

CHAPTER 4

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

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

7. For who maketh thee to differ from another? and what hast thou

that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*?

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10 We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we intreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.

14. I write not these things to shame you, but as my beloved sons I warn *you*.

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God *is* not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

CHAPTER 5

IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9. I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or

with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

CHAPTER 6

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so,

that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded?

8 Nay, ye do wrong, and defraud, and that *your* brethren.

9. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12. All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

CHAPTER 7

NOW concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, *and* not of commandment.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let

them marry: for it is better to marry than to burn.

10. And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17. But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

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

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25. Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is

good for the present distress, *I say*, that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

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

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it*: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be

holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

DEVOTIONAL COMMENTS

In chapter 4 we have a continuation of Paul's discussion of the ministry, and are given three more pictures of the pastorate. The pastor is the steward of God's wealth. It is the responsibility of the steward to be faithful to the Master, and the pastor's responsibility is to be faithful to teach the things of the Lord. He will be judged by his own Master according to his faithfulness. Another ministry of a pastor is to be a spectacle, or example, to the world. He should not be blighted or blemished by the world; but rather, an example of Christ in his daily living. Finally, Paul says in verses 15-21 that the pastor should be a spiritual father. He is responsible for training his sheep in the ways of our Lord and Saviour, Jesus Christ.

In chapter 5 Paul deals with a second problem. Immorality has been reported in the church, and refusal of church leaders to deal with it has also been prevalent. A church is responsible for disciplining a member when he is guilty of ruining the testimony of the church. The first reason sin in the church should be disciplined is for the good of the offender. If, in fact, the church does not discipline the offender, then he will probably continue to do the same things. The second reason for discipline is for the good of the church. If other members of the church see an offender go unpunished, then very likely they will take part in his sin. The third reason for discipline is for the good of the world. If the world looks at the church and sees the same kind of worldly living within the church as they do in the world, then there is no reason for the world to be a part of the church, because they cannot see any difference in the church and the world. The world must see a change in Christians; if not, Christians become a real stumbling block to lost people. Paul seems to be making a definite distinction between sin in the lives of Christians and sin in the lives of unbelievers (verses 9-19). He alludes that sin in the lives of Christians is worse. Sin in the church that is not dealt with is soon known to everyone. We must discipline offenders in the name of Jesus Christ, because it is His reputation that is at stake. Private sin always means private confession, but public sin demands public confession in every case.

In chapter 6 Paul deals with the two remaining problems that have been reported to him. There were disputes among the brethren which were taken to court. Paul says that believers must never be exposed before unbelievers. Certainly, an unsaved judge lacks understanding to deal with spiritual matters. The church at Corinth was guilty of dragging one another to court and ruining the testimony of the church and

disgracing the name of the Lord. Another problem was defilement of their leaders and mixing with the world. When God saves a person, He saves him from sin and calls him to be separate from the world. The body of a saved person is the temple of the Holy Spirit and must be guided and directed by the Holy Spirit if that Christian is to live a fulfilled and successful life. Too many Christians today are having a difficult time in their Christian life because they have not yielded their bodies to the leadership of the Holy Spirit. They are in constant conflict with Him when they are trying to do their own will. A successful Christian is surrendered to the will of God.

Chapter 7 deals with the problems of marriage and the home. Paul is answering the questions the Corinthians asked in the letter they wrote him (see 7:1; 8:1; 12:1; 16:1). Paul has been accused by some modern liberals of being cruel to women in his writings, but nothing can be farther from the truth. His ministry of the Gospel did more to raise the position of women than we realize. As you read this chapter, keep in mind, first of all, that Corinth was noted for its immorality and lack of standards for the home; secondly, that Paul was dealing with local problems that we may not face in the same way today; and, thirdly, that it was a time of persecution for the Christians.

PROVERB FOR TODAY

"For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee" (Proverbs 23:7).

TREASURE PATH TO SOUL WINNING

Spend today reviewing this month's assignments.

ON THIS DATE IN HISTORY

1915

TOM MALONE WAS BORN IN NEW ORLEANS, LOUISIANA.

Tom Malone is a faithful Gospel preacher and educator. Many years ago, Dr. and Mrs. Malone looked at a little tavern building. They asked God to give it to them and He did. From that has come the great Emmanuel Baptist Church in Pontiac, Michigan. Now there is the Midwestern Baptist College and other works that God has blessed.

1847

MARCUS WHITMAN DIED.

Whitman was a pioneer missionary to the Oregon territory. His party of four was the first group to reach

the Pacific coast by wagon.

On this date superstitious Indians conspired against him and massacred him, his wife, and twelve others. The work was halted, but as someone has said, Oregon was saved. At least the Gospel was there. Thank God for faithful missionaries in the past and present. Pray for God to give us more in the future.

1913

THE BIRTHDAY OF CLYDE DENNIS.

He had been called the father of the modern tract. He founded the Good News Publishers located in suburban Chicago. This may be the largest Christian tract society in the world. Let us thank God today for Christian tracts. I think of Dr. Ford Porter, and his tract, "God's Simple Plan of Salvation," which has been published in many languages around the world. Dr. John Rice has a famous tract, "What Must I Do to Be Saved?" Dr. Peter Ruckman has written several tracts. How long has it been since you passed out a simple Gospel tract? Many years ago in Texas, a timid little member of a church stood at the bus station and almost apologizing for it, passed out Gospel tracts. This story follows:

A little lady named Mrs. Henslee stood timidly at the Greyhound Bus Station in Dallas, Texas, trying to generate enough courage to pass out a Gospel tract. Finally this little introvert took a few tracts from her purse and gave one to each passenger boarding a Greyhound Bus. It was 7:00 in the morning.

A few days later Dr. Jack Hyles received a letter from the State Penitentiary in Huntsville, Texas. Quoting:

"Dear Jack F. Hyles and Mrs. G.E. Henslee: I am writing this to tell you about myself and what a wonderful job I think you all are doing trying to bring God's Word to sinners like myself.

"I will tell you about myself. I have been to Texas prison two times and have lost my family, my wife, and three children. I lost them and then it seemed I didn't have anything to live for or any one to care what happened to me. So when I was released from prison last May the 2nd I started drinking and got in trouble again. I have a crippled leg but no one would give me a job so I could do the thing I wanted to for my babies. They are in Buckner's Orphan's Home in Dallas and I don't know where my wife is. My babies think I am working in Huntsville. They don't know I am in prison.

"Here is how I got this little tract from one who cares. I was standing in the Greyhound Bus Station

on January 16 around 7:00 a.m. I had just got out of the county jail in Dallas. I was in a deep study about what to do and where to go as I thought I was all alone in this world. Someone walked up by me and handed me this tract and smiled and went on. Then I looked down and read it and started thinking about what it said and made up my mind to get this life of mine straight and live for our Lord and Saviour and try in some way to take God's Word. I know down in my own heart that I was never alone. God was with me and waiting for me to open my hand, heart, and mind and let Him come in. I know in my heart how wonderful life can be with our Lord. I have been down to the bottom drinking and in prison. I know that if you will ask, you shall receive. I know He will help sinners. I wish there was just some way I could put it on paper what He has done for me and what He means to me.

"Tell Mrs. Henslee she will never know how happy she has helped make my life by just handing me that tract that morning. May God bless and take care of you all and keep you. Carry on your work for God. Mr. E.R.H."

What a wonderful story about what a little bit can do. However, the story doesn't end there.

A little over a year passed. One Sunday night at Miller Road Baptist Church in Garland, Texas, after several had come forward for salvation, a man came down the aisle and said, "My name is E.R.H. A little over a year ago I wrote a letter from the penitentiary telling you how I was saved through a tract given my by a little lady at the Greyhound Bus Station at 7:00 a.m. on January 16. I am now out of the penitentiary and have come many miles to see if I could meet Mrs. Henslee and thank her for winning me to Christ."

What an impressive and spiritual scene when Mrs. Henslee, short and thin and timid, extended her hand to the convert and received his gratitude for her winning him to Jesus.

1929

BYRD FLEW OVER THE SOUTH POLE.

ON THIS DATE IN AFRICAN-AMERICAN HISTORY

1780

Lemuel Haynes, Revolutionary War veteran, licensed to preach in the Congregational Church.

After the winter of Valley Forge, blacks—slaves and free men—were welcomed into the American Army.

There were black soldiers in the Revolutionary army from all of the original thirteen colonies. Most of the estimated five thousand black soldiers fought in integrated units. Black soldiers were in the front lines in most of the big battles of the war. They were at White Plains, Stillwater, Bennington, Bemis Heights, Saratoga, Stony Points, Trenton, Princeton, Eutaw, S.C., and Yorktown. Blacks were critical factors in the battles of Rhode Island, Long Island, Red Bank,

Savannah, Monmouth and Fort Griswold. There were black fifers and drummers in some units.

1908

Thurgood Marshall, first black U.S. Supreme Court justice, born.

1961

Freedom Riders attacked by white mob at bus station in McComb, Miss., November 29-December 2.

The Story of the Psalms

PSALMS 110

AUTHOR: David

THE STORY BEHIND THE PSALM:

Perhaps this Psalm was used at the returning of the ark to Jerusalem. David perhaps wrote it at the time when he danced around the ark for joy and when he was so severely criticized by his wife, Michal. This was a happy time for David. Picture him going to his room, penning this beautiful Psalm upon realizing that the ark had returned to its home. This was the ark of the covenant; that little piece of furniture that rested in the holy of holies over which God's presence dwelt with His people. It was a sacred piece of furniture. It always preceded the Israelites into battle. As they marched from Egypt to the promised land, it preceded them on their journies. Read 1 Chronicles 16:41.

Twenty-six times do we find the statement, "His mercy endureth forever." The word "mercy" is worth note. It means "pity in action." The word "endureth" means "abideth as Heaven." In other words, God's pity in action abideth as long as Heaven abideth and is as beautiful to the believer as are the golden streets of the holy city.

This Psalm was used when the ark was brought into the temple in 2 Chronicles 5:13. It was used when the foundations were laid in the new temple in Ezra 3:11. In Jeremiah 33:11, Jeremiah used it while he was in prison and saw the kingdom age.

THE WAY IT WAS USED BY GOD'S PEOPLE:

Psalm 136 was a chant. It was also sung responsively. The priests and the choir would join in responsive singing; or the choir and the people would do so, or the choir and another choir would sing it. It was sung at any and many joyous occasions.