a verification of the Scriptures.

11. "*If we have shown unto you spiritual things, is it a great thing if we shall reap your carnal things?*" This is clear on temporal support.

12. Yet he proceeds to say that he has not availed himself of his rights and privileges in this regard and that now, as his enemies are disposed to impute to him sinister motives for his arduous toil, he is glad that he has preached

the gospel gratuitously, because they cannot now charge him with seeking temporal emolument.

13. *“Do you not know that those who work in sacrifices eat of the temple?”* The very fact that the Levitical priests serving in the temple subsisted on the sacrifices brought thither, is an irrefutable argument in favor of temporal support. *“Do not those ministering at the altar partake of the altar?”* These arguments are clear, explicit and unanswerable in favor of ministerial support.

14. *“Thus truly the Lord has commanded that those preaching the gospel shall live from the gospel.”* While these Scriptures are so clear and unmistakable in favor of the temporal support of the gospel ministry, we must remember that our Savior scathingly condemns “the hireling shepherd,” certifying that he can not be relied on, but will play the coward in time of danger. Great mistakes are made by little financial institutions in the churches, bringing the people into bondage, abstracting their faith from God and centralizing it upon their own efforts. We would do well to commit the temporal support to God, as we do the spiritual interest, feeling assured that He will verify His promise and see that those who preach the gospel *“do live on the gospel.”* God feeds his preachers like He feeds the birds, in a mysterious way to them and to others. This great salvation breaks every yoke from the neck of God’s people, and gives perfect spiritual liberty on all lines, emancipating us not only from burdens, but even from solicitude, commanding us to “be careful for nothing.”

15. Here the apostle certifies that he has not availed himself of his rights and privileges to receive temporal support; of course the non-existence and the infancy of the church at Corinth at the time of his ministry constituted an apology for their delinquency in temporal support.

16. In this verse he certifies that he deserves no credit simply for preaching the gospel, because he does it under a woe, involving the forfeiture of his salvation in case of delinquency; but he does deserve especial credit for supporting himself by tent-making while preaching the gospel, in consideration of the fact that he has a right to his material support, as he has so clearly above shown from the Word of God.

17. *“For if I do this voluntarily, I have a reward; but if involuntarily, I am entrusted with a dispensation.”* This verse settles the problem of gospel preaching. It is no human enterprise, to be taken up as a desirable and lucrative employment. It is not a profession, it is a calling. We have no right to enter upon it, pursuant to our own choice or volition. If God does not call us, and put us in the work, we have no right to embark in evangelistic enterprises. The present condition of a hireling ministry presents a wide-open door of temptation to young men, to enterprise the pulpit precisely as they would the bar, or the medical profession. This is all out of harmony

with the Divine economy. God distinctly calls the true preacher of the gospel, causing him to realize, “Woe is unto me if I preach not.”

18. *“Then what is my reward?”* It is not simply for preaching the gospel, for no one deserves a reward for doing his duty, the reward being in the duty itself. *“In order that preaching the gospel, I shall render it free from charge, so as not to use my privilege in the gospel.”* You see here that there is a great premium in Heaven for those who preach the gospel without temporal support, on the Pauline plan of self-support. We are gratified to see hundreds and thousands in the present Holiness movement, preaching on the streets, in the missions and slums in the evening after their regular day’s work in their respective temporal employments, where God gives them their necessary material support and enables them to preach the gospel gratuitously, as Paul here certifies that he did. This is one of the most encouraging phenomena at the present day.

19. *“Being free from all, I rendered myself a slave unto all that I may gain the more.”* This glorious spiritual freedom, which we enjoy in the Omnipotent Sanctifier, delights to condescend for Jesus’ sake, become servant to all, that we may win the more to shine in our crown of rejoicing in the coming eternity.

PAUL, ALL THINGS TO ALL MEN

20. *“To the Jews I became as a Jew that I may gain the Jews.”* The Jews were exceedingly punctilious and stickleristic in their observance of the Mosaic law and the Levitical ritual, practicing circumcision, bloody sacrifices, watery catharisms and Nazaritic vows. See how Paul acquiesced in all these rites and ceremonies, though he knew that they were effete, having been verified in Christ. See him at Lystra circumcising Timothy to please the Jews, and at Cenchrea and Jerusalem observing Nazaritic vows and offering sacrifices, all to please the Jews that they might not break with him and reject his Christ. “To those who were under the law as under the law, not being under the law, in order that I may gain those who are under the law.” Among the Jews he acquiesced in the Mosaic legalisms to which they still adhered, lest he might alienate them from the Christ he preached, at the same time knowing well that there was no salvation in all these legal rites and ceremonies, even in the palmy days of the Mosaic dispensation; and in Paul’s day they were even bereft of symbolic value because they had all been verified in Christ. Though null and void, yet they were harmless and could be practiced with impunity. Consequently, while with the Jews, he showed himself loyal to their ritual, that nothing might get in the way of his constant efforts to get them to take his Christ.

21. *“To those who were without law as without law, not being without the law of God, but with the law of Christ, that I might gain those without the law.”* The Gentiles knew nothing about the law of Moses, cared nothing

about it, and looked upon the Jewish rites and ceremonies as silly superstition. If Paul as a Jew had undertaken to prevail on the Gentiles to Judaize, he would simply have assumed the attitude of a mere Jewish proselyter, thus eclipsing the glory of Christ in what the Gentiles regarded as Jewish superstition. Now what a contrast. With the Jews he is a ritualized disciple of Moses, meek and lowly at the feet of the patriarchs and prophets, that he may win them to Christ. With the Gentiles he says not a word about all the vast routine of Jewish rites and ceremonies, but simply preaches Christ like a messenger from Heaven.

22. *“Unto the weak I became weak, in order that I may gain the weak.”* When he was with illiterate, ignorant, superstitious people, he forbore the use of all his vast learning, coming down to the most consummate simplicity, adapting himself to all the limitations of their ignorance and superstition that he may achieve the one end in view, *i. e.*, win them for Christ. When I was presiding elder, twenty-five years ago, I preached nine hundred sermons a year, constantly in the saddle or the pulpit, the Lord rolling a Pentecostal flood over my whole district, wrapping every pastoral charge in a revival flame, and sweeping out into the missionary fields within our boundary like a Pentecostal avalanche during my quadrennium, doubling the entire membership of the district, and raising up platoons of preachers on all sides. Frequently between Sundays I have gone away into some poor destitute field amid the mountains and preached to the ignorant peasantry, laying aside my laundered shirt and black clothing, and dressing in rural costume, eating and sleeping in their cabins, and thus making myself socially and fraternally one of them, that I might win them for my Savior, God invariably coming in a cyclone of conviction and giving us a sweeping revival, so that at the close of my quadrennium I had twice as many members and preachers in my district as I began with. “I became all things to all men that I may indeed save some.” Lord, help us to walk in the footprints of sanctified Paul. Twenty years ago, while at home resting a little from evangelistic labor, a venerable and godly Baptist pastor sent a man to my house with conveyance and orders not to return without me. So I accompanied him ten miles to a country Baptist church with four hundred members. On arrival, good pastor B — met me with glad salutations and hearty welcome. “Oh! Brother Godbey, I am so glad you have come; Brother S — and myself have been preaching our best ten days and crying to God for a revival, but it seems without effect, and all hope has fled. I know you have revivals everywhere you go, therefore I sent for you; and praise the Lord you have come! Now take this meeting into hand, and be as free as the Lord can make you, and I will say ‘amen’ to everything you say and do, and help you with all my might; anything, Brother Godbey, for a revival! My church is ruined if God don’t revive His work!” Leaving the two Baptist pastors in the pulpit, walking out in front I preached to the crowded house as best I could. I know there was already much conviction, though the brethren did not recognize it. During my first sermon the Holy

Spirit “fell on all who heard,” turning the sanctuary into a Bochim of weeping. Responsive to the altar call about fifty rushed forward, apparently tumbling over one another. Soon the sacred walls around are reverberating the shouts of new-born souls, which have come like a swelling flood. I can remain but five days; meanwhile the mighty work sweeps on with accumulating momentum, forty grown up people having been gloriously converted and added to the Baptist church, the membership wonderfully revived, and not a few entering Beulah land. On my departure, some of the leading members, perhaps official, take me aside and beg me to accept the pastoral charge of their church, stating that they believe it will be for the glory of God, as their good and venerable pastor has been with them long enough. I respond, “Brethren, do you not know that I am a Methodist preacher, and if you were to give me the pastorate of your church you would be excommunicated from the Baptist denomination?” “Oh! we know you are a Methodist preacher, but we know another thing, you have preached the Baptist doctrine better than we ever heard it, and we want you to become our regular preacher.” Why was that? Because, while I preached the gospel as freely as if I had been in a Methodist church, I said nothing about Methodism nor John Wesley, but much about John the Baptist and the mighty men of their denomination as John the Baptist said, “I indeed baptize you with water, but He will baptize you with the Holy Ghost and fire.” So I preached to them the whole gospel, and they received it gladly, and mighty works were wrought. Since the Lord sanctified me thirty years ago, I have found it exceedingly refreshing to go away from my Methodist people and see the mighty works of God, enjoy glorious revivals with other denominations, spiritually recuperated by the variety I enjoyed in adapting myself to them in their religious and social peculiarities, at the same time preaching the whole gospel with the utmost freedom, and the people receiving it joyfully and appreciatively. Only two years ago I had a delightful and exceedingly profitable time preaching twenty-eight days with the Baptists in Tacoma, Washington, having been called thither by the pastor of the First Baptist Church in the city. There is no reason why trine immersion, foot-washing Tunkers and non-ritualistic Quakers should not hold membership together in the same church, worshipping and laboring in perfect harmony and Christian affection. God made religion, and it is the same regardless of race, sect, color or nationality. Hence all Christians, like Paul, should be all things to all men, with a single eye to their salvation. The devil made sectarianism for a greased plank on which to slide people into Hell. Consequently he is perfectly willing that they shall all have their own way, Pagan, Moslem, Catholic or Protestant. All he asks of them is to slide on the plank, as he knows they will drop into the bottomless pit. All the religious denominations have been built on some non-essential human dogmatism. The union of God’s people is in Christ, there being no reason why all denominations should not worship together in perfect harmony in the same organizations throughout the whole earth, simultaneously and universally identifying in Christ, ever ready to waive their local, social,

national and educational peculiarities in the interest of spirituality and salvation. Paul had but one theme, and that was Christ and Him crucified. The Holy Ghost is the Revelator of Christ. We ought to preach Christ, the Holy Ghost, salvation, sanctification, and glorification so importunately and absorbingly that the people will lose sight of everything else.

23. *“I do all things for the sake of the gospel, in order that I may be its fellow-partaker.”* Paul defines the gospel (⁴⁰¹⁶Romans 1:16)

“the dynamite of God unto salvation to every one that believeth.”

This is our only theme, Christ, the Holy Ghost, the dynamite which blows all sin and devils out of soul, mind, body, life, and influence. The reason why Christendom is divided up into six thousand sects is because they preach their sectarian differentia, which is really humanism, and as inappropriate and effete as the Jewish rites and ceremonies in Paul’s day. While Paul winked at them for Christ’s sake, that he might win the Jews, he never preached them. If all the preachers, like Paul, would preach nothing but the gospel, and at the same time be all things to all men, eliminating in this way all the barriers which intervene between the sects of Christendom, these partition walls would soon dilapidate and tumble down.

THE OLYMPIC RACER AND THE ISTHMIAN GAMES

When I was at Athens I visited the Olympic racecourse, which was a universal sensation a solid thousand years, beginning twenty-five hundred years ago, and discontinued fifteen hundred years ago. When I was there three years ago they were busy rebuilding the amphitheater, and reopened those games and races the following April, after an interregnum of fifteen hundred years. The Isthmian games were at Corinth, so named from the isthmus connecting the Achaia, *i. e.*, Southern Greece, with the mainland and separating the Aegean and Ionian Seas. These races and pugilistic games in their day became the absorbing interest, not only of Greece, but of all nations, who resorted to them from all parts of the earth that they might witness these grand quadrennial celebrations of Grecian heroism, genius, poetry, oratory, philosophy, and the fine arts. In the Pauline epistles we have frequent allusions to these races and games.

24. *“Know you not that in the stadium those running indeed all run, but one receives the prize? So run that you may obtain.”* While in those Grecian races only one could obtain the prize, and in our case there is a gracious possibility of every one receiving the boon, yet the sedulous warning of the apostle, “so run that you may obtain,” is demonstrative proof of our liability to fail. Such a failure does not here mean the forfeiture of Heaven, such a conclusion being out of harmony with the metaphor, from the simple fact that it was an especial privilege for Greeks only, and under the most rigid

restrictions, to become runners in the stadium and contestants for the prizes in the amphitheater. ^{<8111>}Hebrews 12:

“Laying aside every weight and the sin that does so easily beset us, let us run with patience the race that is set before us, ever looking unto Jesus, the author and finisher of our faith.”

That race-course is not in the world, but in the kingdom of God, which is entered by regeneration. You see in this Scripture that after they have been received as *bona fide* contestants, having undergone years of preparatory discipline before the judges will receive them; then, laying aside every weight (which they had carried during their discipline to make them light when divested of it), and the besetting sin, *i. e.*, inbred sin, thus getting sanctified wholly, they enter upon the race to run for the prize awaiting for them at the end. Hence none but regenerated people are candidates for the races, and they must be sanctified wholly in order to run the race. Now you see that these runners do not all receive the prize, there being but one for all the group in any one race. In our case, however, there is a gracious possibility of every one winning the prize, yet you see a fearful liability that we may all fail; hence the admonition, “So run that you may obtain.” What is the obtainment? Only Christ, the author of our faith in conversion, the finisher of our faith in sanctification, and now returning to the earth for His Bride, and the question is, “Who shall have a place in the Bridehood?” — the climax of our achievement in Christ, and the voucher of our glorification, whether by translation or resurrection when He comes.

^{<8111>}Philippians 3:11:

“In order that I may obtain unto the resurrection which is out from the dead,”

i. e., an especial and extraordinary resurrection, peculiar to the Bridehood of Christ, as in the Philippian letter we see, as in Corinthians and Hebrews and other epistles, running with all his might for the prize set before him.

25. “*And every one striving is temperate as to all things, they indeed that they may receive a corruptible crown, and we an incorruptible one.*” All the contestants in the Olympic and Isthmian races and games spent the preceding four years in the most hygienic living and discipline, necessarily preparatory for the momentous responsibilities awaiting them. Oh, how Christendom needs light and reformation at this point! Millions are failing because they are not “temperate in all things,” which means total abstinence from everything pernicious, and moderate, judicious use of the edibles, potables, *et cetera*, which are appropriate. Americans, as a rule, are gormandizers, as well as drunkards in many cases. If you would be ready for translation when the Lord appears, which is really the goal in view, you must subordinate the physical to the spiritual, wearing the world as a loose garment and ready to drop it off at a moment’s warning. Abstinence and prayer are the two ropes dropped down from Heaven by which we pull up

and get our feet on believing ground, for justification, sanctification and glorification when our Lord appears.

26. “*Indeed I so run not as uncertainly, I so fight not as one beating the air.*” Paul here testifies to his own successful running on the race-course, and fighting for the prize in the arena. The gladiator forfeited the prize if he did not conquer and slay his antagonist.

27. “*But I keep my body under and subjugate it lest having preached the gospel to others I myself may be disapproved,*” *i.e.*, rejected. Many have misapprehended the conclusion here involved, thinking that Paul was contemplating his own forfeiture of salvation in case of failure. This is out of harmony with the facts in the case, as the question of salvation is not under consideration, but the obtainment of that prize set before them which is translation or glorification when the Lord comes. The race-course and the arena are only for the select few who have met the conditions and become contestants. Hence the justification of these contestants is not involved, that being settled as a matter of necessity before they are admitted into the stadium, or the arena. But the prize at the end of the race is involved in ambiguity and depending on the fleetness of the runner and the dexterity of the prize-fighter. Hence the great importance that you judiciously manage your body, “keeping it under and subjugating it” to the dominion of your illuminated spirit and sanctified intellect, making your body, which in itself is but an animal, the mere servitor of your spiritual and intellectual being, now filled and utilized by the Holy Ghost. This is necessary to prepare this mortal to put on immortality, and thus get this material body ready for spiritualization when the Lord comes and translates His saints, of which there is constant liability. If He does not soon appear, we must evacuate these bodies and go away to meet Him, leaving mortality in the dust, awaiting spiritualization. Now, conceive a summary of this grand truth. Regeneration makes you a candidate for the Olympic race, admitting you into the kingdom where the stadium for the runner and the arena for the prize-fighter are located. Then, complete divestiture of every weight and besetting sin constitutes your sanctification for the race or the combat. Then the question still pends, “Shall I run the race successfully and fight the battle courageously so as to be ‘approved’ by my Lord when He comes for His Bride?” As Paul claims to be a perfect runner and heroic prize-fighter, we see him in constant and glowing anticipation of his Lord’s approval in the end. Yet he says that if he is not careful to keep his body under, and subordinate it to the spiritual and intellectual, there is a probability of his rejection at the end of the race, just like many of the Olympic racers failed to win the prize. In that case he does not forfeit a place in the kingdom of God, as that is not in the contest, but was settled before he became a *bona fide* contestant. But this final disapproval simply means the forfeiture of the prize, *i.e.*, a place in the Bridehood, corroborating innumerable other Scriptures warranting the conclusion that multiplied millions will be saved who are not identified with the Bridehood, but friends of the Bridegroom

and children of the kingdom; *e.g.*, all infants, idiots, saved heathens, and innumerable Christians who are “scarcely saved” ([1 Peter 4:18](#)), whereas all the members of the Bridehood will have an “abundant entrance” ([1 Peter 1:11](#)). Many a loyal citizen who voted for President McKinley has no qualification for an office in his Cabinet. So the Bridehood of Christ involves official qualification as subordinates in the Divine administration in this world, and doubtless many others.

CHAPTER 10

ISRAEL BAPTIZED INTO MOSES

1. *“For I do not wish you to be ignorant, brethren, that all our fathers were under a cloud and all passed through the sea,*

2. *“And were all baptized into Moses in the cloud and in the sea.”* The 77th Psalm says, “The clouds poured forth water” on that memorable occasion when the awful violence of the east wind seems to have been a potent agent in actually dividing the sea, and producing such a vast amount of spray as to accumulate in clouds over them, pouring out water as they passed through the sea. This baptism significantly consecrated them all to Moses, their deliverer out of Egyptian bondage, and their leader to the promised land. That very transaction forever absorbed their allegiance to Pharaoh, who emblemizes the devil. They had spent all their lives in his kingdom, abject slaves under his cruel lash. Now they go out leaving him, his kingdom and all of their hard bondage forever. Moses, the mediator of the old covenant, vividly emblemizes Christ, the Mediator of the new covenant of redemption, which is retrospective, taking in Abel and the antediluvians, and prospective, reaching down to the end of time. In a similar manner our water baptism signifies regeneration, *i.e.*, our departure out of the devil’s kingdom, our eternal absolution from his yoke of bondage, our reception of Christ as Prophet, Priest and King, and our identification with Him forever.

4. *“And they all drank that spiritual drink: for they drank of that spiritual Rock which followed them, and Christ was the Rock.”* Moses was but a man representing Christ, who had not yet come incarnate, consequently types and symbols were necessary to represent Him and His kingdom. Yet we see He was there in their midst, as He preached the first gospel sermon to the fallen race in Eden, was with His people before the flood, and in all the patriarchal ages. So Christ is as real in the Old Testament as in the New; the Prophet, Priest, and King of His true people in all ages.

5. Awful retributions overtook Israel in the wilderness, because they sinned.

6. *“And these things became our types, that we should not covet evil things as they also lusted after them.”* The national life of Israel, from Egypt to Canaan, typifies the experience of individual Christians in our dispensation.

7. *“Neither be ye idolaters as some of them, as has been written: The people sat down to eat and drink and rose up to play.”* Idolatry is fearfully prevalent in the churches of the present day. The people worship water gods, day gods, sectarian gods, creed gods, money gods, and many others.

This verse sweeps away all church festivals at a single dash. As in olden time, they are invariably connected with idolatry. "They sat down to eat and rose up to play." This is literally verified in the churches all around us. They have their festivals, followed by plays of different sorts. All religion is spirituality, feeding the soul and not the body, physical festivity being inimical and impedimental to true spiritual life and prosperity.

8. "*Neither let us commit fornication, as some of them committed fornication, and fell in one day twenty-three thousand.*" All deflection from God after the world is spiritual fornication, whose sweeping spiritual ruin is here vividly symbolized by twenty-three thousand in one day dropping dead. When churches reject sanctification, they always go after worldly gods, *i. e.*, side-track away into spiritual fornication, as sanctification is simple holy wedlock with Jesus, which the Holy Ghost wants to celebrate, every recusant of course deciding in favor of rival lovers inimical to Jesus. The reason why we see the wholesale apostasy in all denominations is because God has brought on them the test of the Holiness gospel. Hence they are bound to receive it or backslide. Perhaps the Jews would have remained loyal to Jehovah many centuries if He had not sent to them His Son, who became to them an immediate stumbling block, because they rejected Him, then and there apostatizing and becoming a hiss and by-word in all the earth, rejected of God and reprobated.

SANCTIFICATION TAKES OUT THE MURMUR

10. "*Murmur ye not as some of them murmured, and were destroyed by the destroyer.*" Unsanctified people are never satisfied. In the winter it is too cold, in the summer too hot, in the spring too wet, and in the fall too dry. Sanctified people are always perfectly pleased with the weather and everything else which God manages. They shout amid the snow storms of winter, so beautifully emblematic of the blood-washed robes they wear. They praise the Lord for the sultry summer heat, so delectably relieved by the delicious cooling shade-trees which God planted with His own hands, that we might gather under them and press the Holiness camp-meetings through all the long sultry summer. They leap and shout amid the refreshing vernal showers, assured that their Heavenly Father is sending them down to awaken the sweet May flowers from their long winter sleep. They give glory to God amid all the clouds of dust which eclipse an autumnal sun, bringing on the delectable Indian summer, affording blessed opportunity to gather in the delicious fruits of the prolific summer and store them away for the oncoming winter, whose dreary icy tread will be cheered by an abundant supply of potatoes, nuts and apples. Lord, help us to get saved from all our fret and worry.

11. "*These things happened unto them typically, and were written for the admonition of us unto whom the ends of the ages have come down.*" The dealings of God with His ancient people are invaluable helps to us by way

of incentives to holiness and admonition against sin. We are living in the last age preceding the glorious kingdom. The Eden age wound up with the sad calamity of the Fall; the Antediluvian with the Flood; the Patriarchal with Egyptian slavery, plagues and destruction in the Red Sea; the Mosaic with the destruction of Jerusalem by the Roman armies, a million perishing by sword, pestilence and famine, another million sold into slavery, and the scathed and peeled remnant expatriated to the ends of the earth. The Johanic and Messianic dispensation wound up in bloody martyrdom — John beheaded and Jesus crucified. So ours is the last, launched in its full-orbed glory on the day of Pentecost and hastening on to its culmination in the great Tribulation, which Jesus says will be more calamitous than any of the preceding judgments winding up the former dispensations. Hence we should all be on the lookout, assured the end is nigh.

TEMPTATION

12. *“So let him that thinketh he stands take heed lest he may fall.”* This verse is clear and conclusive, settling the question beyond all controversy as to our constant liability to fall, and forfeit our probation. A dogma has prevailed flatly contradictory of this clear Pauline statement, *i. e.*, that all who have once enjoyed the salvation of the Lord will ere long reach the kingdom of glory, *i. e.*, that the backslider goes to Hell. Not only the opposite, but the very contradictory, of this dogma is true. Let us begin with Satan and take an invoice of Hell’s inmates. The devil himself was once the bright archangel Lucifer, enjoying ineffable bliss among the angels in Heaven. Pursuant to the perfect freedom and momentous responsibility appertaining to the created intelligences of all worlds, who were originally on probation, he kept not his first estate (⁶⁰⁰⁶Jude 6), but fell (²³⁴¹²Isaiah 14:12), many others following his sad example; “kept not their first estate,” but, leaving their own habitation, were cast out to suffer adamant chains and penal fires forever. We must remember God never created a devil, could not, as it is impossible for evil to emanate from good. Therefore all the devils in Hell were at one time angels living in the kingdom of God; the wonderful redemption of Christ so effectually reaches the whole human race that all are born in the kingdom of God like the prodigal son and his older brother, and only get out by sinning out, and we see in the case of the elder brother that he never did get out. The conclusion from God’s Word is irresistible: the whole human race, through the redemption of Christ, is born in a justified state, not the children of the devil, as in that case dying infants would all go to Hell, but the children of God, heirs of the covenant. Hence we see, as in the case of the prodigal son, that every sinner converted is simply a backslider reclaimed, having been a citizen of the kingdom in his infancy before he backslid out. Hence you see the utter falsity of the dogma that every backslider will be saved. Instead of there being no backslider in Hell, there are none in the bottomless pit but backsliders: Satan himself at the beginning an old backslider; all the devils

following on, fallen angels, and then every human being, having enjoyed the salvation of the Lord in infancy, now backslidden, fallen and become the inmate of hopeless despair. Never forget the wholesome Pauline admonition, "Let him that thinketh he stand take heed lest he fall."

13. "*No temptation hath overtaken us except human.*" If we should encounter superhuman temptations, we would certainly go down under them. But, since Christ Himself is a man, He is sure to give His victory over every human temptation. "*But God is faithful, who will not suffer you to be tempted above that ye are able; but with the temptation will also make a way of escape by which you shall bear up under it.*" It does not mean that He will take away the temptation, as in that case we would miss a blessing; because temptation is certainly one of the greatest sources of blessing this side of Heaven, as we always gain strength by the battle and courage by the victory. The soldier who fights no battles, wins no victories and will never wear the laurel crown. Hence you need not expect to get where you will have no temptations, as in that case you would have to go out of this world, which is thronged with evil spirits, Satanic and human, besetting you with temptations on every side. But as these temptations are only human, and none of them superhuman, and our Savior Himself is a man, He is certain to give us all the help we need to triumph over every foe and have victory in every temptation. He does not promise to take us out of temptation, "but to make a way of escape by which we shall be able to bear up under it." Hence the soldier is not relieved of the battlefield, but he is not only immortal, but invulnerable. Therefore it is fun to fight and conquer and achieve. This Scripture certainly covers all the ground on the temptation problem, assuring you that victory is always at hand, and a glorious blessing for you in every temptation. You enter the battlefield with victory in sight, and the mount of triumph cheering you onward.

THE COMMUNION

19. As the blood in the human system is the vitalizer of the whole body, circulating into every member, so the blood of Christ circulates into every member of His mystical body, in Heaven and in earth, imparting to all His own vitality. Hence close communion is out of harmony with the life of Christ, common to all the members of His body and interpenetrating all, great and small. This blood, which is the life, is emblemized by the wine which should be participated in alike by all the members of our Lord's body. The bread also emblemizes the body of Christ, and is consequently to be the common participation of all. Since bread is the staff of physical life on which every human body subsists, so it typifies Christ, the Creator and Nourisher of every human spirit. Hence the Eucharist is the visible bond of union, identifying the saints of all ages and nations with the one body of Christ.

DEMON WORSHIP

20. *“But those things which they sacrifice, they really sacrifice to demons, and not to God: I do not wish you to be the communicants of demons.*”

21. *“You are not able to drink the cup of the Lord and the cup of demons: you are not able to partake of the table of the Lord and the table of demons.”*

22. *“Whether shall we provoke the Lord to jealousy? Whether are we stronger than He?”* Here he warns the Corinthians against the communion of demons, *i.e.*, devil worship. All the Grecian gods were but the personifications of the evil passions, tempers, lusts, and ambitions peculiar to fallen humanity; as the demons, resident in human hearts and flying through the air, make it their constant enterprise to stir up the evil tempers, passions, lusts predilections in fallen humanity, doing their utmost to lead people into conservatism and subordination to these demons. Hence the heathen world in all ages has been full of demon worship. The Greek philosophers, in their writings, actually used the word “demon.” The great Socrates stated that his guardian demon made revelations to him and held communion with him. Millions of heathens, Moslems and Romanists, as well as doubtless many Protestants, this day worship demons. The vast sectarian diversity in the Christian world is really another manifestation of the Pagan polytheism, in which the heathens worship many gods, variant in character and attributes, like the diversified and even warring sects of Christendom. Oh! how many today are groping in demon worship! The Greek has “demon” in this paragraph, where E.V. has “devil,” a word which properly applies to Satan himself, the innumerable subordinate evil spirits thronging earth and Hell being denominated demons. They are prone to dress up in the habiliments of angels (such as they once were, and hence know how to play the angel), and pass themselves for the Holy Ghost, thus deceiving the people by millions, leading them into demon worship, thinking they are worshipping God. Such is the case with the millions who profess and practice a sinning religion, which they get from the demons, because God has none such. Our sacramental boards are crowded by carnal, wicked people who actually, as Paul here says, “drink not the cup of the Lord, but the cup of demons, and sit not at the table of the Lord, but the table of demons.”

23-24. *“All things are not lawful, but all things are not profitable: all things are lawful, but all things do not edify.”* We must remember that the way to Heaven is much narrower than the law. Many things are lawful which the clear light of God’s Spirit, Word and Providence would have us deny. In Paul’s cloudless spiritual day he could see that offering meat to an idol did not hurt it; hence it was lawful for him to eat it, but not expedient if some one walking in a dimmer light should stumble over his example. *“Let no one seek his own, but that of another.”* It was Cain the fratricide who

said to God: “Am I my brother’s keeper?” Certainly you are your brother’s keeper.

25. *“Eat everything sold in market, asking no questions for conscience’s sake.”* Certainly we have broad liberties amid the clear light of the Pentecostal dispensation. We need not Judaize on swine nor anything else. Yet we must live hygienically, pursuant to our constant duty to our own body, mind and spirit; and we must live prudently, not only on the questions of eating and drinking, but of all others, for the sake of our neighbors.

26. *“For the earth is the Lord’s, and the fullness of the same.”* Hence you have a right to enjoy all the bounty of earth in harmony with hygiene and the diversified interests of God’s kingdom, of which you are a member for this world and all eternity. “If any one of the unbelievers call you, and you wish to go, eat everything set before you, asking no questions for conscience sake.” Hence we have broad liberties and we are not to bring our conscience in the matter as we are walking in the clear light of God. Hence, so far as we personally are concerned, our liberties are unbounded.

28. *“But if any one may say to you, ‘This is offered to an idol,’ eat not for the sake of him who delivered you the information and his conscience.*

29. *“I say not the conscience of yourself, but of the other one.* Hence you see from this that you are bound in all the transactions of life to keep a constant outlook for the interest of others, watching, praying and asking God to keep you from becoming a stumbling-block to any, and make you a constant inspiration for good to all who come within your influence.

29-31. *“Therefore, whether you eat, or drink, or whatsoever you do, do all things to the glory of God.”* Obedience to this simple and beautiful commandment of God becomes easy and natural when we have Christ crowned within, because He keeps His arms about us, and His almighty hand beneath us and His heavenly wing over us, so that we rest like a tired child in its mother’s arms, free from all solicitude, knowing that it is perfectly safe.

32. *“Be ye without offense both to Jews and Greeks and to the Church of God.”*

33. *“As I indeed please all in all things, seeking not my own profit, but that of the many in order that they may be saved.”* God help us to live in the daily appreciation and application of this plain, beautiful apostolic precept. The Jews and Gentiles differed more widely in their religious, socialistic and manneristic peculiarities than any denominations now in America. Yet they were united in all the gospel churches, enjoying ample provisions of grace to live together in perfect fraternity and Christian fellowship.

CHAPTER 11

1. *“Be ye imitators of me as I am of Christ.”* Not even an apostle enjoyed a right to human leadership, only so far as he was in harmony with Christ. Hence the utter futility and glaring preposterousness of all human leadership. All we can do is to walk in the footprints of Jesus, and shout aloud: “Follow me as I follow the Lord.” The clergy men in the fallen churches have in all ages sought to lead the people, and demanded their obedience. Entire sanctification saves us all from human leadership. Hence it has been antagonized by the ruling clergy, who have usurped the prerogative of the Holy Ghost and constituted themselves leaders in all ages.
2. *“I praise you because you imitate me in all things, and hold fast the instructions as I delivered them to you.”* The original word here is not “ordinances,” as in E.V., but “traditions,” which really means everything transmitted to the people by the Savior and apostles, both written and unwritten. I use the word “instructions” as the more comprehensive and the freer from ambiguity.

MAN’S LEADERSHIP IN THE DOMESTIC GOVERNMENT (VERSES 3-15.)

4. *“Every man praying or prophesying having something on his head dishonors his head.”*
5. *“Every woman praying or prophesying with her head uncovered dishonors her head —*
7. *“For the man indeed ought not to cover his head, being the image and glory of God, but the woman is the glory of the man —*
10. *“On this account the woman ought to have authority on her head on account of the angels.”*
16. *“If any one seem to be contentious, we have no such custom, neither do the churches of God.”* During Paul’s absence of three years in Asia many changes had taken place among them. A multitude of preachers from Judea, and other countries, had been there preaching; Peter, Apollos and other godly heralds of truth and righteousness, and still others whose Christian character was probably to be discounted. Many had backslidden. The church was racked with controversies on many different lines. Among other things, they wrote to Paul in reference to the women who were preaching among them bareheaded, like men, raising no controversy about their preaching and praying and taking an active part in the public worship, as Priscilla and others had done while Paul was with them. But there was quite a criticism against the habit of some of their women preaching and

praying bareheaded, like men, the costume at that day being so identical among men and women that the veil of the latter and the shorn locks of the former became the ordinary designation of the sexes. While Paul is disposed to lay no emphasis on the latter, stating to them that it is unworthy of controversy, because the churches have no fixed custom requiring the woman to have something on her head when she exercises in public, yet, for the sake of harmony and to obviate unprofitable criticism, he advises all of the sisters to put something on their heads when they pray and preach in the meetings, setting forth a beautiful concatenation, beginning with God, then Christ, then the husband and then the wife. God is over Christ, and Christ over the husband, and the husband over the wife in the domestic government, which is the basis of all civil society and state government. The man is to have nothing on his head, indicative of the fact that he is king in the home government, no earthly authority being over him; while the woman is to have something on her head, symbolic of her husband's authority over her. The apostle reminds them that the angels are present in their meetings, which is a beautiful and consolatory truth. We should remember that a portion of our congregations is unseen by mortal eyes, and yet present, *i. e.*, "ministering angels hovering round." As we fix up to go out in company, we ought to be decorous in the presence of the angels. Hence he advises the women to extend courtesy not only to the human portion of the audience, but to the angels present, by putting something on their heads so they wouldn't look odd nor uncouth. While he thus answers their questions, advising the women praying and preaching to wear something on their heads by way of decorum, relieving them of unnecessary criticism, at the same time he attaches no gravity to it, as there is no such principle settled in the churches.

THE LOVE FEAST AND THE EUCHARIST

We must remember that the Lord's Supper' was instituted by our Savior immediately after the last meal He ate with His apostles. During the apostolic age they perpetuated that custom of having a social, religious meal, and eating together in commemoration of the last Supper of our Lord and His apostles and exhibitory of their love to one another. For this reason, John Wesley revived the love feast. In connection with this love feast, which preceded the Eucharist, they had run into some irregularities which the apostle here endeavors to correct, stating to them that their coming together is "not for the better, but for the worse."

18-19. *"For in the first place, indeed your coming together in the church, I hear there are schisms among you, and I partially believe it. For it behooveth that there be heresies among you in order that the approved among you may be made manifest."* Darkness prepares us to appreciate the light of day. Adversity qualifies us for prosperity, and the world is made up of antitheses. Everything has its antithetical counterpart. Hence

“all things work together for good to them that love God”
(~~1~~ Romans 8:38);

i. e., everything in the universe, in the wonderful redemption of Christ, is made a blessing to His true people. Even the schisms and heresies with which He sees fit to inflict the church become a great source of blessing to the truly humble, meek and lowly by way of profitable illustration and admonition. The prevailing worldliness and wickedness in the churches today are ousting the true hearts from the incantations of Satan’s oblivious lullabies, and stirring them out to wake up and appreciate the glorious gospel of entire sanctification.

21. He here alludes to the fact that in this meal — which preceded the sacrament, and in its original institution was simple and frugal, demonstrative of their love to one another — some of them have gone to excess, actually eating to gluttony and drinking to drunkenness. This was not the sacrament, but the meal which preceded it, called the *agapee*, *i. e.*, the love feast.

22. *“For have you not houses in which to eat and drink, or do you look down with contempt on the church of God, and shaming those not having? What do I say to you? Shall I praise you? In this I do not praise you.”* This is a withering rebuke to the church festivals of our day, setting forth the fact that they are utterly inappropriate in the house of God, because they are even much more extravagant and luxuriant and hilarious than these Corinthian festivals.

23-25. Here proceeding on from his allusions to the love feast anticipating the sacrament, and which they had woefully perverted into a hilarious festival, like the church suppers of the present day, he now describes the holy Eucharist as instituted by our Savior, following the last supper in the upper room on Mt. Zion.

26. *“As often as you may eat this bread and drink this cup, you do show forth the death of the Lord until He may come.”* Hence we see the sacrament of the Lord’s Supper is to be perpetuated until He returns to the earth, since it is a memento of our absent Lord. It is a valuable means of grace, perpetuatory of our membership in the visible church, as our baptism is initiatory.

27. *“So whosoever may eat the bread or drink the cup unworthily, shall be guilty of the body and blood of the Lord.”* What an awful responsibility! How consummate the delusions of the devil, which have long ago girdled the world with wicked carnal communicants, thus involving themselves in the guilt of the Lord’s innocent blood, shed by the diabolical rabble led on by the fallen clergy.

28. “*Let a man examine himself and so eat of the bread and drink of the cup.*” Here the close communionists make the sad mistake of examining the communicant themselves, which they have no right to do. Every tub stands on its own bottom. This is a matter which every soul is to settle with God alone.

29. “*For he that eateth and drinketh not discerning the body, eateth and drinketh condemnation to himself.*” We need the light and truth of the Holy Ghost to enable us spiritually to discern the Lord’s body broken in the bread and His blood flowing in the wine. “Damnation,” as in E.V., does not occur in this life. The Greek *krima* means “condemnation” here and “damnation” hereafter. Oh! What a wholesale damnation work Satan is doing! Deluding millions of poor unsaved, wicked, worldly, carnal people, to crowd the sacramental board, without the light of the Holy Ghost shining in their hearts, to discern the Lord’s body in the holy sacrament, and thus eating condemnation now and damnation in the world to come. Thus multitudes of proud, carnal church members, who in their hearts despise the humiliation of the cross, and could not be induced to come to the altar to consecrate themselves to God and get His blessing in their poor lost souls, are ready to crowd around the chancel and partake of the holy sacrament.

31. “*On this account many among you are weak and sickly and some sleep,*” *i.e.*, sleep the sleep of spiritual death. In this age of apostasy and worldliness, this sad truth is simply appalling.

32-34. He here states the utter futility of human judgment, hence the vanity of all attempts to evade the voice of Divine truth, at the same time the wisdom of humble acquiescence in the verdict of the Holy Ghost, as “being judged by the Lord we are disciplined, so that we may not be condemned along with the world in the great day.” Oh! that the carnal millions in the popular churches would thus heed this warning; receive the needed discipline and be corrected thereby, repent and fly to God, and get ready for the Judgment Day! Writing all of these castigatory criticisms against them, he hopes for a great reform in his absence, assuring them that when he comes, he will not only correct all of these but others.

CHAPTER 12

SPIRITUAL GIFTS

1, 2. He now proceeds to expound to them elaborately the grand theme of spiritual gifts, marking a very decisive transition from the disciplinary to the educational phase of his magisterial office.

3. *“Therefore I make known unto you that no one speaking in the Spirit of God can say Jesus is anathema, and no one is able to say Jesus is Lord but by the Holy Ghost.”* This is conclusive from the fact that the Holy Ghost is the Successor and Revelator of Christ. “Lord” is applied to a man that rules, hence means the humanity of Christ, the legitimate ruler of the world, as God originally gave it to man. Though the devil has usurped it from Adam the first, Adam the Second has conquered Satan and taken it back. Hence He is destined to be “Lord over all, blessed for evermore.” This lordship must begin in the human heart, in which the Holy Ghost enthrones Jesus in sanctification. Since He is sent into the world to reveal Jesus and enthrone Him in the heart, whenever He sanctifies a soul He reveals Jesus sitting on the throne of the heart. The regenerated man knows Jesus as Savior because He has saved him, but does not know Him as Lord, *i.e.*, Ruler, until He is enthroned in the heart in sanctification. Hence the fearful Unitarian trend of the popular churches. Without the baptism of the Holy Ghost, the churches not only become despiritualized into dead formality, but Unitarianized into deistic infidelity. This arises from the fact that Christ must be crowned within before you can say, *“Jesus is Lord.”* It is the prerogative of the Holy Ghost to reveal and crown Jesus on the throne of the heart, which he always does in sanctification. Jesus sends the Holy Ghost, and He reveals Jesus. When you receive the personal Holy Ghost in sanctification, he reveals Jesus sitting on the throne of your heart. Then can you say, “Jesus is Lord.”

4. *“There are diversities of gifts, but the same Spirit.”*

5. *“There are diversities of ministries, but the same Lord.”* The Holy Ghost bestows on appreciative sinners the gifts of illumination, conviction, justification, regeneration, adoption, and the witness of the Spirit. Without this beautiful group of gifts, no sinner would ever be saved. In sanctification the glorified Savior gives you the Holy Ghost Himself to sanctify, comfort, fill and keep you forever. After the Holy Spirit has moved into your heart, He has another cohort of inestimable gifts which He wishes to bestow on you, not only to fortify you against the adversary, but especially to panoply you for the Lord’s war and empower you to become instrumental in the salvation of others. There are nine of these gifts, all entirely different either from other. Hence there is quite a “diversity,”

developing infinite dissimilitude among their possessors. When Jesus is crowned Lord of all on the throne of the heart, He dispenses an infinite diversity of ministries to His saints, sending them in all directions on missions of love and mercy, doing His will on earth as the angels do it in Heaven.

6. *“There are diversities of operations, but the same God, who worketh all things in all.”* Here we see the beautiful and harmonious co-operation of the blessed heavenly Trinity. God works in us a vast diversity of operations, enlightening, transforming, renewing, upbuilding, sanctifying and glorifying, the Son sitting on the throne of the heart, dispensing the different ministries, and the indwelling Holy Ghost furnishing the potent and diversified gifts requisite to the different ministries and the variant operation performed by the same.

7. *“To each one the manifestation of the Spirit has been given to profit.”* The omnipotent Trinity co-operate in the wonderful plan of salvation, give perfect victory to every humble, believing, appreciative soul, while all of these spiritual gifts are at your availability. Some will be manifested in great prominence in one, another in another, indefinitely, for the glory of God and the good of humanity. We now enter upon the catalogue of the wonderful nine. I read so much in Greek literature about the nine Muses, who inspired all the poets, scholars, philosophers and artisans, that when I was in Athens I visited the Hill of the Muses, where they were believed to abide in the romantic days of yore. Though heathen, it seems that the Holy Spirit permitted them to catch at least a few stray notes floating out from the golden harps of Heaven’s charming music, First in the glorious catalogue is “wisdom,” which is sanctified intelligence, and so much needed in the diversified emergencies of this life. One hundred and fifty years ago a poor Irish family migrated to America and floated off to the wild woods of Kentucky, and settled on the frontier. Ere long the baby dies. They are all superstitious Roman Catholics. No priest can be heard of in all the land to pray the poor little thing out of purgatory. They are all in deep sorrow. One day a backwoodsman says to them: “A fellow called a circuit rider comes round once a month; for ought I know, he may be a priest. I feel sure he is a man of that sort.” “By all means send him to our house.” Fortunately, Bishop Asbury’s blood-washed, fire baptized circuit-rider happened in that part of his monthly round in a day or two. Receiving the information, he goes at once to the Irish cabin, and calls on the heart-broken family. “I heard you were in trouble, and have called to see you. I am the circuit rider.” “Oh! But we want a priest to pray the baby out of purgatory. Are you a priest?” “Oh, yes, I am a priest.” “Are you a Roman Catholic priest?” “Not exactly, but I can do anything a Roman priest can.” The man concludes he is all right, the difference being simply in this new country, so they hail him welcome and turn over to him the job. “Oh,” says he, “the baby is not in purgatory, but in Heaven. It is the prettiest thing you ever saw. It has never cried since it got there, and the angels are all delighted

with it.” This helped them wonderfully, so they break down with grateful tears. Now he interviews them about their souls — asks them if they have ever been born again. All respond in the negative. Then he tells that the baby is in Heaven; that they are all on their way to Hell. They get convicted under his plain talk, and ask him to come again. This is all the excuse he wants to make their house one of his regular preaching-places, as he had no churches. So he publishes the appointment all round his circuit. The day arrives, the house is crowded with red-hot Methodists, singing, praying and shouting uproariously. The fire falls. They all get converted and join the Methodists, and turn preachers. They have gone preaching from the Atlantic to the Pacific, and are preaching yet. I am one of them; for I have given you an item from the history of my family. All originated from the spiritual gift of wisdom possessed by the pioneer circuit rider. Without this gift, he never could have turned priest and succeeded in converting that ignorant, superstitious family. I could write a volume on this wonderful gift. A good preacher of another church migrated into my circuit twenty-seven years ago, proposing to build a house in view of establishing a congregation. My members were alarmed at the prospect of competition. I visited him, helped him build it out four miles from any of my churches, but in my circuit. By the time it is done, he and myself are like David and Jonathan, side by side on the battlefield. I accept his invitation to hold the first protracted meeting for him. We ran a full month, witnessing the mighty works of God. At the close I tell them all to come down and give their hands to the good man who built the house. One hundred come and give him their hands, but tell him they want to belong to Brother Godbey’s pastorate. He decides to go with them. So I get the preacher, house and one hundred new members to swell the army roll of my circuit. To God be the glory! He managed the whole matter through the spiritual gift of wisdom happily enjoyed by your humble servant. You can not get along without this blessed gift from the Holy Ghost. It is absolutely indispensable. Without it you will begin at the wrong end, or in the middle, and try to run both ways simultaneously. “If any man lack wisdom, let him ask of God, who giveth to all cheerfully, and upbraideth not.”

“Let him ask in faith, without doubting” (~~500~~ James 1).

You need entire sanctification to save you gloriously from all doubt. Then you will be in constant attitude to receive all of these wonderful gifts.

KNOWLEDGE

8. This gift was so prominent in the apostolic age, that one of the first sects ever founded when the apostasy began to prevail was named for this gift, *i. e.*, the Gnostics, who like all other sectarians soon digressed into fanaticism and heresy. The meaning of the Greek word *gnosis*, translated “knowledge,” is insight into Divine truth. Therefore this is the gift which we all need to understand the Bible. It qualifies us to read the precious

Word and look down into the deep interior of revealed truth, and see not the lexical definition but the spiritual meaning. It was this gift that made Bob Burkes a powerful exegete before he learned his alphabet, his sister reading the Scripture and he expounding it. I have known illiterate old colored people in the South, full of the Holy Ghost, enjoying this gift so wonderfully that they were better exponents of Divine truth than the most learned theologians without it. Early in the Holiness Movement, when the doctrine was new and strange, an illiterate old Ethiopian entered into Beulah land. When the curious multitude called on him to define sanctification, he responded: "It is just to go limber in de han's of de Lord." A very devout colored man in Texas, getting wonderfully baptized with the Holy Ghost and fire, responsive to the kind invitation of a highly cultured metropolitan pastor to come to his church, that he might preach all of that foolery out of him, was a patient auditor in the gallery. After the benediction the pastor, beckoning to him to tarry until he can have a word with him, says: "Ben, how did you like my sermon?" "I likes it well, boss, it was a good sermon; but I tell you, boss, you did not go furd enough; you said dar' was no sanctification; you stop too soon; you had ought to go furdur and say, 'not dat you knows of, ' but me knows dar is, for I'se got it, glory to God!" When an ignorant boy, listening to my preaching father, I received a call, trembled under the Divine voice and responded, "Amen." I was utterly ignorant of spiritual experience, therefore I took it for granted that I had to learn the Bible from others, oral and written. When I graduated at college, feeling that I then had the golden key with which to unlock the world's learning, sacred and secular, hidden away in the dead languages, consequently I ransacked all the world for books, not only American resources, but bringing many from the old world, especially from Germany and England, meanwhile having preached fifteen years. Then God in His great mercy poured on me the baptism of the Holy Ghost and fire, sanctifying me to Himself, soul, mind and body, for time and eternity, giving me the Apocalyptic wings, which I could not forbear to spread, flying to the ends of the earth and blowing the silver trumpet, proclaiming the wonders of full salvation. That was thirty years ago. Of course I flew away from my great library, which subsequently at different times I have given away to young preacher's, especially those identified with my own household. When I reached bottom-rock consecration, of course I laid the preacher on the altar, turning over all of my clerical aspirations, and sinking away into God, utterly losing sight of self and glad to be anything or nothing for Christ's sake; of course, giving up all idea of ever knowing the Bible, for I thought I had to learn it from those books for which I had ransacked the libraries of the ages, and was delighted with the simple privilege of being a soul-saver in the most humble capacity. The years rolling on, I am constant on the battlefield, preaching day and night, and witnessing the mighty works of God. Behold! I find myself in the great Holiness camps, surrounded by hundreds and thousands of the Lord's bright pilgrims, clerical and laity, with their open Bibles, pencil and paper,

and your humble servant standing in their midst, reading and expounding the Scriptures in the inspired original. This I have done from ocean to ocean, from the Gulf to the Lakes, working in the cities during the winter and the camps in the summer, to my own unutterable surprise, teaching God's precious Word. What is the solution? To God be all the glory! It is because the blessed Holy Spirit gives me the benefit of this unutterable gift, "knowledge," *i. e.*, insight into the deep spiritual meaning of His precious Word. I have used the Greek constantly and exclusively, from the same fact that this gift in my case is on the very Word which the Holy Ghost revealed, in that beautiful and inimitable Greek. For this reason I would be at sea without it. Of course, the Holy Ghost is just as willing to impart this gift on the Scriptures in other languages, *e. g.*, your own beautiful English, as it is my privilege, in the good Providence of God, to read the identical words which the Holy Ghost revealed, unadulterated by uninspired translators. I am not surprised that this gift in my case is identified with the Greek. It is your glorious privilege to enjoy this wonderful gift of the Holy Ghost, enabling you to read God's precious Word and see the deep, sweet and beautiful spiritual truth there revealed, and hear the voice of God talking to you. You need not expect this gift unless you utterly and eternally die to all of your creeds, confessions, dogmatisms, and preconceived notions and hereditary intuitions. Though I have been a Methodist preacher all my life, I am as dead to Methodism as to Romanism or Mormonism. You must say like little Samuel, "Speak, Lord, thy servant heareth." The reason why preacher's are abandoned by the Holy Ghost and left to paddle their own canoe, shamefully ignorant of the Bible, is because they want to bend it to their creed, and the Holy Ghost will not be bent to anything. If they would only die out to everything but God's truth and sink away into Christ, the Holy Ghost would teach them more in a minute than men can teach them in a year. Long ago when I was in the howling wilderness preaching the best I could, I heard an old Methodist bishop make this statement. I did not believe it; but the time came when I knew it was so. Ever and anon the Holy Spirit has flashed a whole sermon into my mind in a minute, utterly new and before unheard of, and yet as true and real as Jehovah's throne.

FAITH


9. This is not the gift of faith by which we are converted and sanctified, but the gift of faith which is entirely different. You are saved by grace (~~and~~ Ephesians 2:8), but you become instruments in the salvation of others by the gifts. Hence faith here has nothing to do with your personal justification or sanctification. But what a wonderful Archimedean lever in the salvation of others! "As your faith is, so be it unto you," is as true of the gift as of the grace. Hence faith is omnipotent, as it takes hold on Omnipotent God. This is the secret of George Muller's feeding three thousand orphans year after year without a dollar of capital. In this way the present Holiness Movement, without financial resources, has more

missionaries in the heathen field than all of the churches in Christendom, with their bushels of gold. A woman in Indiana received this gift for her wicked husband, a steamboat captain running from Cairo, IL, to New Orleans, LA. The morning following her midnight victory brought her a telegram stating that her husband's boat was burnt and he was lost. She read it, rolled it up and handed it to the boy, stating that it was a mistake; that her husband was alive, and coming home to get religion and go with her to Heaven. Sure enough, in three days her husband arrived. Meeting him at the door, she told him of the answer to her prayer, the telegram and her answer to it. Conviction struck him like a thunderbolt. Falling on the floor, he cried for mercy. Gathering in a few saints, they spend the day and night in prayer, the heavenly daybreak coming into his soul with the morning dawn. William Carvosso, the great Methodist class leader, long prayed for his giddy, impenitent daughter. Returning from meeting one night, he received the gift of faith for her. On arrival at his house he found her in awful agony, as if she would die. She died to live again, and live forever. Dr. Finney, in his "Lectures," gives an account of an old consumptive who spent the last five years of his life confined to his room, but using his time praying for revivals in the churches within the boundary of his acquaintance, frequently sending for the preachers and stating to them: "I have been enabled, by the grace of God, to pray the prevailing prayer for a revival in — church. Go, and you will have it. Invariably the revival came as he said. After he was dead, his diary was examined, and found to give different dates when he was enabled to pray the prayer of faith for a revival in various churches scattered far and wide over the country. His diary was followed with protracted meetings, the revivals coming in every case as specified. I have much enjoyed this gift since the Lord sanctified me, and have seen it verified constantly in my ministry. When working at the altar, I have frequently labored with a penitent until I received the gift of faith for him, and then left him, feeling certain that he would be saved, often desisting and waiting to see him rise with a shout. I am an old revivalist, now working as a teacher of God's Word, my physical ability somewhat inadequate to the stalwart campaign. I used to make it a rule to hold on to God till He gave me the gift of faith for a revival before I entered upon the work. This is the secret of prevailing prayer. Are the members of your family going to ruin? Go to God for this gift in their behalf. If you truly have faith for them, they will be saved according to your faith. Do not make the mistake of praying for their conversion instead of their conviction. God can not save them against their will, without dehumanizing them, but He can convict them *nolens volens*. You can go to God until He imparts to you this gift. So you can pray such a conviction on them that they will think they are going to die, and refuse to eat or sleep until they get saved. The power of this gift is simply illimitable, because it actually appropriates the omnipotence of God. Oh, that the Church could only wake up to her power to save a world fast sinking into Hell! If she would only get in position to receive and utilize this gift, she could speedily

girdle the globe with salvation, with holiness to the Lord; bring back her Divine Spouse and flood the world with Millennial glory. As the grace of faith is the measuring line of your personal experience and enjoyment, so the gift of faith is the measuring line of your real efficiency in the salvation of others.

GIFTS OF HEALINGS

9. Both of these nouns are in the plural numbers because there is a diversity of gifts, as well as an infinite multiplicity of diseases to be healed; some gifted in the healing of one disease, and some in another. Of course, the body is not perfectly healed until this mortal puts on immortality, and we enter the glorified state either by translation or the resurrection. Therefore all bodily healing in this life is but the earnest of the glorious complete healing which is to come, mortality itself being the very quintessence of disease, final and perfect healing utterly and eternally eliminating it. Neither is our failure to get healed an argument against our spirituality, as we are healed by the gift, and saved by grace. It is our glorious privilege, as a Christian duty, to appreciate and utilize the gifts of healings in order that we may be a blessing to the suffering thousands on all sides. As the apostles and primitive saints went from house to house, preaching the gospel and healing the sick, let us remember that we are in the succession, and the gospel has lost none of its power. It is one of the glories of the present Holiness Movement to restore the great Bible truth of Divine healing for the body, which was so prominent in the apostolic age, and, like the other great cardinal truths, went into eclipse during the dark ages, following the great Constantinian apostasy. God used Martin Luther to rescue from the rubbish of Romanism the great fundamental Bible doctrine of justification by the free grace of God in Christ, received and appropriated by faith without works. He used John Wesley to restore the great and glorious doctrine of entire sanctification, wrought by the Holy Ghost, through the cleansing blood, instantaneously received by simple faith for that mighty work. In a similar manner the present Holiness Movement has restored to the Church the great and inspiring truth of the Lord's return on the throne of the glorious Theocracy, also the beautiful and encouraging doctrine of bodily healing and woman's ministry. As the present age is flooded with illustrative examples of Divine healing innumerable everywhere, I presume the reader of these pages is a believer in this precious truth. Twenty-six year's ago I was given up by physicians to die of pulmonary congestion. I had even reached a point where all pulsation had ceased, and so remained eight hour's, physicians standing over me, having desisted from all remedies and simply waiting my departure, which they said was bound to come, liable every minute and could not tarry. I had then been a citizen of Beulah land fourteen year's, having a little light on Divine healing, which was then scarcely heard of. Though my beloved wife had not yet entered the sanctified experience, God

in His great mercy bestowed on her this gift for the healing of her husband. When the physicians took hands off and refused to administer any more remedies, certifying that death was certain and very nigh, the report having gone abroad that I was already dead, she, though naturally timid and unaccustomed to any public exercise, immediately superseded the physicians, taking command of the situation as bold as Julius Caesar, and announced to the audience of about fifty saintly sympathizers standing round: "Though these doctors have given up my husband to die, the Great Physician has not given him up; he has yet much work to do for God. All down on your knees; take hold of the Omnipotent Healer." At that time all pulsation had ceased six hours, the physicians observing that no case of survival had ever exceeded the eighth hour; consequently, though liable to die every minute, I was bound to die at the expiration of the two hours. Such was the rhapsody which my spirit had enjoyed, already several hours, in a heavenly vision in which it seemed that I was looking into the New Jerusalem flying round on the outside while tied to my body, which I could see lying down there on the bed, every moment expecting the string to break, when I would sweep into Heaven; consequently, though vividly conscious of everything and perfectly free from delirium, I was simply too happy to realize a thing. Therefore the two hours told by the clock on the mantle seemed to me not more than two minutes, but I remember my good wife kept all those people on their knees all that time. When the moment arrived predicted by the physicians as the last minute I could possibly stay in the body, having survived pulsation eight hours, suddenly the healing came. My lungs were relieved from the inundations of blood accumulated in my chest, and circulation was restored in its vigor, the blood coursing out through my arteries to the extremities of my members and back through my veins, as distinctly realized as water flowing on the exterior of my body. I said to our family physician: "Doctor, I am healed." Leaping, he seized my arm, and said: "Pulsation is not only restored, but is regular and all right. Truly the crisis of the disease is passed, and you are a well man." I left the bed, and have been on my feet ever since, in three days going away from home and engaging in a protracted meeting in which I did all the preaching day and night. I have consulted many physicians with reference to my ailment at that time, *i. e.*, congestion of the lungs. They all tell me that while it is seldom and with difficulty cured, it is nearly certain to come back. I seriously doubt whether another man in all the world has spoken as much as your humble servant since that time, and I have never had the slightest symptom of lung trouble. To God be the glory! He healed me and did a thorough work. Since that time I have had other ailments frequently, and the Lord healed them ever and anon. I am now sixty-five year's old, and have been a hard worker' all my life. Hence I have reached a period when bodily organs are wearing out and failing; yet the Great Physician most wonderfully keeps my failing organs in good repair.  Romans 8:11: "If the Spirit of Him who raised up Jesus from the dead dwelleth in you, He that raised up Jesus from the dead will quicken your mortal bodies by His

Spirit dwelling in you.” The true economy of Divine healing is by the overflow of the spiritual life, filling the human spirit and flowing out inundating the body. When the Holy Spirit has made your body His temple, and is dwelling in you, it follows as a legitimate sequence that the normal condition of your body will be that of health and vigor adequate to the work He has for you to do. We watch the houses in which we live, diligently repairing the breaches and keeping the house in condition to repel the storms and render us comfortable. Yet the time comes when we no longer spend money and labor repairing the house, from the simple fact that it is not worth repairing. Then, however, we soon evacuate it and take it down, preparatory to building a new one on the spot. At present, glory to God! The Holy Ghost is dwelling in my body and keeping it in good repair. Some of these days He will cease to repair it, from the simple fact that it will not be worth repairing. When that time comes I will shout louder than ever, knowing that Heaven is nigh. Bear in mind, all bodily healing is subordinated to the spiritual interest. If the poor wicked people in this fallen world were not alarmed and humbled by aches and pains, admonishing them that death and judgment are close on their track, they would live in hilarity and improvidence, until they dropped suddenly into Hell. I never pray for the healing of wicked, impenitent persons, as perhaps their sickness is the only hope of their awakening and salvation. When the soul is saved all right and filled with the Holy Ghost, it is normal for Him to flow out into the body, restoring ailments and imparting life and vigor. In all my travels since the Lord gave me light on Divine healing, I have witnessed His mighty works healing diseases of all sorts, even the most formidable, where all the physicians had abandoned the patient to die. While holding a protracted meeting in Georgia, and preaching sanctification, I was having serious trouble, the pastor publicly and in the meetings antagonizing me. I realize his absence and make inquiry. They tell me he is sick in the parsonage and unable to be present. I hold the afternoon Bible reading and go to see him, finding him attacked by a terrible fever not uncommon in the South. I tell him about the wonderful Healer. He said he believed in Divine healing, and wanted me to pray for him. So, kneeling by his bedside, with my hand on his burning brow, I turn him over to the Great Physician, imploring His immediate rebuke of the fever and its dismissal from his tortured body. In less than two hours he was with us in the evening meeting, testifying that every symptom of the fever was gone and a healthful perspiration soothed his body. Suffice it to say he gave me no more trouble opposing sanctification, but, tumbling down at the altar, earnestly sought and entered in. On another occasion, when preaching in a very wicked community, amid awful opposition, my life threatened and believed to be in jeopardy, the healing of a young man in the immediate vicinity turned the tide in my favor, giving me more friends than I knew what to do with, and an immediate impetus to the revival. You must not depreciate the gifts of healings, as you will find them a powerful auxiliary to your soul-saving work, to which they are always subordinated. When

you pray for the sick, you have a right to believe that God will either heal the body or give the person something better. Spiritual blessings in this life are better than bodily healing, and Heaven better than all. Hence there is no reason why your faith should fail in any case. Millions of poor sufferers all around you open wide the door of infinitesimal usefulness in the interest of body and soul. When God makes you a blessing to the body, the door is wide open for you to be a blessing to the soul. The Church has lost millions of victories by her depreciation of Divine healing as an auxiliary of soul-saving.

THE OPERATIONS OF DYNAMITES

10. This gift, in E.V. translated “the working of miracles,” is *energeemata*, which means “inward workings,” *i. e.*, the mighty works of God in the human spirit, hidden from mortal vision by the fleshy veil. Hence it means the inward workings, operations, manipulations, wrought by the Holy Ghost in the invisible human spirit. The word translated “miracles” in E.V. is *dunameoon*, the genitive plural of *dunamis*, “dynamite,” so frequently used by the Holy Ghost in the New Testament. It is the definition of “gospel” (Romans 1:16). Hence instead of meaning the working of physical miracles, as one might think, it means the inward operations of the real gospel work wrought by the Holy Ghost alone. Then in what sense can I have this wonderful gift? Why, it means that I can be in such attitude toward the Holy Ghost that He will use me as an efficient instrument in His own mighty works. Both of these nouns are in the plural number, *i. e.*, the inward “workings of dynamites,” setting forth the fact that there is a diversity of these operations according to the end in view, and a corresponding diversity of execution. Dynamite is in the plural number because there is a dynamite of conviction, exploding the impenitent sinner and filling him with intolerable agony; and a dynamite of regeneration, blowing away from the heart-broken penitent all the mountains of guilt which are dragging him into Hell, and giving him a cloudless sky; also a dynamite of sanctification, disrupting all the deep old strata of inbred sin, and blowing them out of the heart, giving you complete victory in Jesus and glorious triumph in God. Now, of course, there is a diversity of these inward workings, *e. g.*, using the gospel drills to perforate the deep interior of the heart, and put down the dynamite of conviction in the impenitent, regeneration in the penitent, and sanctification in the believer. Oh, the infinite value of this truth of spiritual gift! It is what you need to give you power of melting exhortation, calculated to reach the impenitent and bring them down at the altar. It is the very thing you need to make you a red-hot altar worker, and give you real efficiency in leading souls to the Savior, whether for pardon or unity. It is God’s glorious remedy for indifferentism in all lines and in all environments. It puts you where the Holy Ghost can use you efficiently in His mighty works. This gift abounded in the apostolic age and the following centuries so long as martyr’s blood and fire kept the

Church true. But when the accession of Constantine suddenly promoted the poor persecuted Church from the lion's mouth and the burning stake to Caesar's palace, this wonderful gift, with the other members of the immortal Nine, evanesced away, and was relegated to the age of miracles. Praise the Lord! We live in the age of miracles, for Jesus is the miracle worker, and He says: "Lo, I am with you always, even unto the end of the world" (⁴⁸³Matthew 28:20). However, this gift has not been without its exemplars in all the bygone centuries. Doctor Finney was a wonderful exemplar of this gift. This was the secret of whole congregations falling under his preaching, and losing the power to stand on their feet or walk away. On one occasion, going into a cotton mill, entering the loom-room, the dynamite flashing from his countenance before he said a word, so confused the spinning girls that losing the threads they got into such a confusion that the boss had to be called in. Behold! He got his eyes on the face of God's prophet, the lightning of conviction darting through him like a thunderbolt, and rendering him like the girls incompetent to regulate the confusion in the looms. Then he ordered the engineer to shut off the steam and all the machinery to stop, and all the mill hands to come, saying outright: "It is no time to run a cotton mill, but it is time for salvation, and I must have it." So there the man of God found himself surrounded by an audience of seven hundred, already convicted and crying for mercy before he had spoken a word. The memory of the wonderful Cain Ridge revivals in Bourbon County, Kentucky, in 1800 and 1801 is still rife in all that country, memorable for the people having the jerks, falling, losing their power to get away, and really most miraculous physical phenomena. I give you a brief sketch by memory from the life of James B. Finley, a celebrated pioneer preacher in Ohio. The news of these wonders having pervaded the Ohio Valley far and wide, startling the people by the paradoxical reports of God's mighty works in the Cain Ridge camp-meeting, this man, a stalwart youth, awfully wicked, boasting of his bullyhood, swore that they couldn't knock him down. Mounting his horse, he rides a hundred miles defying the power of God, of which he had so many startling reports. Reaching the ground, he looks out upon an audience of five thousand people, the pioneers, like himself, moved by curiosity, having gathered from every point of the compass; the little auditorium originally prepared for the camp-meeting overrun and lost sight of. He sees twenty preachers at the same time standing in different parts of the vast multitude, on rocks, stumps and logs, preaching with a power and demonstration such as he had never seen before; people falling on all sides, lying like they were dead; others leaping into the air with tremendous shouts; many jerking as if they would be torn to pieces; women with long, disheveled hair cracking like wagon whips amid the contortions. A strange trembling takes hold of the Satanic champion; realizing that he is bound to fall, he runs away. Then he soliloquizes: "I have boasted to all my comrades that I am more than a match for that knock-down power; I will go back, and, by the help of the devil, will show them there is one man they can't knock down." He returns

to the paradoxical scene. Behold! The power has increased, and it is wonderfully intensified. The multitudes are moved as by the mighty and irresistible waves of the sea. The same strange feeling comes on him more potently than the first time. His knees are already knocking together; he realizes that he will fall immediately if he does not get away from there. So he runs again, this time going away a mile to a tavern, and getting some brandy, which he thought would help his trembling nerves. Again he assumes the defiant: "I will show all the people that there is one young man they can't knock down." So the third time he returns to the scene of conflict, only to see the tide ostensibly much higher and stronger than ever. Looking out, he sees a group of five hundred people fall simultaneously, as suddenly as if a battery of a thousand cannons had been turned upon them at once; meanwhile on all sides he sees the fallen lying prostrate as if they were dead, jerking with terrific contortions, and others leaping into the air like angels. On all sides cries, shrieks, groans and moans commingle with uproarious shouts of victory. The same paralyzing power comes on him; he trembles from head to foot, his teeth chattering and his knees knocking together; he feels that he can not possibly stand on his feet; so he runs away once more. With difficulty mounting his horse and holding on to keep from falling, he rides a dozen miles homeward bound, and falls from his horse like a dead man. The neighbors gather around him, afraid to draw nigh lest he may have some dangerous disease. An old Dutchman, who had been to the camp-meeting and understood the phenomena, taking command of the scene, reconciling his neighbors, prevails on them to help him carry him to his house, where he spends the night praying for him and instructing him, the morning light proving the glorious dawn of Heaven's daybreak into his soul. So he mounts his horse, and goes on his way rejoicing to tell the glorious news to his home folks and neighbors that he is wonderfully saved and called to preach. So he became one of the mighty men whom God honored in pioneer Methodism. We have grand manifestations of this spiritual gift in many instances at the present day. I have repeatedly attended meetings in the great South which were like Heaven in the fact that "congregations ne'er break up." Numbers of people were physically unable to get away, hence they remained all night, some of the saints staying with them for their comfort. I have seen this in my own ministry on hundreds of occasions. We have it now in certain localities. We need not relegate this paradoxical work of the Spirit to the apostolic age. Our Lord is still with us, moving Heaven, earth and Hell by His mighty works. Oh, what a glorious privilege thus to be armed with Heaven's dynamite I do praise the Lord for permitting me in my pilgrimage to witness so many of His mighty works.

PROPHECY

10. We read (Ch. 14:3) God's infallible definition of this gift, "He that prophesieth, speaketh unto new edification, exhortation and comfort." The world is to be saved through the instrumentality of human speech, as the

wicked will not read the Bible, and when they read it they do not understand it. The Bible is not addressed to the wicked in a single book, but always to God's people, while it is incumbent on us to proclaim it to the lost. Prophecy, which means to bubble up and boil over like an artesian well, is God's gift to qualify us to preach to an audience of one or one thousand. Among the sad phenomena of the great apostasy, precedent to the Tribulation, is the departure of the churches from God's plan, *i. e.*, "to preach the gospel with the Holy Ghost sent down from heaven." To depend on a collegiate education is all right if sanctified by the Holy Ghost, but an actual hindrance if not. Our fathers in all of these evangelical churches, who had no collegiate learning, were more mighty than we because they depended on the Holy Ghost. This spiritual gift, *i. e.*, prophecy, as you will see in the Pauline elaboration, is actually put at the top of all the immortal Nine, from the very fact of its signification, as it is the qualification of preaching the Word, which is God's method of saving the world. The New Testament says little about preacher's, but much about prophets. No one is a preacher, in the New Testament sense, without the gift of prophecy. Consequently the great masses of our pulpit contemporaries are not preachers at all in the New Testament sense, as they are strangers to the gift of prophecy, which alone can qualify any person to preach the gospel, the grandest achievements of collegiate learning notwithstanding. Many an old colored woman ignorant of her alphabet has enjoyed this gift, and God has used her humble instrumentality. You must remember that one of our Savior's greatest sermons was preached to lonely Nicodemus, and it has been ringing around the world ever since, bringing millions to God. Another was preached to a lonely fallen woman at the city of Sychar, Samaria. She got saved and became a mighty preacher, stirring the whole city with a cyclone revival. Note well, God cares infinitely more for quality than quantity. Many an one utterly unknown in the clerical catalogues will wear a starry crown in glory, for bringing dozens, scores and hundreds to God. The effect of this gift, *i. e.*, "prophecy," is to make you an everlasting talker for Jesus, at home, abroad, on land, on sea; indiscriminately your tongue is loose at both ends, split in twain, both prongs on fire, the one to preach Hell fire to sinners to keep them out of it, and the other to preach Heavenly fire to Christians to sanctify them for Heaven, while all the other gifts are invaluable and indispensable, and many of them much more demonstrative than this. I do not wonder that Paul gives it the preeminence which he does so emphatically, from the fact that this world is to be saved by "speaking to them edification, exhortation and comfort." So you see this is the summary of our life-work, *i. e.*, to preach unto people The way of the Lord, exhort them to walk in it, and comfort those who are walking in the highways of justification and the holy way of sanctification. I do hope that you will especially appreciate Paul's tremendous emphasis on this gift, and be sure that you appropriate it. You need not doubt. The case is beyond the defalcation and absolutely indubitable. God wants all of this poor lost world

saved. He has not only certified over and over, but augmented His affirmations by the tremendous solemnity of His oath:

“As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his evil way and live; turn you, O turn you, for why will you die?” (Ezekiel 33:11).

Could you only look through the pearly gates as they stand ajar awaiting your coming, and see the crowns, diadems, scepters and harps awaiting soul-winner's, you would all go for this gift with burning enthusiasm, crying to God night and day to put on you the spirit of prophecy, which He is certain to do responsive to humiliation, consecration, faith and obedience. O reader, does not your heart burn to be a prophet of the Lord? The door is wide open; walk in, a thousand blessings on you.

DISCERNMENTS OF SPIRITS

10. Our Savior commands us not to cast our pearls before swine. The Holiness people have wasted car loads of ammunition, preaching sanctification in the dead churches, where in many instances not a person in the audience was on sanctifiable ground. The few who had been converted had backslidden, the pastor (as I have known in many instances) being one of the latter. The result is an awful hubbub. Preachers and members are mad, and the sanctified evangelist locked out of the house. A prominent Bible word for sanctification, Hebrew *tamaim*, and Latin *sine cera*, means “strained honey.” In regeneration you find a beehive; in sanctification all the wax, trash and dead bees are strained out, leaving nothing but the pure, delicious honey of Canaan. But hornets, yellow-jackets and wasps do not love honey. Give it to them, and they will get mad and sting you. If you offer the honey of sanctification to the Lord's bees, they devour it with delight; if to the devil's hornets, you are very apt to get stung, while they will not eat your honey. Oh! how indispensable this gift of spiritual discernment, to impart the illumination requisite to discriminate the character of your audience, whether one or a multitude, and to enable you to determine whether to preach the Sinai gospel for the conviction of the impenitent, the Calvary gospel for the confession of the broken-hearted, or the Pentecost gospel for the sanctification of the regenerated, who have been so illuminated by the Holy Ghost as to see their inbred depravity, truly loathe it and get in position to have it sanctified away. You need this gift to qualify you to read people like you read books. I praise the Lord for the wonderful manner in which He has permitted me to enjoy that gift! Enabling me these thirty years to look an audience in the face, take my sermon from them and give it back to them. Oh! how I wasted my ammunition the first fifteen years of my ministry, overshooting my congregation and putting the fodder too high for the sheep! This gift has been exceedingly vivid in my experience and prominent in my ministry since the Lord sanctified me. Frequently rising before an audience and

looking them in the face, I see that the sermon under contemplation does not suit them; under the leadership of the Spirit I change and proceed at once. I once arrived at a camp-meeting on Saturday, the encampment pitching about Wednesday. I hear my first sermon Saturday night, a good, sanctified preacher having arrived at the opening and preached constantly on Christian Perfection. The crowd was very large, but the real interest quite meager. Responsive to the invitation of the preacher to say a word in conclusion, rising, I introspect the congregation. That very moment I am flooded with spiritual discernment, reading them as I read this Greek, the Spirit so potently possessing my mind and spirit as to constrain me to proceed as I did, lest I might grieve Him. I say to them: "You people are not prepared to seek sanctification, as that grace is for Christians only. The people who are hanging over Hell by the brittle thread of life need salvation first of all." I proceeded, in a terrifically plain and burning exhortation to repent in sackcloth and ashes and flee the wrath to come. Of course, in the subsequent work, I expounded the Scriptures to God's people during the day, but soon all of the night preaching devolving on me, taking Mt. Sinai for my pulpit, the Holy Ghost furnishing plenty of thunderbolts and earthquakes, I preached constantly and directly to impenitent sinners, whether dead church members or outsiders. I immediately found an awful state of opposition to Holiness among the churches in the neighborhood, the Methodist pastor even sending all of the Methodist preachers in the campground an order to depart without delay. I received a letter signed "Ku Kluck," ordering me to leave at once or my neck would be stretched before another day. Curiosity, perhaps, brought us large audiences, a few sincere people getting saved and sanctified. Still that vivid illumination was on me, in which I read those people without hope and without God in the world, as doubtless nearly all who had known the Lord had backslidden by resisting the Holy Sanctifier, after the coming of the Holiness Movement into the community. On the second Sunday I preached morning and afternoon to a great crowd, feeling all day that a cyclone had left Heaven and was traveling toward that camp. At night the audience is tremendous, it being the last meeting of the program; beginning before sunset, we have spent about an hour and a half in prayer and testimony. I stand up to preach, feeling that a wonderful crisis is on us. I had perhaps announced my text, when that heavenly cyclone struck the multitude. Hitherto the altar attendance had been meager and tardy. Instantly cries and moans were heard on all sides, and the people, uninvited, as I had not spoken a minute, rushed in to the altar, piling it to overflowing. Multitudes, making for the altar, fall in the aisles and in all parts of the tabernacle; a scene of two solid hours follows which no mortal tongue can describe. Human order was impossible, yet the order was perfect, *i. e.*, that of the Holy Ghost. Every sanctified person moved out as on the day of Pentecost, exhorting, preaching, praying, working with all their might; groups in all directions down on their knees and prostrate crying to God, the saints doing their utmost to help them. While they are singing in one place they are praying in another, shouting in

another, and crying in another, and to human eyes the most heterogeneous confusion; meanwhile souls are leaping into life, fording the Jordan, and shouting down the walls of Jericho, with a brilliancy and demonstration reminding us of Heaven. I saw a large, stout man about the age of forty, amid the first great landslide, rush down the aisle toward the altar, which by that time was overcrowded. Falling in the aisle, he roared aloud; I sought to help him, but my voice was drowned and he seemed to recognize no one, but his eyes appeared as if he was looking at something a million of miles beyond the blue sky. The agony continues about a half-hour, when he leaped into the air shouting vociferously. Soon recognizing me, he grabbed me, tossing me like an infant, and slightly alarming me lest he throw me up and let me fall and break my neck. Meanwhile he exclaimed: "Last Sunday I cursed you, calling you a stumbling-block in this meeting, telling the people that some good might have been done if you had stayed away, but you had spoiled it all. Sure enough, you proved the stumbling-block to me, over which I stumbled in my Hellward-bound career, and I am so glad of it, for, glory to God! I am saved." Though the meeting was to close that night, the tide was too high to stop; it ran on another week. It is really imperative that you have this gift of spiritual discernment.

TO ANOTHER, KINDS OF TONGUES

10. The Greek word for tongues is simply "languages." Since the confusion of Babel the people on the earth have spoken a vast diversity of languages. The Holy Ghost in the apostolic age often conferred on his saints the power to speak in the foreign language used by the nationality to whom He sent them; *e. g.*, on the day of Pentecost. Bishop Taylor certifies that his missionaries nowadays frequently receive this gift. Brother Leonard, an ex-missionary of the Baptist Church from Sweden, told me that he received the gift of the Swedish language. The present age is by no means without witnesses to the gift of tongues. I have it in the Greek and a number of other foreign languages. "But did you not study these languages in college?" Certainly, and so did thousands of others who can not now read them on sight and use them to profit. It is because they have not honored the Holy Ghost. While others have to study out the Greek with their dictionaries, I read it readily at a glance. Glory to God for His unspeakable gifts! When Paul said that he spoke many languages he did not mean to supersede his education. God had sanctified that as well as the languages. "But I never expect to be a foreign missionary." If you live and die in America, where you need nothing but English, that is not a reason why you do not need the "gift of language." The English language, the most voluminous in the world, which I verily believe God is preparing for universal utterance during the Millennium, contains a hundred and fifty thousand words. Great scholars only use eight to ten thousand, and the ordinary people only three or four hundred. You need a copious flow of your own language to preach with, whether privately or publicly. Hence the

importance that you receive this “gift of tongues,” so you will have plenty of words and never run out. Praise the Lord! I have it not only in Greek, but in English, so that I never run out of words. The more I speak the more I have on hand. Do you not realize a deficiency in language necessary to speak the word of the Lord to every one you meet, as the Spirit may lead and give you opportunity? So, go to the Holy Ghost for needed language. He will supply you with an ample vocabulary for the work He has given you to do.

INTERPRETATION OF TONGUES

10. This gift is the necessary counterpart of the preceding. You need it to enable you to understand the Bible and the good books which explain the Bible, and everything you hear as well as read. You need the “gift of interpretation” to enable you to comprehend the spiritual meaning; *e. g.*, I have that gift in the Greek language so that in my daily teaching I use not only the language, but the interpretation. I look at it, and, instead of speaking it to people who would not understand it, I translate it, serving them as an interpreter. The reason why it is so difficult to interest the wicked in a gospel sermon is because, in the first place, they do not understand the language of Canaan, and, in the second place, they are incompetent to interpret it. Consequently the glorious gospel is a bore to them, affecting them as if you were speaking to them in a foreign language. That is the great reason why the preacher’s yield to the temptation to fill up their little sermons with temporal matter’s so they may reach and edify the unspiritual; but suppose they do reach them, they will never get them saved in that way. The true spiritual gospel is a riddle to worldly people, which they can not understand. Hence we are to convict them by prayer and convert them by exhortation:

“And the church was multiplied
by the exhortation of the Holy Ghost” (~~408~~ Acts 9:31).

The word of God is for His people, to feed, arm and equip them. Then we pray a knockdown conviction on the wicked, and exhort them in a plain, simple way till we get them converted. If you would intelligently take in the Bible and good books and the edifying utterances of God’s people, you must have this gift of interpretation. It is perfectly wonderful how illiterate Ethiopians and other poor people, when filled with the Holy Ghost, can understand God’s truth. In 1849 Bishop Kavanaugh, preaching in the first camp-meeting in California, as related by Bishop Fitzgerald, an eye-witness, got off one of the happiest efforts of his life; for two solid hours his impressive countenance literally illuminated with the Holy Ghost, the multitude spellbound on all sides, the silence only broken by weeping and shouting. Meanwhile an old Indian chief, who did not know a word the preacher said, but knew the Lord, became a conspicuous figure in the congregation, his eyes sparkling, his face radiating with supernatural

brilliancy, while he leaped and shouted aloud. When the people asked the Bishop to explain it, as the Indian did not know a word he said, he observed: "The Holy Ghost revealed it to him." This I verily believe; and so will He, to your happy astonishment, become the Revelator of His own precious truth.

THE HOLY GHOST HIMSELF NOT ONLY THE DISPENSER, BUT THE CUSTODIAN, OF HIS OWN GIFTS

11. "But all these things worketh in you one and the same Spirit, dispensing unto each one severally as He willeth." In this verse you have the golden key which unlocks the mystery and solves the problem. The Holy Ghost Himself possesses the gifts perpetually, and is the custodian of the same. But do not forget that He has them on hand, not for Himself, for He does not need them, but for you. Consequently you may rest assured that you can have them as you need them, remembering that He commands you to earnestly seek them (verse 31). A military general, approaching a city, first needs the cannons, to burst up the citadels and oust the enemy from their fortifications. Then, when they meet him in the open plain, he needs the rifle and plenty of ammunition. Finally, when the collision comes, he needs bayonets, swords and revolvers, for the hand-to-hand combat of man with man. So, when you need a cannon to fire on the devil, it is your privilege to enjoy such an attitude to the Holy Ghost that, responsive to your humility, faith and obedience, He puts the cannon in your hand. So also with the rifle, the bayonet, the sword and the revolver. N. B. — The Holy Ghost Himself is your Armor-Bearer, carrying these nine invincible weapons of the Christian warfare, and ready every minute to give you the very one you need in so quick succession as to impress you that you just have them all on hand simultaneously. The reason why Jonathan could stampede a whole army when he went out alone with an armor-bearer was a verification of the grand symbolic truth that his armor bearer represented the Holy Ghost. So you go out accompanied by the Holy Ghost alone, and you can put to flight a whole army of devils. Hence you see that these gifts are not constant. You have one today, another tomorrow, and still another the next day, or you may enjoy them all in very quick and rapid succession. These gifts constitute the grand panoply of the Christian warrior, and are indispensable to his full efficiency on the Lord's battlefield, while they are not at all necessary to personal salvation. The reason why so many sanctified people manifest such little spiritual power is because they do not utilize this wonderful spiritual panoply as it is their privilege. I give glory to God that He permits me to be a personal witness of all these gifts, some of them predominating at one time and others at another. I pray God, reader, that you may receive and enjoy them all in greater and more efficient manifestation than your humble servant. This is an open door to illimitable efficiency for God and souls. N. B. — The

availability of these gifts is simply illimitable, the proportion in which you participate in them constituting the measure of your efficiency as a soul-saver. If it were only possible to convince the people touching this interest, it would move three worlds and bring on the Millennium. Perfect humility, consecration, faith and obedience are the conditions of utilizations of these gifts. We should go forth constantly on the battlefield, accompanied by the Holy Ghost, our omnipotent Armor-Bearer, who has all of those gifts ready to bestow as we need them.

12. *“The body of Christ is one, as He is one,”* yet innumerable have been the saints of all ages. Unification of God’s people is in the baptism with the Holy Ghost.

13. *“For by one Spirit are we all baptized into one body, whether Jews or Greeks, bond or free, and we have all imbibed one Spirit.”* The Jews and Greeks differed more widely than any of the religious denominations, either from other: yet they were indiscriminately mixed in the Corinthian church, worshipping together in perfect harmony. You see here the bond of Christian union for all ages and nations. It is not ordinances, creeds nor confessions. It is the baptism with the Holy Ghost. Before the Constantinian apostasy they had no denominations. The restoration of the baptism with the Holy Ghost to the Church will do away with them. How strange that a truth so patent is not hailed by all the churches as a Godsend, and made the battle-cry to run the devil out of the world! Christian union would economize millions of missionary money, curtail the expenses of the home church as least three-fourths, besides bringing a spiritual Pentecost on the world. As the ages go by, God raises revival after revival, calling the churches to the altar to receive the baptism which our Savior gives with the Holy Ghost and fire, and they reject. In this verse we have God’s positive word for this great truth, which ought to be sufficient for all calling themselves Christians; besides, we have this truth attested by millions of witnesses, living and dead. In all of my peregrinations by land and sea, I see this verified. The baptism which our Savior gives actually obliterates all lines of sect, race, color, and nationality. Here is the remedy for ten thousand human woes; aye, for a Hell on earth and a Hell for many through all eternity. God help us to appreciate it. I have heard the preachers all my life wearing themselves out to effect a union on their creed. Many have been vociferous for union, as they say, on the Bible, which sounds exceedingly plausible. But you must remember the only way to unite on the Bible is to take the Bible for our guide in the proposed union. There we are brought back to the starting-point, as the Bible positively presents the baptism by one Spirit into one body as the only feasible basis of Christian union. In that case, we drink in or imbibe one Spirit, which gives us all one disposition. God is in perfect harmony with Himself, hence all the people in whom the Holy Ghost, *i.e.*, God, dwells, and whom He rules, are in perfect spiritual harmony. They differ physically and intellectually, but are sweetly one in Jesus, as He is one in God. There is no defalcation about

this problem. It is true in the Bible and corroborated by universal experience.

DIVERSITY IN UNITY AND ALL EQUALLY GLORIOUS

14-27. Here Paul sets forth the fact that every regenerated soul is a member of the body of Christ, and, so far as the mere question of membership is concerned, all equally honorable in the sight of God. He beautifully and forcibly illustrates this truth by the human body; *e.g.*, the foot is down in the mud and, from a superficial standing, dishonorable compared with the hand, which is carried aloft and kept clean. Yet we expend ten dollars on the foot to one on the hand, and we are much more careful to keep it from exposure. I would much rather have my hand amputated than my foot. The little nerves, so fine we can not see them, impart all the power to the muscles, so they would be utterly motionless if they were paralyzed. These reflections throw a flood of light on the body of Christ. I know a presiding elder who has a cleft palate, a very serious vocal deficiency. Yet God more than compensates for it. I was introduced to a man many years ago, as the Methodist pastor, who stammered so awfully that it was a consummate bore to talk to him. I observed to a brother: "Why, this man can't preach." "Do you go and hear him once, and if you do not want to go again, I will excuse you." I went through Curiosity. When he began he stammered abominably. I felt exceedingly sorry for him. In five minutes I saw him getting out of the brush. In ten minutes I forgot all about his stammering and began to get deeply absorbed in his message. In twenty minutes every trace of the stammering had evanesced. Before he got through I did not know whether I was there or somewhere else. He was one of the most powerful preachers I ever heard. I heard a man tell about visiting our Congress, and seeing a little, ugly, deformed old man sitting among the members with his hat on (weak eyes), but he soon observed that he was quite a center of attraction, the great, fine-looking members frequently going to him for information. It was Alexander Stephens, of Georgia, one of the greatest statesmen of his day. If you have a deficiency in some way, look out, God will make it up with compound interest. How frequently do people who have never enjoyed a collegiate education put the cultured literate in total eclipse! Grace is the most wonderful equalizer in all the world. Are you deficient in any way? Check on God.

MINISTERIAL ORDERS OF THE HOLY GHOST

28. "*First, apostles.*" It is a mistake to think we have no apostles at the present day. The Bible is finished, and the plenary inspiration necessary to reveal it is, of course, at an end, having finished its work. Apostle — *apo*, "from," and *stello*, "send" simply means "one sent," *i.e.*, the pioneer into any field of labor, *e.g.*, Bishop Taylor, the apostle of Africa, and Hudson Taylor, of interior China. "Secondly, prophets." The prophet is properly

the preacher. After the apostle has explored the field and opened it, then we need the Spirit-filled preachers to go and get the people saved.” Thirdly, teachers.” We can not teach dead men, since the resurrection must come before teaching, which is so indispensable to the establishment, after they have been converted and sanctified. “Then dynamites.” After the apostle has opened the field, the preachers have gotten a lot of the people converted and sanctified, and the teachers have thoroughly taught them the precious Word, then they are ready for the dynamite, that wonderful gift from the Holy Ghost which qualifies them to blow up the devil’s kingdom. These dynamiters are to go for all of the people in the community not yet saved and sanctified, and push the work on to a glorious victory, running Satan and his myrmidons out of the country. “*Then gifts of healings.*” As the body is subordinated to the soul, the gifts of healings are specified in this concatenation after the consummation of the spiritual work. First the apostles, *i. e.*, the pioneers, must explore and open the field; secondly, the prophets, *i. e.*, the preachers properly so called, *e. g.*, the evangelists and pastors, must follow and get all of the elect saved. Then the dynamiters turn loose on the whole community, literally blowing it up with Holy Ghost powers, running the devil out, and rolling the revival tide over every opposition, being more than a match for Satan on all lines, as I have often seen in my circuit, when a member of the Kentucky Conference. We used to just about reach everybody with the revival dynamite, getting all the drunkards and saloonkeepers saved, running whisky out of my bailiwick, and voting local option throughout the county. After these mighty spiritual victories, the people are in good fix to receive Divine healing, well prepared to take hold of the Lord, for the body as well as the soul. So, wonderful miracles of healing ensue; God’s order is wonderfully beautiful, glory to His name! “Helps.” Amid these mighty works, God raises up hosts who are ready to do valuable service as helpers in soul-saving and bodily healing; so preachers have no trouble to command all the help they want to press a revival campaign anywhere. Oh! the infinite value of the humble gospel helpers! Thousands of people who have no gifts as leaders are number one helpers, and beat the preachers working in the audience and at the altar. How grandly revival work moves along when red-hot platoons of fire-baptized helpers crowd around God’s heroic leaders of the embattled host.

“LEADERSHIPS”

Efficient leaders are indispensable in the Lord’s work. Though we can not do without them, yet we do not need many. We need a hundred flaming helpers to one revival leader. Hence the Lord gives us just about that proportion. If He makes you a leader of His embattled host, give Him glory; if you are only an humble helper, shout the louder, remembering that it was Jonathan’s armor-bearer who put to flight the Philistine army. The Holy Ghost is more humble than any of us, and He is our Armor-Bearer,

verifying the office of the most humble helper on the battlefield. Lord, help us to accept His situation, and there abide, with the constant shout of gratitude!

“KINDS OF TONGUES”

See this beautiful concatenation of the Divine arrangement for the salvation of the world, as the Holy Ghost here specifies. In the first place, the apostles, *i.e.*, pioneers, go, explore and open the field, like so many noble heroes are now exploring the dark jungles of Asia and Africa. Then follow the Spirit-filled prophets, evangelists and pastors who preach the living Word with the Holy Ghost sent down from Heaven. Then the people are ready for the extraordinary spiritual gifts, and God raises up dynamiters on all sides, to drill through and burst up all the devil's rock in the whole country. Then Divine healing is everywhere preached, and since the Holy Ghost has come in and occupied many human bodies, it is pertinent that all of His temples be thoroughly repaired and fixed up in good order for His profitable occupancy. Finally in the catalogue we have the gift of tongues coming on the people. Now that salvation has flooded the community, and sanctification has rolled over them like a sea of glory, and God has raised up spiritual dynamiters on all sides, and bodily healing has so prevailed that the Lord's saints have become physical as well as spiritual stalwarts, now is the time for a general aggressive movement into all the dark, destitute fields around about where the barbaric tribes speak dialects peculiar to themselves. Now, in order to expedite the work, what a wonderful auxiliary will be the Divine impartation of these different languages and dialects to those who propose to go among them as missionaries, and thus spread the gospel to the ends of the earth!

DIVERSITIES OF GIFTS

29. “*Whether are all apostles?*” Of course the answer is in the negative. No age of Christendom has ever needed a very great number of pioneer's to explore and plant the work in new fields, as it would be fruitless unless those fields are immediately occupied and permanently utilized. If God has not made you a pioneer, it does not follow that He has not called you into the work and has not for you a crown of glory waiting to greet you on the mount of victory. Sanctification kills out all your ambitions so you are as willing to be a most humble worker as the very “chief of the apostles.” If any one thinks that the apostolic office, in its original and literal signification as a pioneer, is not still a happy verity in God's kingdom, read ~~the~~ Ephesians 4:10-12. “Are all prophets?” *i.e.*, Spirit-filled preachers of the gospel, evangelists and pastors? The answer is in the negative. As in the preceding exegesis, you see there is a symmetry in the body of Christ homogeneous to that in the human body, which would be ruined if it were all eye, or all ear, or all nose, or all foot, or all trunk, and no members. In a

similar manner the Omniscient Creator of the body of Christ, which includes all the saints, has beautifully, symmetrically and proportionately supplied it with all the diversified members and infinitesimal constituencies of the infinitely diversified organism. Well has the human body been denominated “a harp with a thousand strings,” on which Jehovah alone can play and He alone keep it in tune. How prominently, even elaborately, in this chapter does the Holy Ghost specify the different members of the body constituting a mysterious unity and beautifully illustrating the mystical unity amid illimitable variety and diversity characterizing the body of Christ. How deplorably do the fallen churches illustrate the sad discomfiture of this Divine arrangement, and their deplorable deficiency of many organs which are indispensable not only to the efficiency, but even the life, of the body. These organs, however, the devil is prompt to supply, which makes the matter infinitely worse than the deficiencies. Of course we are not all “prophets,” *i. e.*, fire-baptized evangelists and pastors. But that is no reason why we should conclude that we have been left out of the catalogue. The Holy Ghost honors and utilizes all the members of the body. He has no deadbeats. The devil supplies them. “Whether are all teachers?” James (~~3~~3:1) commands us, “Be not many teacher’s,” E. V., “masters,” in harmony with the old style of calling a schoolteacher a schoolmaster. The Greek is *didaskaloi*, the very word we have here. Hence we find that “teacher’s” are not many, but few. I have spent years in other capacities of gospel work, but for some years have been used as a teacher in the school of Christ. Of this office I feel very unworthy, yet I must be true to the Holy Ghost by the grace of God. The cause of God in all ages, as abundantly and sadly illustrative ever and anon in the present Holiness Movement, has suffered much from incompetent teacher’s, propagating dangerous and damaging errors. Thousands of true saints, who could be eminently useful if they would go out in the office of prophet, *i. e.*, edifying, exhorting and comforting the people (ch. 14:3), could win platoons for God and weave a crown of glory for their own brows in the coming eternity by reading the Word of God, proclaiming it to the people, exhorting them to receive it and prepare for death and judgment, and everywhere comforting the brokenhearted by reading and repeating the precious promises, at the same time corroborating all by their own happy experiences. Meanwhile, if they undertake to go down into the profundities of exegesis for which they are utterly incompetent, they will actually, though innocently, run into sad mistakes and propagate all sorts of errors which the enemy will use to break our heads, prejudice the people against sanctification and lead them down to Hell. While teaching is so exceedingly important and indispensable, we must admit that education, especially in the Greek and Hebrew, which form the inspired original Scriptures, is of infinite value. The saints of the Lord should move slowly, carefully, prayerfully and judiciously on the line of exegesis, and at the same time be bold as lions, everywhere ringing out the plain Word of God extemporaneously if you have a good memory, but if you do not remember and have the Word at your tongue’s end, praise the

Lord! He has given you good eyes and your precious and infallible Bible, which shall judge you and all the people with whom you deal in the interests of their souls, consequently you are left without excuse. You can read God's Word to the people, exhort them to obey it and comfort them with the precious promises, thus enjoying the honorable office of "prophet" if not that of teacher. The word prophesy means to "overflow." So you can go around overflowing the Word of God as you read it in your Bible, and exhorting the people to obey it, at the same time reading and repeating the precious promises to the brokenhearted. "He that prophesieth speaketh to the people edification, exhortation and comfort" (ch. 14:3). Be sure you never lose sight of this definition of prophecy given by the Holy Ghost. It is so simple, easy and practical that by the help of the blessed Spirit you certainly can reach it. "Oh! I am so sorry I can not read the Scriptures in Greek and Hebrew!" Do not please the enemy by talking that way. But shout aloud because you can read your Bible in one language. You are wonderfully fortunate. Five hundred years ago not one person in five hundred could read it. N. B. — You will not be judged by Greek nor Hebrew, but by the plain English Bible, when you stand before the great white throne, so rest easy and press the battle for souls. If you are not prepared to be a teacher, shout the louder because God has given you the more felicitous office of an exhorter and comforter. "Whether are all dynamiters?" *i.e.*, the honored participants of the fifth gift of the Spirit, as they stand in the preceding catalogue, denominated in E.V. "the working of miracles." Perhaps God does not especially need you in that line. He has for you a fade less diadem in your own calling. Be true, and "ready to stand in your lot at the end of the days." The church imperatively needs these dynamiters, to go around with their sharp, New Jerusalem steel drills and ponderous mallets, patiently drilling through the devil's profound flinty strata, putting down the dynamite, igniting it with heavenly electricity, and blowing up the devil's mountains. But remember, a few dynamite blasts will burst out rock enough to work in a year. Then what a grand open field for a regiment of stone sledgers to come, knock off the asperites, give each piece its requisite shape and dimension, and patiently chisel it out, preparatory to the occupancy of its necessary position in the grand superstructure of God's temple. In Jerusalem they use neither wood nor brick, but build all the houses out of stone and calcareous cement, which quickly consolidate into a rock. When I was there a number of very magnificent edifices were in process of erection. As I passed along I saw many brown sons of Esau sitting around, each with a rock, hammer and chisel, diligently and patiently preparing his piece for the superstructure. So do not get blue if God has not made you a dynamiter. But shout the louder, because he has honored you with the privilege of dressing the rocks, blown up by his dynamiters, and locating them in the celestial temple to abide forever, the admiration of angels. I have seen much of this beautiful, Divine order manifested; some hard-fisted, clubfooted old dynamiter in a few

lightning blasts blow up rock enough to keep a hundred Christian worker's diligently employed for days and weeks.

30. *“Whether have all the gifts of healings.”* The answer is in the negative. In my travels I have been frequently associated with people on whom it seemed that God had laid this gift in an especial manner. While conducting a camp-meeting in Mississippi among sanctified, foot-washing Baptists ten years ago, a brother from Mississippi and a sister from Alabama were present and giving prominence to the work of Divine healing. They were very spiritual, and splendid altar-workers, so they made it a rule never to interfere with the soul-saving work, but frequently announced publicly that the ministry of healing would receive attention during the intermissions. While preaching day and night, I saw the people coming, carrying the sick on beds and setting them down, getting ready for the ministry of healing when the time arrived. Then, the Lord's faithful people kneeling round them, and turning them over to the Great Physician, either the brother or the sister above mentioned proceeded to anoint them with oil in the name of the Lord (James 5:14). In many instances they arose from their beds with loud shouts of victory and attended the meetings to the end of the encampment. I was associated with several persons much used of the Lord on this line during my tours the last two years on the Pacific Coast. The persons most used in the ministry of healing in my observation are not eminent for their preaching ability; however, I have known many exceptions to this rule. The ministry of healing is very humble, laborious and responsible, whilst it is of invaluable utility. Perhaps the Lord wants to use you in this ministry, making you a blessing to many and giving you a crown of glory in the bright upper world. He has used your humble servant much in the ministry of healing; yet in my case I feel that it is only a blessed auxiliary to the spiritual work in which He is constantly using my humble instrumentality. “Whether do all speak with tongues?” The answer to this question is also in the negative. The gifts rendered prominent by these questions are held up before the reader in a preeminent and conspicuous light, there being a sense in which, as we see from the next verse, all the spiritual gifts may be possessed by the same person in a measure, most likely in every case some special one predominating. Paul was an example illustrating the gift of tongues or languages, having at his command Greek, Hebrew, Latin, and perhaps many others. It is my privilege to enjoy this gift, especially at the present time, in the Greek language, the original of the New Testament, to whose exposition I have been called by the Holiness people, as the media of the Holy Spirit, whose presence and leadership I very felicitously realize in the laborious and responsible work of writing these Commentaries. Truly, only one now and then is endued with this gift of tongues, in its primary sense, involving the ability to speak in unknown languages. If God does not call you to be a teacher in that prominent sense, or to go as a missionary to a heathen land, you do not need the gift of tongues in this primary sense. So be content with your lot, and rest assured

that a crown of glory awaits you, if you will be a loyal, patient laborer in the Lord's vineyard. "Whether are all interpreters?" The gift of interpretation is an indispensable concomitant of this gift of tongues. In heathen lands, interpreters are indispensable; I had to employ them when I traveled in the East. The Holy Spirit has wisely and graciously provided for every emergency in the evangelization of the world. When the Lord confers on us an unknown language, He simultaneously imparts to us the gift of interpretation, thus qualifying us to impart that language to others. However, especially in heathen lands, the gift of interpretation frequently obtains separate and distinct from the gift of tongues.

31. "*But seek earnestly the greater gifts;*" E.V., "covet earnestly the best gifts." This has direct reference to the catalogue of spiritual gifts above mentioned designated in the Greek, the greater contrastively with the minor gifts of the Spirit which He imparts to sinners to save them. Then, after they are saved, Jesus gives the gift of the Holy Ghost Himself in sanctification. After the Holy Ghost comes into your heart to abide, He has for you the glorious group of nine special, wonderful and extraordinary gifts, your essential equipage for the Lord's war till you finish your work and go to glory. While, as above specified, every saint true to the Holy Ghost and walking in the light will receive some one of these nine gifts in an especial, an eminent manifestation; *e.g.*, in the case of your humble servant, the gift of tongues and interpretation and teaching predominate while writing these commentaries. While some one of these gifts will come to the front and become the great, absorbing interest and availability of your life as the days go by, it does not follow that the same gift will always predominate. I preached fifteen years before I got sanctified, and, though enjoying a collegiate education, I had no light on these spiritual gifts. Since the Lord sanctified me thirty years ago, I have enjoyed all of them, different ones predominating ever and anon. The gifts of tongues and interpretation, in my case, came slowly to the front. But it seems now that they have come to stay; of this, however, I know not. There have been moments, hours, and perhaps days, in my life when each one of these gifts stood at the front. I may, of course, recognize the gift of knowledge, *i.e.*, insight into Divine truth, as exceedingly prominent, in the mercy of God, in my present experience. Of these things I speak with the profoundest humiliation, as I am so unworthy. To the Giver be all the glory! He has the gifts. They are His and not mine. Yet He has them for me, as He does not need them. You see clearly in the above commandment that it is not only our privilege, but our duty, to seek all of these gifts, resting assured that the Giver is always faithful. Do not forget that commandment and promise are identical in the Greek Scriptures, one and the same word standing for both. This is in harmony with correct exegesis, from the simple fact that every commandment carries with it the promise of God to give us all the help we need to obey it; while it is equally true that every promise involves the full force of God's commandment to receive appreciatively the blessing

promised. Hence the commandment in this verse, "Seek earnestly the greater gifts," *i. e.*, these nine gifts of the Spirit above mentioned, not only makes it the inalienable duty of every sanctified person to seek them, but it carries with it the promise of God to bestow them. Is it not the duty of the unsanctified Christian to seek these gifts of the Spirit? It is; but it is his duty first to seek sanctification, and then these gifts which are normal to the sanctified. While this is true, yet you must remember that God is sovereign. He conferred the gift of Divine healing on my dear wife for me twenty-six years ago, and eleven years before she got sanctified. He conferred the gift of prophecy on Balaam, the wicked false prophet, who died without hope, fighting against Israel in the Moabitish war. He even conferred the gift of prophecy on the donkey which Balaam rode. He also conferred it on Caiaphas, the leader of the and-holiness people in Jerusalem, who assigned the death-warrant of our Savior. While these gifts may be conferred abnormally on unsanctified Christians, and even sinners, their normal sphere is with the sanctified. Hence it is the glorious privilege and imperative duty of all sanctified people to seek these gifts. This is the secret of so much inefficiency among the sanctified; you have actually crossed the Jordan, yet you only hold the territory on which you put your foot. If you would conquer the thirty-one giant kings, and possess the land, you must do some terrible fighting. This you can not do without the panoply, which is awaiting your appropriation in the Heavenly arsenal of these nine spiritual gifts. So go in and possess them. Because you have nothing on hand today but the big cannon, shout aloud, for it is all you need till you shell the enemy out of the citadel. Tomorrow you will be shooting with a Winchester rifle, next day you will wield the New Jerusalem sword, bathing it to the hilt in the blood of the enemy; when you need a six-shooter, you will have it, and it will monopolize all your strength and time. When your Captain gives orders to charge the devil's batteries, you will have a bayonet fixed and ready to do execution. There is perfect consistency and harmony in these Scriptures throughout, so do not get blue and say you are counted out, for certainly in every case some one of these gifts, if you are true, is coming to the front, prompt and ready for the emergency every day of your life. Do not say you cannot have but one; the presumption is, you do not need but one now. Again, it is more than likely that some especial gift may be made prominent in your Christian work for years together, and perhaps through life, but at the same time do not forget that you are commanded to seek them all. God is not mocking you; He is certain to give you just what He commands you to seek, if you seek it diligently with all your heart. "Yet I show unto you a more excellent way." We now have a new departure in the apostle's wonderful exegesis of the spiritual gifts. It seems that he became apprehensive of at least a probability that some, carried away in their enthusiastic appreciation of the gifts, might lose sight of the graces which infinitely transcend the gifts in importance; from the simple fact that while I save others with the gifts, I myself must be saved by grace.

(~~400~~ Ephesians 2:8.) Hence he here halts in his grand elaboration of the gifts,

and parenthesizes the thirteenth chapter on the graces, in which he gives them a most transcendent and hyperbolic elucidation and commendation, intensifying their importance infinitely beyond that of the gifts. This parenthesis, in point of orthodox, experimental, vital truth, involving the wonderful problem of full salvation, and sweeping away into the illimitable realities of coming glory, has charmed the heart of God's people amid all the march of bygone centuries. John Wesley pronounced it the best chapter in the Bible, and said he wanted all the Methodists to live and die in it. Hence Paul exceedingly pertinently denominates it "*the more excellent way.*"

CHAPTER 13

LOVE DIVINE AND HUMAN

1. "God is love" (1 John 4:16). Hence love is the essence of the Divine entity, and in its participation we become "partakers of the Divine nature." The E. V. translators made their greatest mistake in their failure to discriminate between human and Divine love, which are entirely different words in the Greek and having different meanings; *agapee* meaning Divine love, involving the whole problem of human salvation, and *philia*, meaning human love, which has no salvation in it, and never did. Not only sinners of all sorts have human love in this world, but even the rich man in Hell (Luke 16) loved his brothers, so that he wanted to send them a missionary to keep them out of that "place of torment." Not satisfied to leave them in the hands of the metropolitan pastors who had let the devil get him, he wanted to send them a Holiness evangelist, and, picking out the hottest one he knew, pleads with Father Abraham to send Lazarus. It is deplorable to hear philanthropy preached constantly from the popular pulpits as gospel when Dives had lots of it, not only on earth, but in Hell. The churches are ever and anon sweeping in whole platoons of members on the profession that they love the brethren, when it is nothing but human love, utterly destitute of salvation, the true reading of that passage being, "love the brethren with Divine love." which no one but the Holy Ghost pours out the Divine love in his heart (Romans 5:5). While human love is indigenous, growing everywhere on earth's fallen fields and utterly destitute of a scintillation of real salvation, the Divine love is an exotic, blooming eternally in the gardens of glory, and brought down by the Holy Ghost and planted in all regenerate souls, there to grow and flourish through time and eternity. The occurrence of "charity" in this chapter, and elsewhere in the New Testament, is the most deplorable deficiency in the E. V., as "charity" is not even a meaning of the word *agapee*, here used by the Holy Ghost. The reason the translators used the word "charity" was because the Episcopal Church, of which they were members, having but recently come out of Romanism, was chuck full of Papistical fogs and heresies, of which this is a most prominent sample. It is a notorious fact that false religions always have taught, and do now teach, salvation by human work, *i. e.*, that of the preacher and the recipient, while the true religion always tells you that salvation, from Alpha to Omega, is the work of God alone, wrought by Christ in the redemption of the world through His vicarious atonement, and by the Holy Ghost operative in the heart, administering to the humble soul the benefits of the Savior's expiatory work. All the heathens, Mohammedans, Roman Catholics and backslidden Protestants teach salvation by human work. For that reason, "church loyalty" is rapidly becoming the battle-cry in the Protestant churches. While it is right when

correctly understood, better say “loyalty to God,” as that is unambiguous and always covers all the ground; whereas church loyalty, when the devil has the church, which is the case in the great majority, means loyalty to Satan and damnation in the end. Look out! This is the bloody block on which all the martyrs lost their heads, every one having it in his power to save his life by “loyalty” to what he calls the church, which was really the devil’s church, the martyrs themselves not only being loyal to God’s Church, but *bona fide* members of the same. God’s Church forgets her own name and never calls on anybody to be loyal to her. But she keeps up a constant cry: “Behold the Lamb of God, that taketh away the sins of the world”; “We should obey God rather than men.” The distinction between Divine love and “charity” is wide as the poles, the latter being a work and the former, grace. “Charity” is something you do; *e. g.*, benefactions to the poor, the bereaved and the suffering. That is all right, and always obtained as the legitimate fruit of Divine love; yet it is compatible with carnality and frequently manifested by people who are aliens from God and strangers to grace. The world is girdled this day with counterfeit religions, all preaching salvation by human work, which is so plausible and proper in its sphere, though simply, like Freemasonry, appertaining to this world only, that it becomes Satan’s greased plank on which he slides millions of clever, philanthropic church-members into Hell. How sad to see this heresy so prominent in the E.V., that in this wonderful chapter — as Wesley thought, the brightest and best, for he read it, as I do, in the inspired Greek — we find that fatal heresy of salvation by works standing at the front. It is nothing more than natural religion, *i. e.*, deistical infidelity. How can I know that I have the Divine love and not simply the human love? That question is easily answered. Revelation B. A. Cundiff speaks of a wonderful Heavenly landslide sweeping down on a crowded audience during a Kentucky revival, crowding the altar with a hundred pungently convicted, importunate seekers, crying aloud for mercy. Ere long a salvation wave rolls over the audience, sweeping many simultaneously into the kingdom with tremendous shouts of victory. A coarse masculine voice is heard amid the cram and jam on the right, exclaiming: “O Charlie, where are you? I want to take you in my arms.” About the same time a finer voice is heard near the wall on the left, shouting aloud: “Uncle Tom, I love you better than anybody in the world.” While thus they alternately shout either to other, soon pressing through the crowd they meet in the center in front of the pulpit, and do some tremendous hugging, mutually blessing either the other. An old woman falls as if she had fainted, lying on the floor for a time apparently unconscious. Reviving, she stood up and said: “You need not be surprised at my falling when I see those two men meet and hug. The young man is my son, and the old man my neighbor. For some time they have been carrying revolver’s with which to kill each other, having already shot at each other several times, the old man shooting a hole through my son’s bat. I was expecting every hour to hear of their meeting and killing each other. So you must excuse me for all my demonstrations when I saw them

meet in loving embrace, each one begging the pardon of the other and taking all the blame for the trouble on himself.” Then they both spoke out, testifying to their love either for other. Why that wonderful change? It was because the Divine nature suddenly leaped into them. God loves His enemies as intensely as His friends. When you receive God’s love, then you will love your enemies too. The popular churches are filled up with people who not only hate the members of other churches, but hate one another, and in countless instances the pulpit is supplied with the same sort. What is the solution? Why, they have nothing but human love, which will allow you to love one and hate another. Heaven is a stranger to that kind of love. It would not be Heaven unless all there love universally and indiscriminately. At Waco (Texas) camp-meeting I was down on my knees in the straw, exhorting a penitent about thirty years old who was in an awful agony. After some time he turned and fled away so suddenly that I was impressed that Satan had prevailed and my mourner had run off, as he turned his head so quickly that I did not see his face. Proceeding in my work with others, half an hour has elapsed. Behold! I see my man coming back, his face radiant with Heavenly glory, and his arm around another who was weeping very bitterly. Down they fall in the straw, and, oh! how he prays for his friend whom he has brought to the altar. Ere long he is powerfully converted, and they both shout together. In due time I hear them testify. They were inveterate enemies, either to other, and at that time armed with deadly weapons to kill each other on sight. When regenerating love struck number one while I was talking to him at the altar, the first one he thought of was his enemy. Hence, leaping, he ran and hunted him up, begging his pardon and taking all the blame on himself. The lightning of conviction immediately reached number two, who responded: “Sam, if they are getting that kind of religion over there at the altar, I want it; for I am a worse man than you.” So he gladly came with his newborn friend to the altar, and was gloriously saved. “Brother Godbey, is not this which you are talking about sanctification?” Oh, no! This is simply regeneration, in which you become a partaker of the Divine nature, which in your heart is identical with itself in the heart of God, producing the above paradoxical phenomena. There is still ample room for sanctification in making perfect the love you received in regeneration. When you transport the valuable fruit-trees of Palestine to America, and plant them out, it becomes very important that you give proper attention to the soil, keeping it pure and well irrigated. Otherwise your trees will either die of thirst or be ruined by the indigenous filth growing up and choking them to death. In regeneration, the Holy Ghost brings back the tree of Heaven, withered and killed in the Hellish breath of the Fall, and plants it again in your heart. Your soul-soil, having become so impregnated with heterogeneous carnal filth in the Pall, imperatively needs a radical expurgation as well as perpetual irrigation in order to secure the prosperity of the tree.

N. B. — You are not the farmer, but the farm, and God the farmer (ch. 3:9). Hence the second work of grace is necessary to purify your soul-soil from all indigenous filth, giving the Heavenly exotic the unobstructed field in which to interpenetrate the soil with its deep roots, and overspread the earth with its umbrageous branches, bearing abundantly the delicious fruits of Canaan. The great trouble with popular religion is its destitution of the first work, which always opens the door to the second. Good Lord, wake us up to the wholesale delusion along the line specified in this beautiful Pauline argument.

1. *“If I speak with the tongues of men and of angels, and have not Divine love, I am become as sounding brass or a tinkling cymbal.”* Oh, how many sad verifications of this truth! Young Samson’s starting out and slaying the devil’s lions on all sides, and fattening on the honey out of the carcasses! A decade has rolled away; they have fallen victims to high steeple and official board, become popular metropolitan pastors. Behold! their power is gone! To be sure, the cornstalk fiddles on which they play magnetize the carnal and electrify the respectable. But these poor fellows have lost their Samsonian locks on the lap of the world’s Delilah, and are whiling away their weary years grinding in the mills of Dagon.

2. *“Though I have prophecy and understand all mysteries and all knowledge, and have faith so as to remove mountains, and have not Divine love, I am nothing.”* Here is a case of a man having four of these wonderful, extraordinary spiritual gifts, *i. e.*, prophecy, wisdom, knowledge and faith, and yet, like Balaam, whose beautiful and transcendent eloquence charms every Bible reader, must make his bed in Hell. You must keep up the distinction here incessantly between the gifts and the graces; *e. g.*, we see in this case the man has faith; if he had the grace of faith, he would be saved; but Paul is not talking about the grace of faith, but the gift, which has no salvation in it for its possessor, while its province is to save others. Many souls have been saved through the instrumentality of people who, at that time, themselves were not saved. The truth is the instrument of salvation on condition of faith. God will honor His own truth though preached by the devil. Hence, many a man instrumental in saving a few souls preaches his way down to Hell. In my own observation I once knew a notorious drunkard who was a very powerful preacher. I have known him to go away in a strange place and keep sober till he could have a sweeping revival, and I have personally known some of his converts bearing the beautiful fruits of righteousness. John A. Murrill, a noted highway robber, was a powerful preacher, frequently going into a strange place, raising a great stir, getting all the people down on their knees, and exhorting them with all his might to give their hearts to the Lord and get converted, meanwhile his clan out stealing their horses. This chapter, which is parenthetical on grace, by which we are saved, and without which we are lost, even though possessing rare and valuable gifts, specifies nothing but the Divine love, which is really

comprehensive of all the graces of the Spirit, *agapee* being generic, while the subordinate graces are specific; *e. g.*, humility is love at the feet of Jesus; patience is love enduring; long-suffering is love on trial; faith is love on the battlefield, and hope is love in anticipation. Hence all the graces are resolvable into love.

3. “*Though I give all my gifts to feed the poor, and my body to be burned, and have not love, I am profited as to nothing.*” You see this verse flatly contradicts the E.V. translation, “charity,” as the person here described as not having “charity” would necessarily be the most charitable person in all the world. The Bible nowhere contradicts itself, hence you may rest assured that “charity” is a wrong translation, because it makes that verse flatly and irreconcilably contradictory of itself.

4. “*Divine love suffereth long, Divine love is kind.*” When John Wesley was attacked by the mob, which knocked out the lights and stampeded his congregation, and, seizing him, dragged him away into a back alley, and beat him till they thought he was dead, lying there in his blood till day, he composed that beautiful hymn in the Methodist collection, “Shall Simon bear the cross alone, and all the world go free?” thus beautifully exhibiting this grace of long-suffering accompanied by the beautiful and amiable grace of disinterested kindness. A relative of my dear wife in Kentucky, in her innocent maidenhood captured by an unworthy young man who made a fine show, presenting a noble exterior, but clandestinely loved whisky, entered into wedlock with this man, who proved an awful scourge. Becoming a besotted drunkard, he, instead of providing for his family, was a dead expense on them. Years roll away, and the well-to-do Methodist father loses his patience, saying: “Nanny, I am willing to feed you and your children, but I am done feeding that drunkard! You must come away to my house and leave him forever.” Poverty and hardship had already been signally blessed in the sanctification of the innocent girl, brought up in a religious home amid peace and plenty. Though unconscious of the fact, she had actually received from the Holy Ghost the gift of faith for the salvation of her husband. Therefore she said, “No, father, I love George and feel that the Lord is going to save him, so I can not leave him.” The old man stuck to his vow and let them take chances on the starvation line. They are crowded out of town and occupy a cabin in the country which had been built for colored people in slavery time. Wintry winds swept through and the summer heat was unrelieved by a shade-tree. Years roll on, and pinching poverty is walking roughshod over Nanny and her little ones. Brother Rushing, a sanctified circuit-rider, whom I well know, is sent into that country, and begins diligently to hunt up everybody. Having made an appointment for night preaching at the school-house, he calls on them in the afternoon, finding nothing but rags, poverty and misery. He talks to them kindly, inviting them to go to meeting that night. George bluntly drawls out in drunken dialect, “I never goes to meeting,” while Nanny observes that they have no clothes to wear away from home, and can not go. The

preacher has actually come after them, and he holds a tight grip on them, turning a deaf ear to every excuse. He had come after them, so he took them with him to the school-house, having already prevailed in prayer for them. He preaches with the Holy Ghost sent down from heaven, every moment clinging to Jesus for the poor drunkard. The lightning strikes his heart and he comes to the altar. The people, having no confidence in the poor, hopeless drunkard, go away in disgust. Nanny and the preacher linger on the dirty floor, praying for him till the morning hours supersede the midnight, when the poor victim of the whisky devil lays hold on the Omnipotent hand of the sinner's Friend with the grip of a drowning man, thus passing triumphantly into life. Going home, instead of going to bed, he whets his ax by day dawn, and the neighbors are astonished to hear the roar of his ax and the crash of trees all day long, and see his brush burning all night; he clears up the rich valley, first leasing and then purchasing, turns it into a grand meadow, and covers the hills with the waving wheat fields and gigantic corn, giving to everything the aspect of teeming prosperity. He builds a comfortable mansion, the delightful retreat of the Lord's weary pilgrims, who there find Christian hospitality. Five years roll away, and he has proven the best steward the Methodist church ever had. Now he says to the quarterly conference: "The night the Lord converted me in the school-house He called me to preach, but I said, 'I am too old and illiterate; excuse me, I will make the best steward I possibly can. 'Brethren, you know I have done it, but God will not excuse me any longer, I have to preach.'" So they gave him license, and from that day he has been a powerful local Holiness evangelist, working hard and making a good living, and at the same time preaching the gospel and bringing many to God. All this was because Nanny suffered long and was kind. "Love has neither envy, jealousy nor prejudice." I so translate because the Greek word here used by Paul has all of these meanings. This Divine love is free from all malevolent affection, such as envy, jealousy and revenge. You delight in your neighbor's prosperity, glad to see him move on ahead of you, as you can climb Jacob's ladder more successfully amid the inspiration of your predecessors. While you are free from all envy, yet you are determined to do your best, and, if possible, outstrip all your comrades. Prejudice is a compound of two Latin words, *pre*, beforehand, and *judis*, judgment. Hence it means giving your decision before you hear the evidence. I heard of a judge from the Emerald Isle who always made it a rule to give his verdict when he had heard one side of the evidence, observing that if he waited to hear the other he would not know how to decide. "Love is also happily free from all retaliatory feelings;" like Jesus, who prayed for his murderers. "Does not display itself." This statement sweeps away all needless ornamentation, such as finery and jewelry, pomp and parade for the sake of show. It also knocks off the costly church spires, Gothic domes, frescoed ceilings, and memorial windows, which cost bushels of the Lord's money, so much needed to save the poor, perishing heathens. "It is not puffed up." Carnality is easily miffed, ready to swell up like a toad if

you touch it. When I was a little boy, never cruel enough to hurt anything, but I would touch the toad with a stick to see him swell. He seemed like he would burst. You must have Satan's toad sanctified out of you so you will not be fastidious, ready to swell up when you think you are slighted. "Does not behave itself unseemly." *i.e.*, indecorously. This Divine love makes you a gentleman or a lady; you need not the devil's dancing-master nor the devil's fandangoes to teach your children politeness. Get them genuinely converted to God and sweetly sanctified by His grace, and you will find them paragons of urbanity and adepts in courtesy. "Seeketh not her own." This Divine love is the very antithesis of carnal pleasure in all its forms and phases. So you are very likely to become oblivious to your own interest watching that of another, much preferring any little mistake that happens to be made to be against you, as self-denial is the safe side of every doubtful case. "It is not provoked." It is said that King James' translators added the word "easily" which occurs in the E.V., through deference to their king, who was known to have a high temper. Suffice it to say, "easily" is an interpolation, having been added by a human hand without Divine authority. So accept the truth, and rest assured that Divine love does not get angry. When the outbreak of anger comes, love is no longer holding the fort, which has been stormed and captured by the enemy. First, love conquers all malevolent affection and keep it down by the grace of God, so it does not come to the front and put forth overt action. always condemnatory; while it is the glorious province of perfect love to eradicate all the malevolent affections, so they rise no more to disturb the perfect peace which reigns within. It you have not this Divine love, you are no Christian. If you have it, you are not provoked, *i.e.*, you do not give away to evil temper, in any of its forms or phases. "Thinketh no evil," *i.e.*, if you are in possession of this Divine love, which is the very nature of God, you think no evil, *i.e.*, evil thoughts do not originate in your mind or rise from your heart. It does not mean that you do not think of evil. The world is full of it, crowding on you from every point of the compass. John Wesley beautifully said: "You can not keep birds from flying over your head, but you can keep them from lighting down and making nests in your hair." This illustration is easily appropriated. You can not keep evil thoughts from coming to you, and knocking for admission at the door of your heart, but you can keep from opening the door and letting them in. Sam Jones says: "The devil is too polite to stay where he is not welcome." Turn over the key of your heart to Jesus, and He will lock it against all evil. Then give Him the key to keep, and rest assured He will never open the door to the ingress of an evil spirit. When Bunyan's pilgrim was on his way to the Celestial City, on one occasion he was attacked by a cohort of devils who tormented him exceedingly. Among other devices, one of them slipped up behind him, whispering awful blasphemous obscenities in his ear, till he almost went into bewilderment thinking they were from his own heart and panic-stricken with the idea that such hideous corruption was there; but gloriously relieved to find out that it was not there at all, but it came from the filthy demon. The

intrusion of evil thoughts upon your mind involve you in no more responsibility than hearing profanity which you can not help, as you are in no way responsible for the coming of these evil thoughts, but only for their admission and encouragement.

6. “*Rejoiceth not in unrighteousness.*” The true saint of God never enjoys anything which is not right in the sight of the Heavenly Father. It is impossible for a profane or obscene anecdote to bring entertainment or enjoyable amusement to the sanctified heart. During the Confederate War, one day a Federal officer came rushing into General Grant’s headquarters in a great glee, saying, “Oh! I have something wonderfully good to tell you,” and at the same time looking around and observing, “I believe there are no ladies present?” At this moment the old General interrupts: “But I will let you know there are gentlemen present.” The hint was taken and the joke was never told. At that time General Grant did not profess Christianity, but still he claimed to be as virtuous as a woman, and unwilling to hear what it would not do for a woman to hear. God’s love, which is His own nature, can never rejoice in anything that is known to be wrong, but in every case assumes a condemnatory attitude. Who can not see the damaging influence of all church festivals and frolics, chilling out the fire of the Holy Ghost, and transforming the church into a Polar iceberg? The genuine article of Christianity puts its veto indiscriminately on everything that is wrong, but rejoiceth in the truth. The real Christian rejoices in the truth of God. though it digs your creed up by the roots, decapitates your idols, smashes your theory, and revolutionizes you life. The real Christian asks but this question, “Is it true? Is this the word of God?” If an honest heart, enlightened by the open Bible, God’s Spirit and Providence, responds in the affirmative the question is settled. That soul acquiesces in the whole truth of God, fearless of men and devils, creeds, confessions, tradition, home influence, the opposition of the pastor, the official board, and the membership to the contrary notwithstanding. The real Christian wants nothing but the truth as it is in Jesus. He has no ax to grind, no party nor denomination to sustain; everything with him goes up or down with the truth of God.

7. “*It beareth all things,*” *i.e.*, flickers at nothing, remembering that Jesus bore the cross till He broke down under it, then the strong Cyrenean relieved him. So we have nothing to do but bear everything God permits to come on us; then we are certain to get help when we break down. “*Believeth all things;*” *i.e.*, the true love of God which makes you a Christian, and without which you are a reprobate, does not simply believe the part of the Bible that suits you, leaving out the doctrine of Hell, but believes everything you read in the Bible whether you understand it or not, remembering you are not saved by knowledge, but by faith. You are not responsible for not understanding everything in the Bible, but you are for not believing it. “He that believeth not shall be damned.” “*Hopeth all things.*” If you have the true love of God in your heart, you give up nobody

to the devil. You know you have an Omnipotent Savior who can save the vilest of the vile. Consequently you “hope on, hope ever, despond none, despair never.” *“Endureth all things.”* Divine love endureth all things for Christ’s sake. Keep your eye on the great Exemplar, who for us endured all things, and the mighty host of martyrs who followed on in His track, sealing their faith with their blood. This verse settles the question as to perfect love in this chapter, as here we have four superlative complements in these four clauses, thus confirming, beyond the possibility of cavil, the perfection of the Divine love here described. This Divine *agapee* is first, love in regeneration and perfect love in sanctification, the four superlative complements in the seventh verse illustrating the fact of its use in the superlative degree throughout the chapter.

8. *“Love never faileth.”* Here we have the hard shell religion that never falls from grace. This Divine “love never faileth.” Hence you have nothing to do but get it and keep it, and you will never fall. Perfect humility, always involved in perfect love, puts you down on the Lord’s bottom and keeps you there, whence there is no falling, since you are on the bottom and there is no place to fall to. *“Where there be prophecy, they shall be done away”* Why? Prophecy is the spiritual gift qualifying to preach and teach salvation generally. When we pass out of this world we will find no lost souls to be saved, hence no one to preach to. So of course all preaching will cease. *“Whether there be tongues, they shall cease.”* We will not need mortal language in Heaven, where everything is purely spiritual. When Paul was there (^{anm}2 Corinthians 12) he heard things impossible to utter. Mortal language is utterly inadequate to cover the ineffable realities of Heavenly glory. Our language here signifying spiritual things is mainly symbolic, because while in these bodies it is so difficult for us to conceive pure spiritualities. When we pass into the purely spiritual world we will all use the language of the angels, archangels, cherubim and seraphim. *“Where there be knowledge, it shall be done away.”* Do not misunderstand this. You will not forfeit any of your attainments in the acquisition of knowledge, but retain them all, and add to your investment with paradoxical rapidity. You must remember he is not speaking of your acquired knowledge, but the spiritual gift denominated knowledge, and here under discussion with the other eight. This gift means insight into God’s revealed Word to enable you to understand the Bible. This will be done away, and for the good reason that we will not take our Bibles to Heaven. We will not need material eyes there and we will have no Bible to read, hence we will not need that gift whose immediate province is to reveal to us the truth as given in our Bibles. Instead of studying Paul’s epistles, we will have Paul himself, and not need his letters, which he wrote to lead us to Heaven. Now that we are there we no longer need the way-bill. Doubtless we will learn more in a single hour after we get to Heaven than we have ever known before in all our lives. When we pass out of the body memory will be so quickened that all the blessed truth we have forgotten will come back vivid

and bright, to abide forever. What a glory to hear Paul preach after he has spent nineteen hundred years in the universities of Heaven! How glorified Paul will eclipse sanctified Paul! What a wonderful teacher Father Adam will be! How I will be delighted to hear him describe Eden before the Fall and tell how long he lived in it! How wonderfully can Enoch tell us about the antediluvian world, and Noah about the Flood! Daniel about the lions' den, and the Hebrew children about the fiery furnace! How I will delight to hear Gabriel tell about my Lord's first advent, and Michael about the second! How unutterably delectable to wing my flight escorted by radiant angels through trackless ether to some grand celestial world contemplated through the telescope when a boy!

9. "*We now know in part.*" All of our knowledge here is fragmentary, but gleams of light amid worlds of darkness; the brightest light attainable here but as a dim star, contrasted with the meridian sun in his noonday glory, when compared to the unutterable effulgence of Heavenly day. "We prophesy Our efforts to understand the mysteries of godliness revealed in the Bible are only calculated to flood us with the humiliating realization of our ignorance. Sir Isaac Newton, the greatest philosopher of modern times, said he felt like a little boy on the shore of time, picking up a pebble or a shell here and there, while the mighty deep rolled before him unexplored. Socrates, the greatest philosopher of the ancient world, said: "This much do I know, I know nothing. "

PERFECTION OF GLORY

10. "*When that which is perfect may come, then that which is in part shall be done away.*" Many sanctified preachers proclaim this as Christian perfection, which is a mistake and calculated to do harm by putting the standard so high that none can reach it, and thus discouraging the honest aspirants after that reflection without which no one shall see the Lord. Divine perfection belongs to God only, and is absolute. The perfection belongs to the glorified state, including the unfallen angels, and glorified humanity. The soul is glorified by the Holy Ghost simultaneously with its evacuation of the body. the mind being glorified at the same time. The body has two ways to enter the glorified state:

- (a) Translation like Enoch and Elijah, and all of the saints on the earth at the Rapture, and doubtless many in the Millennial ages; and
- (b) the resurrection.

In ¹⁰¹²Philippians 3:12 Paul is speaking of the glorified perfection which he had not yet attained, and in verse 15 the Christian perfection, which he that time enjoyed. As you see, he claims the latter, but disclaims the former. When our Savior was interviewed in reference to the woman who had survived her seventh husband, whose wife she should be in the

resurrection, he answered “They will be as the angels of God,” — Greek, *isio aggeloi*. *Isio* means “like” and it means “equal,” involving the conclusion that we will be like the angels and equal to them in the glorified state. Hence, while sanctification confers on us Christian perfection, glorification imparts angelic perfection. Justification takes away our guilt, sanctification our depravity, and glorification our infirmities. Critics are hard on sanctification, because they sometimes see their infirmities, which carnal people think sanctification takes away. In this they are mistaken. Glorification must do this work. These infirmities are not sin, but the effects of sin, through the collateral influence of the mind and body. Consequently we are in constant liability to do wrong aiming to do right, thus committing sins of ignorance, which do not bring condemnation, though they need the atonement, which reaches them in its normal efficacy like infants; God, in His great mercy, frequently not revealing them to us at the time lest they make us blue, and somewhat disqualify us to do the work He has given us. It is very afflictive to the cause of Christian holiness to include all of these Scriptures on the perfection of glory in sanctification. John Wesley said: “Putting the standard too high is the greatest of all errors, as it is calculated to drive the experience out of the world” by putting it so high that none can reach it. The Holiness people much need instruction on the perfection of glory and the spiritual gifts, as they are so likely to include them both in sanctification, not only discouraging themselves, but others, and, as Wesley says, “grieving those whom God has not grieved, and perhaps sending them to Hell.” Christian living, *i. e.*, purity of heart and life, is indispensable to admission into Heaven, but glorified perfection and the spiritual gifts are not. The spiritual gifts are not necessary to qualify you for Heaven, but for usefulness in this world, that you may be instrumental in saving others. Glorified perfection you can not rely on this mortal body. If you are truly sanctified, *i. e.*, your heart cleansed, you are sure to be the body. So you actually go to Heaven in the enjoyment of glorified perfection, all of your infirmities swept away forever. Here you see the survival of all the spiritual gifts when “that which is perfect is come.” The connection shows that this is perfect love which is described constantly in the preceding part of the chapter, the seventh verse showing conclusively that the Divine love, incessantly emphasized, is in the superlative degree, *i. e.*, perfect love. Again, these spiritual gifts are the constituted concomitants of Christian perfection, in order to the greatest possible efficiency of the saints in the salvation of the world.

11. “*When I was an infant, I thought as an infant, I spoke as an infant, I reasoned as infant; when I became a man, I put away the things of the infant.*” Here we have an example of Pauline hyperbole perhaps unsurpassed. He draws a picture in which we see the baby soul in his yard in Tarsus, amid the vernal flowers, astride a stick-horse, riding around in swaddling clothes, hunting June-bugs and chasing butterflies. Then we see a photograph of Paul the apostle, standing on the Areopagus, preaching to

the Athenian philosophers, orators, poets and statesmen, the most learned audience addressed by a gospel herald in four thousand years. Now the curtain falls and he appears to our spiritual vision, quickened by the infinite possibilities of grace and glory, looking away to the heights of immortality, and contemplating glorified Paul, as far ahead of the Gentile apostle on the Areopagus as the champion scholar, theologian and apostle is ahead of the swaddling infant chasing the butterflies. Who is equal to these things? Surely the wonderful supernatural spiritual gifts go into eclipse amid the unutterable splendors of glorification. This bold Pauline symbolism sweeps us away into the illimitable possibilities of eternally involving and unfolding developments, contemporaneously with the cycles of celestial ages.

12. *“For now we see through a mirror in an enigma.”* They had no glass in Paul’s day, but used polished metals as mirrors which were very imperfect. Hence the brightest spiritual light shining material bodies is but a dim, twinkling star contrasted with the meridian sun in his noonday splendor antithetical to the glory of the celestial worlds. *“Now I know in part then shall I know perfectly even as I am also perfectly known.”* E.V. does not well bring out this wonderful passage, forever settling the question of spiritual recognition in the disembodied as well as the resurrection state. We will not only know and recognize, but while it is here only partial, there it will be perfect, as that is a perfect world. Hence everything there, having been shadowy here, will be perfect.

13. *“Now faith, hope, love, these three: but the greater of these is love.”* The poet says, “faith is lost in sight, and hope in full fruition dies;” but I would rather believe the inspired Paul, who here certifies the eternal survival of faith and hope, as well as love; while this Divine love, constituting the essence of the Divine nature, will fill the celestial universe, perfectly interpenetrating celestial beings, human and angelic, constituting the very atmosphere of Heaven, inundating the universe with unfathomable oceans of pure, holy love, in which saints and angels will flood and bask forever. Faith is the umbilical cord identifying the Heavenly universe with the Almighty, the ineffable Source of all life, spiritual and material, and constituting the bond of universal loyalty to the Heavenly Theocracy, and at the same time effecting constant connection with the omnipotence of the Almighty adequate to every enterprise within the range of finite beings. What will be the province of hope when we shall have glory and immortality forever? One must remember that Heaven is not a place of inactivity, but infinite and illimitable progress. Hope is the pioneer and faith the engine of power in conception and execution of Heavenly as well as earthly enterprises. Here our aspirations are awfully chilled by the limitations of mortality, constantly cutting down our aspirations by the certainty of speedy removal out of this world. Not so in the glorified state, where we can deliberately embark in enterprises requiring a million of years to consummate, and that inconceivable period will be but a little interval in the flight of eternal ages. With the wonderful facilities of the Heavenly

universe, countless and illimitable solar systems revealing millions of immortal worlds through the interminable ethereal void, how infinitely delectable the privilege of flying from world to world and system to system and exploring the wonders of the boundless universe, and cultivating the acquaintances of the multiplied millions of unfallen intelligences who wing their flight to the celestial capital, and with adoring wonder contemplate the ineffable glories of Omnipotence Inconceivable are the possibilities of the Heavenly enterprises which await us in the evolution of imperishable intelligence and culture amid the boundless facilities of the eternal development, available under the leadership of the Almighty, and through instructions of glorified patriarchs, prophets, apostles, martyrs, saints, angels, archangels, cherubim and seraphim, in the fruition of that immortality that will fly with the velocity of lightning, never grow weary and never sleep. Hope's eagle eye will eternally conceive to explore new fields of immortal interest, and flood the soul with new and illimitable enterprises, while faith, fast hold of the Omnipotent arm, will command and utilize the power and availability commensurate with eternal aspiration.

CHAPTER 14

EDIFICATION THE END IN VIEW

Verses 1-19

1. *“Follow after the Divine love, and seek earnestly the spiritual gifts but that you prophecy.”* The love parenthesis having been interjected in the middle of the grand exposition of spiritual gifts, as a profitable reminder of the transcendent importance of the graces, even surpassing that of the gifts, he now resumes the disquisition on the gifts, exhorting us to run after the Divine love, because we are bound to have it or lose our own soul, but at the same time to “covet earnestly” the spiritual gifts, that we may be able to stand on the battlefield victoriously, and at the same time win others for God; and not only make sure of Heaven, but when we get there not be empty handed. You see that while he makes the graces a *sine que non*, and exhorts us imperatively to seek and appropriate all of the gifts, at the same time he gives the preeminence to prophecy, as this gift qualifies us to preach the gospel, which is God’s appointed method to save the world.

3. *“He that prophesieth speaketh to men edification, exhortation and comfort.”* Never forget this broad and comprehensive inspired definition of prophesying; you see it simply means talking for Jesus, whether to one or a thousand, telling them the way of salvation as revealed in the Bible, exhorting them to flee the wrath to come and make sure of Heaven, and comforting the brokenhearted with God’s precious and infallible promises.

5. *“I wish you all to speak with tongues, but rather that you may prophesy; but greater is he that prophesieth than he that speaketh with tongues unless he interpret in order that the church may receive edification.”* E. g., I preach, teach and write constantly from the original Greek, making no use of the English translations. Now suppose I should read and speak the Greek; you know it would be unintelligible and of no value to the hearer. Hence in so doing I would not only forfeit my opportunities to do good, but actually grieve the Holy Spirit. Hence I do not use this unknown tongue in my ministry to the people, though I have it constantly before my eyes; but I translate it whether preaching by speech or pen, so the people receive the truth in plain English. While the use of this dead language to me is invaluable, and through me to others of infinite value; yet prophesying, e. g., speaking and writing to them in their own language, is infinitely more important, so they can receive it. Hence Paul gives the constant preeminence to prophecy, i. e., that spiritual gift which qualifies us to talk salvation to everybody we meet, thus “preaching with the Holy Ghost sent down from Heaven,” with the grand end in view *“that the church may receive edification.”* Oh, what a burning emphasis Paul lays on this

injunction! We should constantly watch and be sure that everything is edifying to the church. I preached a funeral yesterday; the organ made so much noise and the voices were so indistinct, that the good and suitable funeral songs which they sang were not intelligently heard by the people. We have no criticism for instrumental music, if it does not destroy the intelligence of the gospel in song. In this way, religious meetings lose their interest and utterly break down. God here commands us "to sing with the spirit and the understanding." We have no right to do anything in a religious meeting in such a way as to render it unintelligible to the people, as all such procedure is subversive of the real interest and grievous to the Holy Spirit, who uses our songs, prayers, testimonies and sermons to reach human spirits through their mental faculties, which proves a failure when unintelligible. When we worship in the spirit and the understanding, *i. e.*, let the Holy Ghost have His way and manage the meeting, and do our part in such a manner as to be understood by the audience, you will always see the glory of God manifested in conviction, conversion, sanctification and edification. Church services are devilishly murdered by unintelligible singing, preludes, interludes and postludes, solos, so indistinct or slow and dead that they are an insult to human intelligence and a contempt of the Divine presence; prayers and testimonies too low and indistinct to be intelligently heard, and "highfalutin" sermons out of reach of the people. Consequently they resort to artistic phantasmagoria to entertain the people in the house of God, where there should be nothing whatever to attract their attention but the worship of the Most High in the songs of Zion ringing out the awful truth as revealed in God's Word, fervent and earnest prayers, not only replete with gospel truth, but so loud and distinct that the people all hear them without an effort; testimonies fired by the Holy Ghost, full of gospel truth; and so clear and intelligent as to reach every auditor; and especially the preaching, clear, plain, distinct and irresistibly intelligible to all the people. As a rule, the people get so far from the preacher that the message loses its force before it reaches them; they miss words enough in every sentence to lose the connection and forfeit the intelligibility. Consequently the people go to meeting day after day and get nothing. No wonder they are not saved. God's plan is to reach them through the mental faculties with which He has endued them. In this matter there is a fearful responsibility. Look out! God Almighty is going to make inquisition for blood in the Judgment Day. What will become of the preachers who so overtly violate the commandments of God in this paragraph, conducting services in their churches Sabbath after Sabbath, which are almost as unintelligible as if in an unknown language? The singing is done by Satan's choir in an operatic, fantastical and utterly unintelligible way. The drag, humdrum routine is literally murderous to spiritual life. So fast as Satan tightens his grip on a church the services pass out of the comprehension of the people, lest they may get a little bit of gospel truth and be saved. Hence we see this problem verified in wicked, debauched Romanism, where the service is spoken in the old Latin language throughout the whole world, for

people speaking a hundred different languages know not a word of this dead Latin. Even the citizens of Rome do not understand it, because a radical revolution has taken place, relegating the Latin to the archives of antiquity and giving the modern Italians an entirely different language. It is a fact patent to all and deniable by none that the Roman Catholic Church throughout the world is positively and overtly violating the plain commandments of God in this paragraph by holding their services in the Latin language.

12. “*Since ye are zealots of spirits.*” This clause shows that the Corinthian Christians were literally on fire with enthusiasm to command and utilize all of these spiritual gifts. The English “zealous” is *zeloantai* (a noun), and means zealots. Now, a zealot is a violent, impetuous, red-hot advocate of some favorite theme or enterprise. We see many of them in the political arena about the polls at the times of the regular elections. Hence we see that the Corinthian saints were full of fire and zeal, running after, utilizing and appreciating those nine spiritual gifts. All this Paul highly commends. Good Lord, help thy people to be “zealots” of these spiritual gifts. And at the same time he exhorts them, “Seek that ye may abound unto the edification of the church.” Hence you see this thrilling commandment that everything is to be done for edification. If people actually heard the gospel intelligently, whether in sermon, exhortation, private appeal, prayer, testimony or song, it would have its effect on them. God’s lightning would not long play around them, without striking them dead. The trouble is they get no lightning. It is left out by the unintelligibility of the service. They only hear the thunder of human voices and instruments. The thunder never kills anything, hence the devil does not care how much thunder you give the people, just so you give them no lightning. These sad facts account for the rapid heathenization of the Christian nations. We are in the midst of multiplied thousands living in practical heathenism, ignorant of the gospel alphabet. The proportion of non-churchgoing people in Europe and America is rapidly on the increase, and I trust destined so to continue, fearfully foreboding the awful end to which we hasten while this old, wicked world fast ripens for destruction. The Romanists, with their two hundred and fifty millions of members, have already defiantly locked up their church service in a dead language, thus taking it utterly out of the reach of the people. The Protestants are fast on their track, becoming more and more numismatical, ritualistic, operatic and unintelligible. Go into a popular church. Your eyes are entertained on all sides by artistic show and your ears by senseless sounds. Hence the entire *opus operatum* is simply an appeal to the sensuous nature, nothing for the heart and exceedingly little even for the intellect, which might be ever so much edified without serious damage to the devil.

16. “*Since if you bless in spirit, how will the one occupying the place of the idiot say amen to your blessing, since he does not know what you say?*” This dead Greek language is more edifying to my spirit than the living language of my congregation; yet I have no right to speak in it, from the

simple fact that they would not understand it. Here we find the Greek word “idiot,” which in E.V. is “unlearned.” It has a profound significance, as Paul here uses it repeatedly. In this sentence it would mean the utter destitution of the knowledge of the Greek language on the part of the person who had never studied it. Hence such an one is utterly idiotic with reference to this mysterious and complicated, though indescribably beautiful, forceful and vivacious, language, so eminently honored by God’s Providence and the inspiration of the Holy Ghost. This word “idiot” is applied to an alien from the kingdom and the grace of God. The force of the application recognizes the fact that an unregenerated person is absolutely idiotic with reference to the mysteries of God’s kingdom, as ignorant of God’s saving grace as a Hottentot is of geometry. It is equally true in reference to the experience of sanctification, of which all are destined to remain utterly idiotic till initiated by the Holy Ghost. God’s salvation is an experience and not a doctrine. Hence the most cultured theologian without the experience is as destitute of a knowledge of sanctification or regeneration as the worst ignoramus whose unshod foot ever trod the burning sand.

19. Here Paul says that he speaks with tongues more than all the rest; evidently the Hebrew, Greek, Latin, and doubtless many other languages currently spoken, especially by the nations of Asia, where he was born and reared and honored by the Holy Ghost to plant the gospel in so many different countries. Throughout this paragraph of nineteen verses, Paul ceases not to wield his most ponderous sledgehammer blows against all unintelligible exercises in church services. Evidently the reason he says so much about singing in this connection is because it is so apt to be unintelligible, consisting of sound without sense, *i. e.*, thunder without lightning, which is just about as unprofitable in a fastidious choir as to catch a hog in the streets, bring him in, and let him squeal for the entertainment of the congregation. Good Lord, give us some sense, make us ashamed of our ignorance, and afraid of coming Judgment, as it is defiantly wicked and blasphemous to usurp the house of God for human pomp and show, offering sacrifices to pride and vanity, the daughters of the devil. I beg you, reader, faithfully to warn the people in harmony with earnest Paul in reference to unedifying church services, as this is the way meetings are killed dead and churches turned over to Satan.

INFANCY AND MANHOOD OF CHRISTIANITY

20. *“Brethren, be not little children in understanding, but in sin be ye infants, but in understanding be ye perfect.”* It is a deplorable fact that most people let the devil fill up their heads with trash early in life, thus preoccupying the cranium with the devil’s filth before they have an opportunity to load up with God’s truth and Heaven’s gold. I expect to praise God through all eternity for a preaching father and sainted mother who fortified my susceptible infancy, flexible childhood and precarious

youth against the dark ingress of the vulgar vices. Most people have great carloads of Hell's trash and filth to unload before they can take in the precious truth of God. Here we are commanded explicitly to abide in the innocence of infancy, so far as the wickedness of the world is concerned, ever remaining ignorant of its vices and follies; while in point of sanctified intelligence he commands us, "Be ye perfect," *i.e.*, spiritual adults. This is another instance in which the inspired pen develops the gracious economy in the two great salient points of infancy and manhood, there being a progressive state preceding and succeeding each one of these grand, salient epochs which are instantaneously reached. Throughout the New Testament, Christian experience is set forth by two Greek words, *i.e.*, the *neepios*, "the infant," and the *teeleios*, "the adult." The removal of depravity, which locks the soul fast in spiritual infancy, is indispensable to his admission into the sphere of spiritual adulthood, which, instead of being the ultimatum of all progress, is the inauguration into a state of grand and illimitable progress, development and achievement; as for material life, we must pass out of infancy into adulthood in order to enter upon any of the great enterprises peculiar to this world. The dwarfhood of the church of the present day is the insuperable difficulty disqualifying her to conquer the world for Christ.

A NORMAL GOSPEL MEETING

22-25. *"So tongues are for a sign, not to the believers, but to the unbelievers, and prophecy is not for the unbelievers, but for the believers."* These spiritual gifts are quite latitudinous in their signification and sphere of operation. Limitation is the prevailing error in Biblical interpretation, arising from the fact that we are so apt to expound the Bible like other books which finite men have made, forgetting that the illimitable and incomprehensible God is the Author of the Scriptures. Hence it is a great mistake to lay upon the Bible the restrictions and disabilities peculiar to human productions. Here we see, evidently, a phase of this gift of tongues, peculiar to the normal gospel meetings under the leadership of the Holy Ghost in the apostolic ministry. New experiences invariably confer new language. When the sinner passes through the crucible of regeneration and sweeps triumphantly into the kingdom of God, if the work is genuinely wrought by the Holy Ghost, and not simply by human manipulation, he at once begins to speak a new language never before heard nor used. It is the language currently spoken by the members of God's family, and utterly novel to the man who has spent all his life among the children of the devil and speaking the shibboleth of Hell. When the Canaan-bound pilgrim passes through the retreating floods of the divided Jordan into Beulah land he immediately adopts the language of Canaan, which to him is utterly new, as he never heard it in the howling wilderness. I have a thousand times seen this Scripture verified in revival work. A lot of people get blessed and all begin to shout and speak vociferously in the new languages of their newly found joy; every sinner that hears the uproarious shouts not only runs to the scene

of conflict, but brings with him all his neighbors, crowding the house to overflowing. *“Therefore if the whole church may come together and all may speak with tongues, and the idiots or infidels may come in, will they not say, that you are gone mad?”* When the power falls and the people all get happy and shout aloud, speaking the newly received language of their newly found joy, that is the very thing to arouse and attract the idiots, *i. e.*, the poor, lost people who are utterly idiotic to the mysteries of Christian experience, whether regeneration or sanctification, and the infidels, *i. e.*, the people who do not believe in any Christian profession, hear them, they all come running, actuated by sheer curiosity. When they arrive at the scene of sweeping revival power, and see sinners who have been gloriously converted leaping, and hear them speaking words and phrases to them utterly new and strange, and using a language they had never before heard, and Christians, flooded with the baptism of the Holy Ghost and fire, shouting uproariously the language of Canaan, so unlike that of old Ashdod, the effect of their new experiences and their shouting testimonies in their new languages, and perhaps foreign languages then conferred on them to qualify them to preach the gospel in the “regions beyond”; even though the idiots and infidels pronounce them crazy, yet these new tongues and uproarious shouts have brought them together where the people of God can have access to them with the message of truth. “But if all may prophesy, [*i. e.*, preach, exhort and testify] and some idiot or infidel may come in, he is convicted by all, he is discerned by all,

25. *“The secrets of his heart are made manifest, and thus falling down on his face he will worship God, confessing that God is truly in you all.”* Oh, how infinitely profitable is this paragraph to the people of God in all ages and nations! because here we have vividly described a normal gospel meeting, which we may regard as a sample elucidatory of the true gospel economy amid all environments. Here you see the roaring, shouting demonstrations of newborn souls, and gloriously sanctified people speaking aloud the languages of their newly found rhapsody, arousing and magnetizing Satan’s idiots on all sides, and bringing them together helter-skelter and pell-mell to see what is the matter. Now the curious rabble have poured in and crowded the house, gazing on as if it were a monkey show, and pronouncing all the dramedians “crazy.” Now immediately they all turn to prophesying, their attention attracted by the sight of the curious rabble, every one besieging a sinner and “speaking to him edification, exhortation or comfort,” which is the definition of prophesying (v. 3). What is the effect of all this rally by those shouting Christians encompassing those wicked people with their burning words of prophetic fire? Conviction seizes them; “the secrets of their hearts are made manifest,” *i. e.*, they proceed to make awful confessions of their terrible sins. They are discerned by all; *i. e.*, those Spirit filled saints read them like books, and see that they are thunder-riven with conviction. What is the ultimatum of the enterprise? *“Falling down on their faces, they will confess that God is surely in the*

midst of you;” *i.e.*, they are gloriously and rousingly converted to God, and turn “crazy” like the balance. Here we have an inspired illustration of a gospel meeting, and we see that it is characterized by the old-style knockdown power. The Holiness Movement much needs a general quickening and toning up, lest we slow down as our predecessors have done. Oh, how infinitely valuable this literal description of a normal gospel meeting, and how vividly contrastive with the humdrum, deadbeat routine of modern churchism!

DISORDERS CORRECTED

Verses 23-36

26. *“Then what is it, brethren? when you come together, each one has a psalm, has a lesson, has a revelation, has a tongue, has an interpretation: let all things be done unto edification.*

27. *“If one speaks with a tongue, let it be by twos or at most by threes, and in turn; and let one interpret.*

28. *“And if there may be no interpreter, let him keep silent in the churches, and let him speak to himself and to God.*

29. *“Let the prophets speak, twos or threes, and let the others listen.”* So profusely and copiously were many of the members in that vast Corinthian church filled, flooded and endowed, not only with the sanctified Spirit of the Lord, but with the extraordinary gifts of the Holy Ghost — the glorious nine above described — that they were swept away on the tide of an impetuous Niagara. The result of this peculiar and wonderful state of things was a very serious development of confusion in their meetings, quite impedimental to the edification of the people attending these gospel meetings. Amid this universal swelling tide of spiritual gifts of graces, every time they came together a great host of them had something special to deliver: a new tongue had been given; to another the power to serve as an interpreter of unknown language, as God was preparing them wonderfully for missionary work; another has a special burning message to deliver; another a thrilling exhortation which he can carry no longer; another a sweet, new and inspiring song to sing. The result is their meetings are unduly prolonged, wearing out the people. Consequently Paul forbids that more than three should speak in an unknown tongue at any one meeting, and that the messages so delivered must in every case be interpreted, and thus rendered edifying to the people. As he is more favorable to prophesying, *i.e.*, preaching and exhorting, which is the more productive of edification to the audience, he specifies that two or three prophets may speak in one meeting, and does not forbid even more, as he had the prohibition on more than three speaking with tongues.

30. *“And if something may be revealed to some one sitting by, let the first one be silent.”* The New Testament throughout positively ignores human authority and leadership, save in the mere instrumentality of the Holy Ghost, who is the only legitimate conductor of a gospel meeting. Hence if the Holy Ghost reveal something to an auditor sitting by, the order is for the leader to keep silent till the party delivers the message revealed. Oh, what a confusion the verification of this order would bring into the deadbeat routine of a modern church service! It would knock the preacher utterly out of kilter. This is the secret of all the heresies and apostasies in all ages. Men, inadvertently blinded by the devil, take the service out of the hands of the Holy Ghost, fix up a human ritual, devise a creed, and run the church to suit themselves. Since all that is a downright insult to the Holy Ghost, no wonder He retreats away, leaving them to paddle their own canoe.

31. *“For all are able to prophesy, one at a time, in order that all may learn and all may be comforted.”* Amid the wonderful enthusiasm of those people to receive, enjoy and utilize those momentous spiritual gifts and graces, they had somewhat run away with the wagon; in their incorrigible zeal lest they should have to carry home with them a burning message undelivered, they had fallen into the mistake of breaking out and delivering their messages while another was speaking, thus producing confusion and seriously conflicting with the edification of the people, which is the great end in view in all gospel meetings. Hence you see Paul corrects these irregularities and orders them to speak one at a time.

32. *“The spirits of the prophets are subject to the prophets.”*

33. *“For God is not the author of confusion, but of peace.”* I have frequently seen great demonstrations, especially in the early period of the Holiness Movement, when God used my humble instrumentality to pioneer the work from the Atlantic Ocean to the Mexican border. Then it was new and impetuous, like a river leaping from his mountain source with awful roar, foam and demonstration; but after rolling on hundreds of miles, joined by many tributaries, he deepens and broadens into a mighty arm of the sea, bearing on his heaving bosom the commerce of many nations. So the Holiness Movement, at first impetuous and uproarious, is now broadening over the whole world, and exploring the deep mysteries of God’s Word and Spirit in the latent experiences wrought by the silent lightning in the deep interior of the subterranean regions of the fallen human spirit; thus moving on in silent majesty to conquer the world for Christ and bring back the King of Glory. Twenty years ago I frequently found it necessary to bring on the incorrigible people in my revivals these wholesome Pauline restrictions, otherwise they would shout so that my voice could not be heard, acquiescing in the conclusion that they could not help it. Under these circumstances I have frequently quoted this verse, “The spirits of the prophets are subject to the prophets; for God is not the author of confusion, but of peace.” “So now please keep your hallelujahs on the inside till I

preach to these people, then you can turn loose again if you want to.” So gospel history repeats itself. I have frequently known the showers fall so copiously during the introductory service that when the time arrived for me to preach the roar of fifty people preaching at once without stopping simply forced me to utilize this Scripture, telling them that God’s order required them to be silent while I preached to the multitude who had been attracted thither by the Pentecostal uproar and were going fast down to death, the Lord in mercy giving us and them that precious opportunity to save them from Hell. “So in all the churches of the saints, let the women be silent in the churches; for it is not permitted them to gabble, but let them be subordinate, as truly the law says.” This is simply a continuation of the Pauline strictures on the disorders prevalent in the Corinthian church, resultant from this incorrigible enthusiasm after the deep things of God, which certainly was highly commendable within itself, but by no means out of harmony with the order necessary to mutual edification. It is a well-known fact that the heathens never did, neither do they now, educate their women. While the Greeks were at the very top of the world’s learning, it was confined to the men. The gospel, new and strange to those people so recently converted out of heathenism, and especially when so wonderfully augmented and intensified by those powerful spiritual gifts, filling the women as well as the men with a flaming zeal to catch and remember every word as enunciated by the speaker, we are not surprised that the wives, sitting by their husbands, ever and anon spoke to them, asking information about what the preacher was saying. The Greek word here used justifies this conclusion. *Legein* means “to deliver a discourse,” *eipen* “to speak in conversation,” while *lalein*, the word here used, is from the Greek root *lal* which means “baby-talk,” as the baby in his first efforts says, “lal,” “lal.” Hence the first meaning of this word given by the dictionary is “to gabble,” *i. e.*, speak in an undertone.

35. “*But if they wish to learn something, let them ask their own husbands at home: for it is a disgrace for a woman to gabble in church.*” This verse is exegetical of the preceding, as we have here an antithesis whose logical arms are always co-equal. Hence the prohibition in verse 34 is coordinate with the permission in verse 35, and, as you see, the permission in verse 35 is to ask their husbands at home in case they wish to learn something from them, showing clearly that the prohibition in the meetings was simply that of asking their husbands to give them explanations while the person is speaking. The popular idea that this is prohibitory of women taking part in public worship is utterly untenable, for the simple fact is that Paul is not on that subject at all, but that of order in the meetings; this entire paragraph being corrective of those disorders which had developed as the result of their incorrigible zeal and enthusiasm in the appropriation and exercise of the spiritual gifts and graces, really appertaining to men as pertinently as to the women.

36. “*Whether did the word of God come out from you, or has it culminated unto you alone?*” This verse is castigatory of their irregularities, ironically charging them with the disposition to originate and run a new order of things, and at the same time vindicatory of his apostolic authority to correct all of their irregularities.

THE BIBLE ONLY AUTHORITY IN CHURCH GOVERNMENT

37. “*If any one seems to be a prophet, or spiritual,*” *i.e.*, if any man or woman has the gift of prophecy, thus qualifying such an one to speak in public, or endowed with any of these spiritual gifts, of which there are nine, “*let such an one know well that those things that I write unto you, they are of the Lord.*” Lest some think he is prohibiting the women from exercising in public, which is utterly alien to the subject he is discussing, remember that the words in this verse are common gender in Greek, showing that they include the women as well as the men among the prophets and the custodians of all the spiritual gifts. Again, in the eleventh chapter of this same epistle, Paul recognizes the women as praying and prophesying, *i.e.*, speaking in public, just like the men, meanwhile, as some of them were in the habit of preaching bareheaded, thereby incurring unnecessary criticism, he simply advises them to have something on their heads when they speak in public.

38. “*If any one ignores, he is ignored.*” This verse evidently was not understood by King James’ translators. At least, they have utterly failed to bring out the matter of fact here revealed, which is simple, clear and unmistakable; *i.e.*, that the Word of God is authoritative, not only on all doctrinal lines, but in all church discipline; so that there is no apology for making rules and regulations. The New Testament is a plain book, quite as plain as any rules and regulations we can make. In the first place, we do not need anything else in the way of doctrine or discipline, because God’s Word covers all the ground. In the second place, though you formulate a creed as voluminous as the Westminster Confession, and make ever so many rules and regulations, after all they are utterly invalid except so far as they are in harmony with the Word of God, while even in that case it is much better to go to headquarters, where matters are simple, clear and free from human complications. This verse settles the matter. You have a right to enforce the order laid down in the New Testament throughout your church; meanwhile every member who does not recognize this authority, and walk accordingly, simply forfeits membership thereby. It is no trouble whatever to find perfect disciplinary authority, as well as all the doctrines of grace, in the New Testament. A true church has no creed but God’s Word, and knows no other rules and regulations. While they are true to the New Testament, their only creed and discipline, positively, they are also true to it negatively, recognizing no one as a *bona fide* member whose experience

and life are not in harmony with God's revealed Word. If this code of doctrine and collation of disciplinary rules and regulations were enforced in the churches of Christendom, how statistics and salaries would suddenly fall from hundreds down to tens!

39. *“So, my brethren, be zealous to prophesy, and prohibit not to speak with tongues.”* Speaking with tongues was the more magnetic and demonstrative, while prophesying, *i. e.*, “speaking to the people edification, exhortation and comfort,” was the gift of all others preeminent for its practical utility in the salvation of souls. Hence the burning emphasis constantly laid upon it. This wicked world despises the Bible, and devours filthy, lying novels and trashy newspapers. To them the Bible is a dry book, utterly loathsome. Hence they will never read it except for Satan's criticism. Consequently God's people must save them by His omnipotent grace, or let them sink into Hell. Our talking to them privately and publicly is God's appointed method for their salvation.

40. *“Let all things be done decently and in order.”* This verse is woefully belied and perverted by the dead churches and respectable worldlians. The order of a thing depends altogether on what kind of a thing it is. The great end in view in every gospel meeting is edification, hence the unintelligible choir and solo singing and inaudible prayers and testimonies, as well as the humdrum routine generally and the highfalutin preaching, are all flagrantly violatory of the gospel order propounded in this chapter. We find that when the people come together, and all fall on their knees and pray till they so get hold of the Omnipotent Arm as to move Heaven, earth and Hell, flooding their own souls with rivers from the Heavenly ocean till they all break out and shout so uproariously that, like the Pentecostians, they stir the city and bring together a motley rabble of Satan's infidels and idiots, who rally from all directions to see the show, and then all turn loose on them, preaching and exhorting with tongues of fire till they see Hell open and the devil after them, and the very prelude of damnation lacerates them with conviction so terrible that they fall like dead men, cry and agonize till the resurrection power comes on them from Heaven, and they rise and roar like oxen lowing (~~40X~~ Acts 8:7), and raise the whole community on tiptoe, men roaring, women screaming and dogs barking on all sides, remember that this is most perfect gospel order, Paul himself encumbering the witness stand (vs. 23-25). It is awfully impudent for the devil to lay down rules of order to regulate God's Church. The diabolical order of popular churchism is that of a graveyard; while the true order of a gospel church is that of a graveyard on the resurrection morn while the trumpet is blowing, the graves bursting, the saints leaping into the air with shouts loud enough for the angels in Heaven to hear them.

CHAPTER 15

THE RESURRECTION OF THE DEAD

Verses 1-21

6. “— *of whom most remain to this day, but some are fallen asleep.*” Our Savior corrected them when they said Lazarus was dead, refusing to receive their report. He said, “Lazarus is not dead, but sleepeth.” The great Bible truth involves the conclusion that man inherited immortality from the creative fiat appertaining to soul, mind and body. Hence the body is as immortal as the soul, only taking a nap in the dust, awaiting the mandate of God, revealed by the resurrection trumpet. It is very injudicious for us to speak of our departed loved ones as dead, as it is difficult to keep hearts and faces bright while indulging in blue talk. “Out of the abundance of the heart the mouth speaketh.” We should look upon and speak of our departed friends as yet alive, and living in a better country than ever before.

8. “*I seem unto myself the last of the apostles, as one born out of due time.*” This is a reference to the fact that Paul was not one of the original Twelve, but came in afterward, not recognized as an apostle in his early ministry, and, as is generally thought, not till the “prophets and teachers” at Antioch consecrated him and Barnabas to the work by fasting, prayer and the imposition of hands. This very Pauline epistle also recognizes Apollos as an apostle, who, I verily believe, with Dean Alford and other critics, wrote the epistle to the Hebrews. James and Jude, the brothers of our Lord, became eminent apostles, though not belonging to the original Twelve, both of them honored with the epistles which bear their names, and the former even with the pastorate of the mother church at Jerusalem. Hence we must recognize an elasticity in the apostolic office, similar to that of prophet, evangelist, pastor and other offices.

12. “*But if Christ is preached that He is risen from the dead, how say some among you that there is no resurrection from the dead?*”

13. “*But if there is no resurrection from the dead, then is Christ not risen;*

14. “*And if Christ is not risen, then truly is our preaching vain, and your faith is vain.*” The doctrine of a corporeal resurrection was the most incredible of all the inspired curriculum. The Greek philosophers hissed and hooted at it, actually ejecting Paul from the Areopagus because he preached it. It staggered the Jews awfully, the Sadducees, the richest and most influential sect of the Jewish church, rejecting it altogether; the Hebrews being actually more favorable to translation, however paradoxical, than to the resurrection. Even after Paul had preached at Corinth eighteen months, and Peter and Apollos had preached there, all perfectly sound and clear on

corporeal resurrection, yet there were some in the Corinthian church who did not receive it. At the present day the Swedenborgians, and some others, reject it altogether; while the popular theology in the orthodox churches actually restricts this grand problem to one single and final resurrection of the dead, whereas the Scriptures are so clear and explicit on the two resurrections, *i. e.*, the first and the second; the former including the Bridehood and the latter all others. “I saw thrones and they sat on them, and the government was given unto them;” that evidently includes the Bridehood in general, who had gone up in the rapture and returned with the Heavenly Bridegroom to inaugurate His Millennial Theocracy, and have thus taken possession of the earthly thrones as His subordinates, to reign with Him a thousand years. “And” (I saw) “the souls of those who had been beheaded for the witness of Jesus and the word of God” (*i. e.*, a supplement to the first resurrection in order to take in the tribulation saints) “and who did not worship the beast nor his image, nor receive the mark upon their forehead nor upon their hand: and they lived and reigned with Christ a thousand years. The rest of the dead live not until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years” (Revelation 20). This passage is absolutely unanswerable in favor of the conclusion that there will be two resurrections, the first preceding and the second following the Millennium. The logic that does away the former inevitably does away the latter, as the Holy Ghost uses the same identical word, *anastasia*, to reveal the resurrection in the former case as in the latter. We are not seeking controversy, but truth. It is a significant and astounding fact that the masses of the popular churches, theologians included, discard the first resurrection here specified, utterly explaining it away by spiritualizing it and construing it identical with spiritual regeneration. Of course, the soul is raised from the dead in regeneration, but there is no possible nor conceivable allusion to it in these Scriptures. Since the very same phraseology is used by the Holy Ghost to reveal both of these resurrections, it is utterly impossible to construe one spiritual and the other corporeal. If the first is spiritual, so is the second, and the Swedenborgians are right, and Paul and John are wrong, for they also very emphatically preach unto us the resurrection. So we need not wonder that there were people in the Corinthian church of Paul’s own planting who did not accept the doctrine of bodily resurrection, when we consider the fact that the rank and file of Christendom today are heretical on the first resurrection, only accepting one, while the Bible so explicitly reveals two. The grand argument of Paul here is generic on the subject in order to settle it as a fundamental Bible truth; in other Scriptures he stoutly advocates the two resurrections; *e. g.*, ¹Philippians 3:11,

“If perchance I may attain to the resurrection
which is out from the dead,”

i. e., an especial and extraordinary resurrection. You see in this argument his grand, salient fact is the corporeal resurrection of Christ, which is conclusively demonstrative that all the dead will rise. This follows as a logical sequence from the perfect humanity of Christ, the uniformity of humanity and the representation of humanity by the world's Messiah, who must take our nature (sin excepted) in order to serve as Mediator between God and man. In this argument you see Paul ties the proposition fast to the resurrection of Christ, to stand or to fall. Hence the logical sequence that if there is no resurrection of the dead, then is Christ not risen. If He is not risen the Christhood of Jesus is a failure, the scheme of redemption collapses, and we are all left in our sins.

15. *“And we are even found false witnesses of God, because we testified according to God that He raised the Christ, whom He raised not if the dead are not raised.”* In this verse Paul settles the matter that the doctrine of the resurrection must rise or fall with the Christhood of Jesus, which is an eternal failure if He be not risen.

17. *“If Christ is not risen, your faith is vain, and you are still in your sins.”*

18. *“Then truly those who have fallen asleep in Christ perished.”* In case that the Christhood fails, there is no conceivable alternative but for the scheme of redemption to eternally collapse and all departed souls relegated to Hell.

19. *“If in this life only we have hope in Christ, we are of all men the most miserable.”* This follows as a legitimate sequence from the terrible persecutions which at that time everywhere set against them, and in which, not many years after this writing, Paul lost his head at Nero's block. Since their leader had been cruelly murdered by the authorities of Church and State, they had no right to expect anything else but a similar fate. Hence, living amid the contempt and maltreatment of a wicked world, in a fallen church, in daily anticipation of martyrdom, they were certainly the most miserable people of the world if their hope was lost.

20. *“Now is Christ risen from the dead, the first-fruit of them that slept.”* A number of others had been raised from the dead before our Lord came forth from the tomb, but, as we have no assurance in their case that they received the glorified body, of course theirs was merely adumbratory resurrection, as they afterward died and became subjects of the final resurrection. The very fact that Christ arose from the dead is confirmatory proof that all will rise, and consequently He became the first-fruit.

21. *“For since death is through man, the resurrection of the dead is also through man.”*

22. *“For as in Adam all die, even so in Christ shall all be made alive.”* This verse is very comprehensive. While, of course, it has direct allusion to the

body, confirmatory of the conclusion that every human body will rise from the dead as Christ did, yet this is not only comprehensive of the body, but of the soul. The Universalists very unfairly construe it in favor of universal salvation. While it does mean that all are made alive in Christ, *i.e.*, all regenerated in Him, it is simply no argument in the final salvation of all, from the fact that Hell was never made for any but backsliders in the beginning, Satan himself being an old backslider, having once been an archangel in Heaven (^{<23412>}Isaiah 14:12), and all the demons having once been angels in Heaven (^{<61007>}Jude 7). Hence they are all backsliders, the same being true of every human being who ever has made, or ever will make, his bed in the bottomless pit. This conclusion is legitimate from the great Bible truth that all human beings are vitalized in Christ. When God created Adam He created all the human race seminally, Eve being no exception, but an evolution from Adam's rib. Hence the whole human race became corrupted in their federal head and were ejected from the Divine presence.

“I was shapen in iniquity, and in sin did my mother conceive me”
(^{<65109>}Psalm 51:5),

tells the sad story which Charles Wesley sang a hundred and fifty years ago:

***“Lord, I am vile, conceived in sin,
Born unholy and unclean;
Sprung from the man whose guilty Fall
Corrupts his race and taints us all.”***

While the conception is in Adam the first, the physical birth is in Adam the Second. “He tasted death for every one” (^{<30109>}Hebrews 2:9). The pronoun *tis* in this passage means every human being from the moment when soul and body, united, constitute personality, which takes place before the physical birth. “Except a man be born again, he can not see the kingdom of God” (^{<61005>}John 3:5), should read, “Except every one be born from above.” The adverb “again” in the E.V. leads to the conclusion that it must always follow the natural birth, which is not true of the original *anothen*, which simply means “from above.” This corroborates the uniform teaching of the Scriptures that every human being must be renewed by grace, and that every infant is actually born in the kingdom of God, and only gets out by sinning out; *e.g.*, the prodigal son (^{<61515>}Luke 15) was born in his father's house, to which he returned when he was converted; his older brother never getting out, so never losing his infantile justification, though he much needed sanctification to take the fret out of him which he evinced when they made so great ado over his returned brother, who, despite the scheming of Satan, had already gotten ahead of his clever older brother, being happily justified when the father gave him the kiss of reconciliation, and gloriously sanctified when they put on him the “best robe” of holiness. Then, if the infants are all born in the kingdom of grace, justified by the normal efficacy

of the atonement without faith, and regenerated by the normal renewing grace of Christ, so they are not the children of Satan, *i. e.*, sinners, but the children of God, *i. e.*, Christians, why do they need conversion if they are brought up so as not to forfeit their infantile justification, of which there is a gracious possibility, and of whose delinquency they ought to be ashamed? *Conversion* simply means a turning, and does not necessarily include justification nor regeneration, which are only incidental to it in case of actual sins. Hence God's time to get everybody converted is before they forfeit infantile justification. In that case, you have nothing to do but preach Jesus to the little one, turn him round and introduce him to the Savior. Then, instead of going right away into sin, as all do without conversion, pursuant to inbred depravity, the little one, turned round, introduced to the Savior, his countenance electrified by His glory, leaps for joy and sets out on the way to Heaven. Hence, "In Adam all die, and in Christ shall all be made alive," is true spiritually as well as corporeally. The latter is verified in the fact that all do rise from the dead, and the former in the fact that every human being in all ages and nations is born in the kingdom of God, not because of original purity, but because Christ tasted death for every one, *i. e.*, every human being. Hence the very moment soul and body are united, personality obtains, the vicarious atonement avails, the law is satisfied, and the Holy Spirit imparts life to the soul. Hence every sinner in all the world is like Satan, a backslider, having been a Christian in his innocent infancy, but fallen away since he reached responsibility. Hence Bishop Taylor is right in the assumption that heathen infants are Christians till they are made sinners and heathens by human influence. Hence the importance of establishing nurseries throughout heathendom, gathering in the infants, and retaining them in the kingdom; *i. e.*, getting them converted before they are old enough to sin, and then getting them sanctified before they backslide.

23. "*Everyone in his own rank.*" In the resurrection we will all be identical with our former selves, *i. e.*, everyone will be what he has been. There will be infinite degrees in the resurrection, as in Heaven and Hell. Here is the greatest conceivable inspiration to be as good and true as we possibly can, as we will rise what we have been and so remain through all eternity; enough to stir everyone to strive night and day to attain as good an estate as possible, since you are assured that you will retain it forever. "Christ the first-fruits, then those that are Christ's at His coming." Here is certainly a beautiful allusion to the Rapture of the saints when our Lord comes, the burden of the apostle's argument being the establishment of the great truth of corporeal resurrection universal and without defalcation.

END OF THE MEDIATORIAL KINGDOM

Verses 24-28

24. "*Then cometh the end,*" *i. e.*, the end of time and the mediatorial kingdom, this being the only one that will ever have an end. "*When He may*

deliver up the kingdom to God, even the Father, when He may destroy all government, all authority and power,” i.e., all governmental authority antagonistic to God. When a human province revolted, the emperor always sent out a proconsul with an army to put down the rebellion, the former preparing to furnish the latter all of the men and money he needed until the work was done. When the news of the Fall reached Heaven, all the golden harps were hung on weeping willows, and Heaven turned into a Bochim of weeping over the loss of this world; no finite power was adequate to the emergency. Behold, the glorified Son espouses the lost cause! The news thrills all Heaven with unutterable surprise and shakes all Hell with unspeakable consternation. Then and there was inaugurated the mediatorial kingdom for the restoration of this lost world. Under this kingdom is every soul from righteous Abel to the last one that will be saved in the nick of time, when Gabriel is lifting the trumpet to roar the judgment blast. What is time? It is that portion of eternity which measures the duration of the mediatorial kingdom. Before the fall eternity was revolving its mighty course while millions of worlds sped their flight around the Throne of God. The revolt supervened and the Son of God came down from the Throne, mediatorial King, to put down the rebellion and expurgate sin from the universe. The mediatorial kingdom will sweep on through the Millennium from the simple fact that it includes the theocracy, which is the culmination of it. Hence salvation will continue through the Millennium down to the end of time.

25. *“It behooves him to reign, till He may put all enemies under His feet.*

26. *“The last enemy, death, is being destroyed.”* The Son of God entered upon the mediatorial reign for the purpose of putting down the rebellion in the Divine empire. Therefore He is going to reign until all opposition to the perfect, pure and holy administration of the Heavenly Father is established throughout the universe. As v. 24 says, “He is going to put down all rule, authority and power,” i.e., all human and Satanic power, rule and authority antagonistical to Divine rule, authority and power. Death temporal, spiritual and eternal is a great and irreconcilable enemy to Him who is the life of the universe. Hence Jesus came to destroy death, and as the Greek says, “Death is being destroyed.” The constant work of salvation in millions of souls is incessantly destroying the spiritual, eternal and temporal death which Satan put in them in the Fall. While the Millennial reign will bring a glorious and unprecedented victory into this world, and lock up Satan and Hell a thousand years, yet he will be let loose again. There is no doubt but a degree of physical suffering, sin and temporal death will be on the earth during the Millennium, as all the coming generations will be born with inherent depravity in their hearts, which is the essence of spiritual death, hence the final consummation of the mediatorial victory will not come till the end of time (v. 24), when the final resurrection will take place (Revelation 20:11-20), immediately followed by the general judgment, in which the Son will preside, thus winding up all the momentous affairs of

the mediatorial kingdom, consummating the ultimate destruction of death, temporal, spiritual and eternal, appertaining to all the loyal subjects of the mediatorial reign, thus bringing an end to mortality and probation; finally casting Satan and all of the fallen angels, who are not included in the restitutionary economy, and to all the inmates of Hell who forfeited their probation rejecting mediatorial grace, into the “lake of fire” which Jesus mentions repeatedly in His gospels as located *eis to skotos to exooteron*, *i.e.*, into the darkness which is without, *i.e.*, into the void immense lying clear beyond the remotest reaches of solitary illumination through the combined irradiation of one hundred and seventeen millions of glowing suns. Thus in the grand finale, death temporal, spiritual and eternal in all the voluntary subjects of mediatorial grace will be destroyed, mortality and probation forever eliminated from this world. Simultaneously with the progress of the final Judgment, this earth will undergo a purgatorial cremation (☞2 Peter 3:10), consummating a perfect and final salvation from all the effects of sin, mortality, death and diabolical occupancy during the period of its rebellion and expatriation from the Celestial Empire. The normal effect of this final, fiery purgation, accompanied by the creative presence of Omnipotence, will be the complete renovation of the earth and Heaven — the firmament (☞Revelation 21), and its reannexation back to the Celestial Empire, whence it was wrested by Satan with a view of adding it to Hell.

27. *“For He subordinated all things beneath His feet;”* *i.e.*, Christ, our glorious mediatorial King, with a single act of His omnipotence, as indicated by the Greek aorist, put his feet on the devil, sin and the whole problem of rebellion in the Divine empire. This He did the very moment He assumed the mediatorial kingdom, though centuries and ages elapse in the consummation. “But when He may say that all things have been subordinated, it is evident that He who subordinated all things is excepted;” *i.e.*, as Christ Himself is the omnipotent mediatorial Conqueror who subdues “all rule, authority and power,” human and Satanic, antagonistical to the Divine administration, of course the consummation of the subordination of all the enemies of the Almighty does not include Himself, as He is really a party in the Divine administration.

28. *“But when He may subordinate all things to Himself, then indeed the Son Himself will be subordinated to Him”* (*i.e.*, the Father) *“who subordinateth all things to Himself, in order that God may be all things in all.”* Thus we see the ultimatum of the grand finale, when the Son shall have “put down all rule, authority and power” (Satanic and human), and have destroyed mortality and death temporal, spiritual and eternal, appertaining to all the willing subjects of His mediatorial grace, wound up the momentous administration of His kingdom with the resurrection of all the dead, good and bad, and the final Judgment, and the eternal ejection of Satan and all the demons, and the unfortunate people who rejected mediatorial grace, beyond the remotest regions of the inhabitable universe

into “outer darkness,” and sanctified the earth and firmament with the fiery baptism, and renovated it into a “new Heaven” (firmament) “and a new earth,” and restored it back to the Celestial Empire, where it belonged before the devil broke it loose; having thus consummated all the work of the mediatorial kingdom, like George Washington at the close of the Revolutionary War, hurried away from the last battle, where he had received the surrendered sword of Lord Cornwallis, to Annapolis, where the Colonial Congress was in session, and there surrendered up his commission, going out of office forever. When I was in Rome I was much interested looking at those grand triumphal arches built two thousand years ago to receive the triumphant proconsul, who, after years of war and battle in subduing a revolted province, returned to Rome to be congratulated with all the immortal honors of the empire, forever laying down his proconsulship at Caesar’s feet. So when the Son of God shall have consummated all the wonderful achievements of the mediatorial kingdom, restoring this world back to the Heavenly empire to be inhabited by glorified saints and angels like other celestial worlds forever, abolishing death and forever banishing sin and Satan from the celestial universe, then He will enter Heaven amid the triumphant shouts of angels, archangels, cherubim, seraphim, and multiplied millions of redeemed spirits and the tall sons of God, representing millions of immortal worlds, when He shall stand before the great white throne of celestial glory and say to His Father: “I have finished the work thou didst give me to do” — sin and death are obliterated from the universe. “

BAPTISM FOR THE DEAD

29. *“Then what shall they do who are baptized instead of the dead? If the dead rise not at all, why indeed are they baptized instead of them?”* During the apostolic age, as history well authenticates, while the apostles and their innumerable evangelistic contemporaries were traversing the whole country, preaching from house to house, as was their custom, as they had no church edifices, anon they evangelize a family and baptize them all in the name of the Heavenly Trinity, thus inducting them into the dispensation of Christ, for whom their ancestors had waited through ages. Here is a brother in tears. “Oh, that you had only come and told us this good news before Brother Thomas died last summer, so he could have been baptized with us. I do wish you would baptize me in his name, as a substitute for him.” So they kindly proceed to baptize for his dead brother, after he has been baptized for himself. Other members of the family are baptized in lieu of their dead brothers, sisters and parents. The Mormons now practice this baptism for the dead. Of course it did no good, and Paul does not here insinuate his endorsement of it. Baptism was an old Jewish institution among them, repeated over and over. A Jew might be baptized ten thousand times during life if he had contracted ceremonial defilement so often. These people were Jews entering the gospel dispensation by water baptism, hence

they did not hesitate to repeat baptism in this way. It illustrates the large liberty enjoyed by the apostles and their contemporaries on the subject of baptism. Paul is a powerful logician. He sticks close to his subject, which is not baptism, but the resurrection of the dead. Hence the only end for which he makes this allusion is to strengthen his argument on the resurrection. It is a strong point, showing that those persons receiving and practicing baptism for the dead did certainly believe in the resurrection of the dead, because this was a recognition of him as still in existence, and going to live again. If he were utterly gone, there would be no consistency in baptizing for him. The very fact that a brother is baptized for his dead brother shows that his body is not utterly and eternally perished, but is still on hand and will rise again.

DAILY DYING

30. *“Why are we in jeopardy every hour?”*

31. *“I die daily, by your rejoicing which we have in Christ Jesus our Lord.*

32. *“If after the manner of men I fought with the wild beasts at Ephesus, what profit is it unto me if the dead rise not?”* The plain fact here specified is that he was daily exposed to martyrdom. Some make a great mistake by applying this daily dying to old Adam, in reference to which the Scriptures constantly reveal an instantaneous and complete destruction, radical and eternal extermination (⁴⁰⁰⁰Romans 6:6). We can not apply this daily dying to the soul, because Paul is not speaking of it, but the body, as his theme is simply the resurrection of the body. Hence the daily dying is daily exposition to martyrdom, which was a significant matter of fact. Their Leader had been killed, and they had no right to expect any other fate. Besides, the prophetic eye of Paul rested on the rivers of blood which deluged Christendom but a few years subsequently under the imperial persecutions. A problem arises in reference to Paul’s ejection to the wild beasts at Ephesus, as that was in the Roman Empire, and it was contrary to law to cast a Roman citizen to a wild beast. The critics believe it is a reference to an awful spell of sickness which brought him to the very verge of death (⁴⁰⁰⁰2 Corinthians 1:7).

“If the dead rise not, let us eat and drink, for tomorrow we die.”

This follows as a logical sequence from the nucleus of the preceding argument, identifying the doctrine of the resurrection of all the dead with that of Christ, which is the necessary confirmation of His Messiahship. Hence it follows as a logical sequence that if the resurrection is not true the Bible is a myth, Christ an impostor and the plan of salvation a failure.

33. *“Be not deceived, evil communications corrupt good manners.”*

Beware that you keep your houses pure, lest your children intermarry the wicked and the whole family be turned over to the devil. In this way the

antediluvian world was ruined and the flood became a necessity, when the Holiness people (the descendants of Seth) entered into matrimonial alliances with the worldly people, *i.e.*, the descendants of Cain.

34. *“Awake to righteousness and sin not, for some have not the knowledge of God: I speak this to your shame.”* Faith is the foundation of the gracious economy. While all real salvation is received by spiritual faith (Romans 10:10), yet the intellectual is the necessary antecedent of the spiritual. When the intellect does not apprehend and receive the great truth of the Bible, the spiritual superstructure is without foundation. “He that believeth not shall be damned” has a very extensive application. Here Paul certainly does recognize belief in the doctrine of corporeal resurrection. When we reject any cardinal truth revealed in the Bible we so grieve the Holy Spirit as to put ourselves beyond the pale of hope.

THE PHILOSOPHY OF THE RESURRECTION

Verses 35-39

35. *“But one will say: How are the dead raised up? And with what body do they come?”*

36. *“Thou fool, that that thou sowest is not quickened except it may die.”* Does not Paul contradict Jesus when he says “Thou fool,” for He said, “Whosoever shall call his brother a fool is in danger of Hell fire”? Suffice it to say there is no contradiction, because though the E.V. has them use the same word, yet they did not. Jesus said *mooros*, which means a natural fool who is inevitably irresponsible. Hence it is wicked to reproach your brother for natural disability which he can not help. Paul said *aphroon* which means a spiritual fool, *i.e.*, a fool in spiritual things because he rejects the Holy Spirit.

37. *“That which thou sowest thou sowest not the body which shall be, but naked grain, if it may happen of wheat or of some one of the rest.”*

38. *“And God giveth to it a body as He wished, and to each one of the seeds its own body.”* You sow your wheat. It is dry dead grain. The beautiful green blade grows up, bearing a nice flower. There is no similitude whatever between the latter and the former. Yet there is perfect identity. It is not only wheat, but it produces the same kind of wheat. If you sow bearded wheat it will produce the same species. Hence we see from this illustration that while the resurrection body will be perfectly identical with the body I have had in this life, *i.e.*, it will be the very same body, yet there will be no similitude whatever, no more than there is between the dead grain and the beautiful green blade and flower.

39. *“All flesh is not the same flesh, one flesh of men, another of beasts, another of birds and another of fishes.”* This verse does not argue the resurrection of animals.

INFINITE DIVERSITY IN THE RESURRECTION

40. *“There are celestial bodies and there are terrestrial bodies, and the glory of the celestials is one and the glory of the terrestrials is another.*

41. *“There is one glory of the sun, another glory of the moon, another glory of the stars; for one star differeth from a star in glory.*

42. *“So also is the resurrection of the dead.”* We see from this description that there be an endless diversity of glories in the resurrection. The naked eye recognizes sixteen different stellar magnitudes, while the most powerful telescopes discriminate a thousand different magnitudes. Hence we see the diversity in the resurrection will be infinitesimal. This certainly is exceedingly inspiring, throwing wide open the stadium and inviting every one to come in and run for a crown of glory that shall never fade away. The progressive facilities of this life are illimitable. Rest assured, you will retain all you achieve, and in this way your status will obtain on the resurrection morn, when every one will be raised in his own rank (v. 23). *“It is sown in corruption, it is raised in incorruption;*

43. *“It is sown in dishonor, it is raised in glory; it is sown in no strength, it is raised in dynamite.”* The contrast is truly wonderful and inconceivable, the antithesis given by the Holy Ghost descriptive of the contrast being hyperbolic in the superlative degree.

AN ANIMAL BODY AND A SPIRITUAL BODY

44. *“It is sown an animal body, it is raised a spiritual body. If there is an animal body, there is also a spiritual body.”* The conclusion from these Scriptures is clear and irresistible. Precisely as the present body is for the occupancy of the animal life, soul and intellect, for all of this really belongs to the animal kingdom; *e.g.*, the horse has an intelligent mind, so has every animal an amount of intelligence. There is this fact in reference to all animals: while you can teach them many things, you can not teach them anything about God; from the fact that while they have a mind, they have no spirit homogeneous to the human spirit. Hence my body, like that of the animal, is the tenement in which my animal life dwells. In a similar manner the resurrection body will be a tenement for my spirit to live in. Hence you may depend on it, as Paul here certifies, that there is a body for human spirit to live in, as well as a body for the animal life, soul and intellect to dwell in.

45. *“And as has been written, The first Adam became a living soul, the last Adam a life-creating spirit.”* We read that when God created man, He breathed into his nostrils the breath of life, and he became a living soul as a result of that inbreathing. The Hebrew word *ruach*, translated “spirit” throughout the whole Bible, *i. e.*, applied both to the Holy Spirit and the human spirit, also means the breath, which is but the atmosphere and one of the prominent symbols of the Holy Spirit. Hence, when it is said God breathed into his nostrils the breath of life, using the verb form of the same word, the revelation is that God in so doing imparted to Adam his spirit. The effect of the human spirit thus imparted was to confer immortality on the human soul already existing as a result of creation; because God never created anything dead. Hence we must conclude that when He created Adam he was alive, *i. e.*, had animal life like the entire animal creation. Whereas it is said that God breathed into Adam the breath of life, and he became a living soul, He did nothing of this kind to any of the other animals. Hence the mistake of John Wesley and others in their conclusion that the animals are immortal and will be raised from the dead. While the body of man is a mere animal, he has the additional element of the human spirit, which inherits immortality from God who gave it, and confers the same on the human soul resident in the body. Whereas Adam the first became a living soul, this being the ultimatum of his existence, the last Adam, who has a human soul and body like the first Adam, is different from and superior to His predecessor in the fact that He is a life-creating spirit, *i. e.*, none other than the very and eternal God who created the universe, and this same Second Adam became the Omnipotent Executive of the new creation, in which He creates life in the dead human spirit, the Greek word for “quickenings” (E. V.) being *zoopoioun*, from *zooee*, “life,” and *poieoo*, “create.” Hence it means life-creating, constantly and pertinently applied to the Second Person of the Trinity, who (Colossians 1) is certified to have created all things in Heavens and in earth, visible and invisible, involving the conclusion that Omnipotence becomes creative in the Second Person of the Trinity.

MAN CREATED MORTAL, BUT DESIGNED FOR IMMORTALITY

- 47.** *“The first man is from earth earthy, the second man is from Heaven.*
- 48.** *“As is the earthy, such also are they which are earthy; as is the Heavenly, such also are they who are Heavenly:*
- 49.** *“As we have borne the image of the earthy, so also we must bear the image of the Heavenly.”* These Scriptures clearly involve the conclusion that man was created out of earthly elements and mortal. However, the conclusion does not follow that he would have died if he had never sinned, because God had created the tree of life, the normal effect of whose fruit was to confer immortality. Hence, if they had never sinned, when they had

been duly tried and tested and stood their earthly probation, guided by instinct or Providence, they would have had access to the tree of life, of whose fruit they were never forbidden to take. The effect of this fruit would have conferred immortality, *i. e.*, ripened them for translation, which would have enabled them to fly away from this probationary world like Enoch and Elijah, and range *ad libitum* through the fenceless fields of glory, winging their flight from world to world. If sin had never entered, the race would have multiplied with great rapidity on the earth, pursuant to the mandate already given to “multiply and replenish the earth”; instead of getting old and dying, their families, well cognizant that their beloved parents we are ripening for glory, would have kept their eyes on them, like Elisha pursuing and watching Elijah, that he might see the last of him. Thus translation at the expiration of probation, which probably would have been a thousand and more years, was evidently the original economy. This conclusion is clearly involved from the fact that, as we live in these houses of clay bearing the image of the earthy, so are we to live in a glorified spiritual body, thus bearing the image of the Heavenly; in our case death supervened as a sanctified auxiliary under the redemptive scheme, which never would have been known if the original twain had sustained their probation. Still, however, having been created in the earthy image, they also would have passed by translation into the Heavenly.

FLESH AND BLOOD ARE NOT ABLE TO INHERIT THE KINGDOM OF GOD

50. *“I say this, brethren, that flesh and blood are not able to inherit the kingdom of God, neither doth corruption inherit incorruption.”* While these identical bodies will inherit the kingdom of God, yet it is equally true that flesh and blood shall not inherit. Why? Because flesh and blood are the elements of mortality peculiar to probation. Then what will become of our flesh and blood, which include our bones, sinews, nerves and all the constituencies of this material organism? Here comes in the philosophy of transfiguration. The Holy Ghost omnipotently eliminates away all ponderable matter, so that the transfigured body is destitute of weight, and consequently free to follow the impulses of the immortal spirit and thus fly away to join the Heavenly consanguinity beyond the skies. In this way we get rid of flesh and blood. This took place with the translated prophets when they mounted the fiery chariot and bade the world adieu.

GLORIFICATION ENTERED BY TRANSLATION AND RESURRECTION

51. *“Behold, I speak to you a mystery: we shall not all sleep,”* *i. e.*, not all die, because the Bible says sleep where we say die. Hence the glorious consolation that some of us will enjoy the honor of translation like Enoch and Elijah. “But we shall all be changed

52. *“In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet will sound, and the dead will rise incorruptible, and we shall be changed.”* The case is very clear here that Paul is speaking of the rapture of the saints, as there is no allusion whatever to the wicked. In the final resurrection the wicked as well as all the righteous not identified with the Bridehood will rise about the same time, perhaps even then a short interval between the righteous and the wicked. Hence we see from this Scripture that the living saints at the sound of the trumpet will all be translated instantaneously. This is beautifully corroborated in ^{ROM31}1 Thessalonians 4:13-18 and 5:1-11, including a large paragraph devoted to this subject. There we learn that, when the Lord descends with a shout and with the trump of the archangel, the buried saints will first leap out of their graves all round the world. Then, “we who are alive, having been left, shall be caught up to meet the Lord in the air, and thus we shall be forever with the Lord.” Hence we see that the interval between the resurrection of the saints and the translation of the living will be very brief; because the latter will fly right up, and along with the former meet the Lord in the air. The most inspiring privilege of the Lord’s people, is to be living on the earth when He returns, and thus honored with the translation. Hence we have here the two distinct methods by which the Lord’s saints will enter the glorified state, *i. e.*, translation and resurrection. In either case we pass into the transfiguration glory of our risen and ascended Lord.

53. *“For it behooveth this corruption to put on incorruption, and this mortal to put on immortality.”* While this must be done we can enter by either of the two gateways, *i. e.*, translation or the resurrection. In case of the former we escape death altogether, which is certainly a glorious privilege. In case of the latter we pass through the portals of death, but achieve a complete victory over it.

54. *“When this corruption may put on incorruption, and this mortal may put on immortality, then shall come to pass the word which has been written, “Death swallowed up in victory,”* *i. e.*, in the glorious ultimatum the victory of Christ is going to swallow up death, *i. e.*, destroy him altogether, so that the grim monster will never again be heard of.

55. *“O death, where is thy victory? O death, where is thy sting?”*

56. *“The sting of death is sin, and the power of sin is the law.”* This arises from the fact that the law says, “The soul that sinneth, it shall die.” Hence when the sting of death is extracted it becomes harmless. If the sting of a hornet were extracted it would do the baby for a toy just as well as the butterfly, as it would be perfectly harmless. Hence the wonderful victory of Christ! He lays hold on the grim monster, extracts his sting, then turns him loose and makes him a blessing to His true people. It is the glorious work of entire sanctification to destroy sin, which is the sting of death, thus saving us not only from the power, but even from, the terror of the grim

monster, thus utterly disarming and divesting him of all his terrors and transforming him into an angel of mercy, carrying the golden key to unlock the pearly gates and let us sweep in with a shout.

57. *“Thanks be unto God, who giveth us the victory through our Lord Jesus Christ.”* This victory comes when we receive the glorious sanctifying power, which takes away the sin-principle, thus utterly and eternally disarming death of all his terrors.

58. *“So, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.”* Oh! blessed and glorious consolation! “He that giveth a saint a cup of cold water in the name of the Lord shall not fail to receive his reward.” Earth is the field of toil, peril and battle. Heaven is the mount of victory, where every pilgrim will receive a glorious reward for all our labors of love in this life.

CHAPTER 16

1. *“Concerning the contributions to the saints, as I command the saints at Galatia so also you do.”* As the Jerusalem saints had impoverished themselves by selling out their homes in order to support the great Pentecostal revival which had so suddenly and unexpectedly swept down from Heaven, catching in its mighty sweep thousands of Jewish pilgrims who had come thither from “every nation under Heaven” to attend the great annual festival of Pentecost, the churches dispersed from the Gentile world in oncoming years kindly remembering them with their benefactions.

THE FIRST DAY OF THE WEEK KEPT BY THE APOSTLES

2. *“Let each one of you, treasuring up as to whatsoever he may be prospered, deposit with himself on the first day of the week, in order that when I may come there may be no collections.”* The very fact of their making their weekly contributions to the poor saints on the first day of the week is a recognition of their regular weekly worship on that day. The Christian Church began all Jews, gradually absorbing the Gentile element and eliminating the Jewish till it underwent a radical revolution in about one century, ultimating a Gentile body. In the beginning, of course, they all kept the old Jewish Sabbath, as well as the Lord’s Day commemorative of His resurrection on the first day of the week. Justin Martyr, a disciple of Polycarp, who was a disciple of the Apostle John, has left, in his own writing, his personal testimony that they held their weekly meetings on Sunday. In vain do the Seventh-day Adventists claim that the Pope made the change, when we have it in the New Testament, and continuously on in the writings of the Christian Fathers and in the Roman histories of the early centuries, whereas there never was a pope till the seventh century, when Procas, the king of Italy, crowned Boniface, the third bishop of Rome, spiritual autocrat of all the churches. Suetonius, Pliny, Sallust, and other Roman historians in the early centuries, give accounts of Christianity among the current events of the times. Those were the memorable martyr ages inaugurated by the Emperor Nero, A.D. 58, when he beheaded Paul and turned loose the demons of blood indiscriminately to exterminate the Christians. When a student in college, reading the Latin course, I remember well the statements of the historians in reference to the efforts of the emperors to subjugate the Christians and make them loyal to the Roman gods. They describe the trial of a Christian preparatory to martyrdom, when the magistrate propounded the question: *“Dominicum servasti?”* — Have you kept the Lord’s Day? The answer followed: *“Christianus sum”* — I am a Christian; *“intermittere non possum”* — I can not omit it. This is a positive proof that they did rigidly keep the first day of the week during those primitive ages when the bloody fire of persecution tried men’s souls.

If they had kept the Jewish Sabbath instead of Sunday, *i.e.*, the Lord's Day, the question would have been asked: "*Sabbaticum servasti?*" — Have you kept the Sabbath Day? The very fact that this question was never asked is demonstrative proof that it was not the day they kept, as the term "Lord's Day" never was applied to the old Jewish Sabbath, but to the first day of the week from the resurrection of our Lord. While such are matters of fact and indisputable, we have no controversy with any one who feels it to be a duty to keep the Jewish Sabbath. Let them satisfy their consciences. But while you keep the Jewish Sabbath for the sake of your own conscience, remember that God requires you to keep the Christian Sabbath for the sake of the conscience of Christendom — ch. 8:12: "When you thus sin against the brethren, wounding their weak conscience, you sin against Christ." You can not ignore our Sunday without sinning against the conscience of millions. In so doing, you sin against God. Hence the safe side is to satisfy your own conscience, and that of Christendom, too, whether it requires you to keep one day or two.

8. "*But I abide in Ephesus until Pentecost.*" This verse shows that he wrote this letter in Ephesus, the metropolis of Lydia in Asia. Do not forget that the postscripts to all these letters are utterly devoid of Divine authenticity, none of them appearing in the original. They were not only added by an uninspired hand, but by persons who were very ignorant of the Scriptures, and hence, as in this case, sometimes flatly contradict the epistle itself.

9. "*For there is a great and effectual door opened to me, and there are many opposers.*" It is pertinent that we note the Pauline estimation of a grand and effectual door opened for the work of the Lord. The only index he here gives is that the opposition was great. As a rule, where the devil works powerfully God is working too. These excarnate demons have access to information frequently beyond the reach of us mortals. My grandest success has been achieved amid the most formidable opposition. Satan is no fool, he does not waste his ammunition. The very fact that he is stirring earth and Hell to oppose the Lord's work is a *prima facie* evidence that a great victory is coming. Paul so regarded it.

10, 11. While in Ephesus Paul sent Timothy, his favorite preacher, over to Corinth to preach to them, that they might by the grace of God receive the beautiful curriculum of doctrines and the terrible disciplinary strictures in this wonderful letter.

12. Here he states that he had exhorted Apollos to come to them, but it does not now suit his convenience, hence he postpones his visit. Apollos was much esteemed and commended by Paul, like himself, an apostle "*born out of due time.*"

13. "*Watch, stand in the faith, be courageous, be strong.*

14. “*Let all your affairs be transacted in Divine love.*” This is certainly a grand and blessed admonition. See how prominently courage stands in this exhortation. A soldier without courage is a coward and not worth his rations. Hence the Christian soldier without the courage of perfect love is a deplorable failure.

15, 16. He here commends unto them all the household of Stephenas, whom he had baptized with his own hands in the beginning of his work at Corinth, and so they became the first fruit of Achaia.

17. Doubtless Stephenas, Fortunatus and Achaicus, who had come from Corinth to see him, and thus bring him word in reference to the state of the church, became the bearers of this epistle.

18. “*For they refreshed my spirit and yours.*” They brought him contributions from the Corinthian saints, supplying his temporal wants and filling his heart with holy gratitude.

19. we find that Aquila and Priscilla, who had been his associate laborers, not only building tents, but saving souls, eighteen months at Corinth and had accompanied him to Asia three years previously, are still over there and have a church in their house, *i. e.*, a little Holiness band worshipping in their humble cottage, an ordinary sample of an apostolic church.

20. “*Salute one another with a holy kiss.*” The original meaning of *phileoma*, translated “kiss,” is “a love-token.” This gives it a considerable latitude. The cordial grip of the hand or embrace in the arms is a love-token, as well as a kiss with the lips. Some Holiness people are very explicit in this commandment to salute with a holy kiss. That is all right. These love-tokens are well pleasing to the Lord, who wants us all to love one another. The only point to be guarded is that you do not run into bondage over this or anything else. The Lord does not want you to legalize, but to enjoy perfect spiritual freedom. When He sanctified you wholly, He broke every yoke which Satan, sin and self had ever put on your neck. Now be sure that you abide steadfast in this glorious freedom. The devil will use Holiness people to put a yoke on you if he can, now that you have gotten out of the reach of sinners and dead churches. Keep your eye on Jesus, follow Him only, and He will keep His hand on you. “Eternal vigilance is the price of liberty,” is a maxim as true in religion as in politics.

21. “*The salutation of Paul with my own hand.*” Owing to ocular feebleness, Luke and others wrote for him. But we see that to this letter he appends his personal autograph.

22. “*If any one does not love the Lord, let him be accursed. The Lord cometh.*” The word “love” here is *phileo*, and means “human love.” This mitigates the imprecation, as no one can exercise Divine love till it is poured out into the heart by the Holy Ghost (☞Romans 5:5). Not so with human

love, as we are all born with it in us. While it has no salvation like Divine love, it is a universal demarcation of human beings from demons. Hence a person destitute of human love is already dehumanized and demonized, and as Paul here says deservedly anathematized. In view of the fact that the Lord Jesus Christ came to this world and bled and died for every human being, the person destitute of every emotion of gratitude as reciprocation for this stupendous philanthropy has just about passed the bourne of humanity and become demonized. *Maranatha*, in E.V. left untranslated, is Aramaic for “the Lord cometh” — a fact which Paul constantly holds up in all of his epistles as an inspiration, both to the righteous and the wicked. And it is certainly a most potent incentive, moving the righteous with thrilling anticipations of translation and glory, and the wicked with awful forebodings of doom, judgment and eternity.

23. “*The grace of the Lord Jesus be with you.*” A beautiful benediction, short and sweet.

24. “*My Divine love be with you all in Christ Jesus.*”

APOLOGUE

This epistle has always stood at the very front not only of the books constituting the Bible, but the Pauline letters. Chapters 1, 2, 3, 12, 13, 14 and 15 let you down into depths of inspired truth where the whole soul is lost in unutterable bewilderment, and lift you up into altitudes beyond the *ultima thule* where farthest planets roll and glorified intelligences wing their flight; at the same time they broaden out into latitudes too magnitudinous for the conception of the boldest imagination, and lead you forward into longitudes only commensurate with the flight of time and the cycles of eternity; while the interim chapters (4-11) gives you a comprehensive summary of all the relations, duties and responsibilities incident to life, individual, domestic, matrimonial, social, ecclesiastical and civil. Truly this epistle is a grand epitome of the whole Bible, focalized and concentrated.