

CHAPTER 14

FOLLOW after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life

giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown*

tongue, my spirit prayeth, but my understanding is unfruitful.

15. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21. In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to

them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

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

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

34. Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36. What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

CHAPTER 15

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

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

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20. But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed *is* death.

27 For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are

they then baptized for the dead?

30 And why stand we in jeopardy every hour?

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

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

35. But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is one kind of* flesh of men, another flesh of beasts,

another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is*

the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where *is* thy sting? O grave, where *is* thy victory?

56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58. Therefore, my beloved

brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

CHAPTER 16

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5. Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

10. Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

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

13. Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves

unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19. The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

¶ The first epistle to the Corinthians was written from Philippi by Stephanas and Fortunatus and Achaicus and Timotheus.

DEVOTIONAL COMMENTS

In chapter 15, Paul declares the Gospel of Jesus Christ. What is this Gospel? It is the power by which man is saved. The Gospel itself is that Christ died for our sins, according to the Scriptures, and was buried and rose again on the third day. The word Gospel means “good news.” What better news could be brought to mankind than that Christ died for the sins of the world, that He conquered death, hell and the grave, and is now seated at the right hand of the Father making intercession for His own?

In this chapter Paul also deals with the resurrection of Christ. We must remember that the Greeks did not believe in the resurrection of the dead. When Paul preached the resurrection at Athens, some of the people actually laughed at him (Acts 17:32).

The Greek philosophers taught that the body was the prison of the soul, and that the sooner the soul was set free in death, the better off the man would be. They looked upon the human body as a source of weakness and wickedness. They could not conceive of wanting to dwell in that body after death. Paul gives several proofs of the resurrection of believers in verses 1-34. He gives historical proof (verses 1-11); personal proof (verses 12-19); doctrinal proof (verses 20-28); and practical proof (verses 29-34).

In verses 35-49 Paul explains the process of the believer’s resurrection. He then deals with the second coming of Christ (verses 50-58) and what it means to both the living and the dead. “We shall not all sleep,” Paul says. The saints who are alive when Christ returns will be caught up to meet the Lord in the air. “But we shall all be changed, In a moment, in the twinkling of an eye.” The Christians who have already died will be called forth out of the grave. This mystery concerns the Rapture of the church. When Christ returns, the dead shall be raised first; the living will then be caught up with them, and all will be changed to be like Christ. Hallelujah what a Saviour!

PROVERB FOR TODAY

“It is the glory of God to conceal a thing; but the honour of kings is to search out a matter” (Proverbs 25:2).

TREASURE PATH TO SOUL WINNING

Spend this month reviewing the previous 13 lessons. For today, review Memory Verse Assignment 28 (found on page 10).

HYMN FOR THE DAY

O COME, O COME, EMMANUEL

Latin hymn from 12th century English translation by

John M. Neale, 1818-1866

The preparation for the celebration of our Lord’s birth begins four Sundays before Christmas Day. This begins the period known as the Advent season. Advent centers on the Old Testament prophecies concerning a coming Messiah and His establishment of an earthly kingdom. The Messiah’s coming was prophesied 600 years before His birth. At the time the Jewish people were living in captivity in Babylon. For centuries thereafter faithful Jews earnestly anticipated the Deliverer-Messiah with great longing and expectation, echoing the prayer that He would “ransom captive Israel.” And finally the long awaited heavenly announcement came— “Unto you is born this day in the city of David a Savior, which is Christ the Lord!” (Luke 2:11).

“O Come, O Come, Emmanuel” was originally used in the medieval church liturgy as a series of antiphons—short musical statements that were sung for the week of vesper services just before Christmas Eve. Each of these antiphons greets the anticipated Messiah with one of the titles ascribed Him throughout the Old Testament: Wisdom, Emmanuel, The Lord of Might, The Rod of Jesse, Day Spring, and The Key of David.

The haunting modal melody for the verses is also of ancient origin. It is based on one of the earliest forms of sacred music known—the Chant or Plain Song.

*O come, O come, Emmanuel,
and ransom captive Israel,
that mourns in lonely exile
here until the Son of God appear.*

*O come, O come, Thou Lord of might
who to Thy tribes, on Sinai’s height,
in ancient times didst give the law
in cloud and majesty and awe.*

*O come, thou Rod of Jesse,
free Thine own from Satan’s tyranny;
from depths of hell Thy people save
and give them vict’ry o’er the grave.*

*O come, Thou Day-spring come
and cheer our spirits by Thine advent here;
O drive away the shades of night
and pierce the clouds and bring us light.*

*O come, Thou Key of David, come
and open wide our heav’nly home
where all Thy saints with Thee shall dwell—*

O come, O come, Emmanuel!

Refrain:

*Rejoice! rejoice! Emmanuel
shall come to thee, O Israel.*

ON THIS DATE IN HISTORY

1823

THE MONROE DOCTRINE WAS GIVEN.

Let us pray for our hemisphere and our nation. Oh, how we need a strong America. How we need a strong hemisphere. How we need to fight to see the Communism never invades the Americas. Let us pause to pray for our President and those who lead us. Pray for God to give them wisdom in the various decisions they must make.

1908

THE FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA WAS FOUNDED.

ON THIS DATE IN AFRICAN-AMERICAN HISTORY

1859

John Brown hanged at Charleston, Virginia.

1891

Fifty-second Congress convened. One black congressman: Henry P. Cheatham, North Carolina.

One hundred and thirteen blacks were reported lynched in 1891.

North Carolina A&T College, Delaware State College and West Virginia State College established.

1895

Fifty-fourth Congress (1895-97) convened. One black congressman: George W. Murray, South Carolina.

1953

Dr. Rufus Clement, president of Atlanta University elected to Atlanta Board of Education.

The Story of the Psalms

PSALMS 137

AUTHOR:

We know from verse 1 that whoever wrote the 137th Psalm had been in Babylon. We know from verse 2 that he was, at the time of the writing, in Palestine. We know from verse 3 that he was old. Hence, we must choose between Ezra, Nehemiah, Daniel, Ezekiel and Zerubbabel. More than likely the Psalm was written by Ezra.

THE STORY BEHIND THE PSALM:

God's people were a singing people. They had become famous throughout the world for their singing. The Babylonian people, no doubt, looked forward with delight to hearing the Jews sing. When the Jews arrived as captives in Babylon, they were requested to sing. However, they refused, as is shown in this Psalm. They complained, "How can we sing the Lord's song in a strange land?" So they placed their harps on the

willow trees and did not sing. This is sad, for if ever there is a time when God's people should sing it is when we are in the presence of unsaved people. The people of Babylon need to hear the song of God. It is one thing to sing in the promised land when only God's people can hear; it is another thing to sing in Babylon where those who are not God's people need to hear.

So Ezra (or whoever wrote the Psalm) is recounting the experience of the harps being placed on the willow trees and the Jews refusing to sing.

THE WAY IT WAS USED BY GOD'S PEOPLE:

This Psalm was used when in the presence of strangers. Devout Jews would use it as a reminder that they should sing so that those who are not God's people may hear.

MEMORY VERSE ASSIGNMENT 28 (for review):

Please spend time reviewing these memory verses. If you have been completing the assignments in the TREASURE PATH TO SOUL WINNING, then you already have spent a week memorizing the Scriptures below. Now it's time to review!

EVIDENCE OF DIVINE INSPIRATION: CHRIST'S BIOGRAPHY PREWRITTEN

His Birth (742 B.C.)

() Isaiah 7:14

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (Fulfilled—Matthew 1:23)

His Birth Place (710 B.C.)

() Micah 5:2

But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. (Fulfilled—Matthew 2:5-6)

Rejected by His own people (712 B.C.)

() Isaiah 53:3

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not. (Fulfilled—John 1:11)

Sold for 30 pieces of silver (487 B.C.)

() Zechariah 11:12

And I said unto them, If ye think good, give me my price: and if not, forbear. So they weighed for my price thirty pieces of silver. (Fulfilled—Matthew 26:14-16)

Hands and feet pierced (1000 B.C.)

() Psalms 22:16

For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. (Fulfilled—John 19:37)