

I Corinthians 13

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Corps Night
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INTERNATIONAL HEADQUARTERS
REV. WALTER CUMMINS

The greatest chapter on love. In chapter 12 of I Corinthians in verses 4, 5 and 6 it says there are diversities or distributions of gifts, administrations, and operations but it is the same Spirit, the same Lord, the same God that energizes all of these things. It is one God. That word "same," was a key word in this section of Corinthians. Now all the things that were said before (in Chapters 1 through 11), dealt with the practical problems at Corinth. All those things had to be said by way of reproof before he [Paul] could get to the great subject of the manifestations and how to utilize those manifestations in the Body, in order to correct the practical problems they had at Corinth (or that you have in any church where the believers are not walking according to the revelation that's recorded in the Book of Romans). Therefore, chapter 12 could not have appeared before this point.

Contrary to the pagan concepts of having a different idol/god/devil spirit for each operation, it is the same God, the same Spirit that energizes each of the manifestations/gifts/services, in the Body of Christ. It is the same God, not a different god, for each different function in the Body.

In [Chapter 12] verse 7, "...to each is given the manifestation of the spirit for profit...." The words "to each" is the second key word ("same" was one key word). The words "to each" are used because all the manifestations are spoken of collectively here because they are like one body/one unit and they are to each believer (not just a certain selected one, but *to each* believer) and that's why that was such a key word.

The other key word was "profit." If there is no profit, then what good is it? There has got to be a profit for it to be a genuine manifestation of the spirit. Then of course, in verses 8, 9 and 10 he lists the manifestations and behind a number of them he says: "by the same spirit." Again, there is that key word.

In verse 11, summarizing it "But all these worketh that one and the selfsame Spirit..." Here you have it again, really emphasized. The one and the selfsame Spirit dividing to each (his own) as he (the man) wills. As the man desires and grows in the Word, that determines how many and which ones he is going to operate in the Body.

Then verse 12 ties this together (as Dr. Wierwille said on page 155 of *Receiving the Holy Spirit Today* on the bottom of the page in a footnote, this conjunction "for" ties verse 12 into verses 7 and 11 respectively. In other words, it ties the analogy that's given in verses 12 through 26 into the manifestations of the spirit—where the manifestation, collectively, is treated as a body, a unit. And each of the nine manifestations are members of that one body, that one unit. So all nine of them, the whole unit, is given to each believer. That's why "each" is such an important word. And it is given to each for profit: but if you neglect to operate certain manifestations, when they are needed in the Body, then what happens? You become deficient in all of them. Because when one member suffers the rest of the members suffer with it. But then verse 27 says: "Now ye are the body of Christ, and members in particular." This brings out the second analogy, or second purpose of this analogy—comparing it to the Body of Christ (that each member in the Body of Christ is a member of this one unit, which is the Body of Christ). So the analogy in 12-26 has a double meaning.

First of all, speaking of the manifestations collectively; and, second of all speaking of all the believers collectively. Then verses 28, 29 and 30 use both of those analogies. First of all of the gift ministries (which are members as well as the other helps and governments) in the one Body; and, the manifestations (which are all members in the collective body of the manifestation of the spirit that is in each believer).

Then it says in verse 31 to "covet" or desire earnestly the best gifts. The best gifts are those that are needed in a particular area. But it doesn't say to "covet the best manifestations," because you need all the manifestations in each believer for profit. And if one is not utilized, the rest of the members suffer with it. Back in verse 23, "And those *members* of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely *parts* have more abundant comeliness." The "uncomely" was the "shameful" parts (Not necessarily "shameful," but that is one usage of it. It is the private parts; the parts that you cover up; that you don't display publicly. For example, your sexual organs. You don't go around displaying those in public. In the same way, speaking in tongues without interpretation is hot for public display). Yet, it has more abundant comeliness. [Verse 24] "For our comely *parts* have no need: but God has tempered the body together," having given more abundant honor to that *part* which lacked:" And if you are not speaking in tongues (which seemed to be a big problem at Corinth—or they were misusing it), then you are not going to operate the other eight manifestations very effectively and you're going to be deficient, "...and yet I show unto you a more excellent way (verse 31—a more excellent way than simply "earnestly desiring" it) and that is to utilize the manifestations in the Body of Christ where the needs are with the love of God in the renewed mind. That's why chapter 13 is where it is.

We were talking in the Leader's Meetings this morning about how this is what turned E.W. Bullinger off to the manifestations of the spirit. Because he saw them [the manifestations] used to the end that they were not used for profit in the church—it was indecent and out of order. When he saw this (and because of other men like Welch who twisted his arm), he moved the beginning of the administration of the church from Acts 2 to the end of the book of Acts (which makes absolutely no sense whatsoever but he did it). He [Bullinger] says the church didn't start on the Day of Pentecost, rather it started at the end of the Book of Acts. By doing that, he removed Romans, Corinthians and Galatians from the body of the Church Epistles (and so he removed speaking in tongues from the church), so that only Ephesians, Philippians and Colossians are addressed to the

church. Therefore he concluded that you don't have to speak in tongues. The reason he did this was because in practice (in England at that time and still true today in many circles), speaking in tongues was done indecently and out of order. The speaking in tongues was genuine, but it was just the practice that was associated with it. That's what I Corinthians 13 was all about and why it is such a great chapter; and, why it is written where it is written. Why doesn't it precede chapter 12? Well; first you have to know what is available, then how to receive and utilize it—how to use it most efficaciously. That's what chapter 13 is all about and why it is where it is.

I Corinthians 13:1—On page 167 of *Receiving the Holy Spirit Today*, Dr. Wierwille first of all defines *phileō* and *agapaō* love. *Phileō* is natural or human love and *agapaō* love is divine love or the love of God. Anybody can have *phileō* love, but you have to be born again of God's Spirit in order to have the love of God, the divine love, *agapaō* in this administration. He says:

Any unsaved sinner may have *phileō* love but not *agapaō*. *Agapaō* love is possible to believers only. The love of God, *agapaō* comes into the born again man at rebirth. If the mind is renewed, and "we walk in the light, as he is the light," then this new kind of love will be manifested in the world,...

But it takes our walk by the spirit in order for that kind of love to be manifested. And it is not the natural, human love, not brotherly love, but the love of God.

The thirteenth chapter of I Corinthians refers only to *agapaō* love called "charity" in the King James Version, which is the love of God in the renewed mind of the believer in manifestation. It is the 'active' love of God. From God's vantage, *agapaō* is a gift to man, and as such it is spiritual.

Here he is starting to make a distinction. The love of God from God's standpoint is spiritual: it is what you receive when you are born again. But it becomes manifested as you begin to walk by the spirit. Then it becomes the usage in Corinthians, "the love of God in the renewed mind in manifestation." Let me read on.

The "love of God" in the inner man is from God at the time

of the new birth, and must be clearly distinguished from, and not confused with, the love of God in the renewed mind in manifestation. (Do you see that?) This confusion has caused no end of useless conflict.

Because certain places where you read about *agapaō* in the Scriptures is just the love of God—that which you receive when you are born again. But other places it is talking about the love of God in the renewed mind in manifestation.

Everything we receive from God is of grace. Anything man does, or can do, is works and not grace. When *agapaō* is manifested, it must be by the renewed mind which takes intentional effort. Therefore, since the whole of this chapter deals with what man does, which is works, the word *agapaō* must be understood as "the love of God in the renewed mind in manifestation."

In this chapter, not everyplace in the New Testament, but in this chapter (and certain other places), it is the love of God in the renewed mind in manifestation. What's the distinguishing characteristic? It is by works rather than by grace. You receive the love of God at the time of the new birth. The love of God in the renewed mind in manifestation is in the category of works.

On Sunday night tape #841, Dr. Wierwille said (regarding I Corinthians 13) that this is perhaps the greatest chapter in the whole Word of God when it comes to putting into practice the greatness of the new birth, living the mystery in a practical way. It is the *greatest chapter* in the whole Word when it comes to putting the new birth into practice and living the mystery in a practical way. Now that ought to say something.

On Sunday night tape #571, Dr. Wierwille defined *agapaō* love as "a relentless devotion, stemming from the absolute admiration of one so great, that you are absolutely sure of your commitment to him."

In John 3:16, it says "God so loved the world, that He gave...." Would you say that God had a relentless devotion—to the world, stemming from His absolute admiration of one so great, that He was absolutely sure of His commitment to the world in giving

His only begotten son? If He wasn't, He never would have given His only begotten son. Yet He so loved that He gave. Now, when you are born again of God's spirit, then you have the love of God. And, as you walk by the spirit, with the love of God in the renewed mind in manifestation, then you have a "relentless devotion" to God "stemming from your absolute admiration of God—one so great—that you are absolutely sure of your commitment to Him." If you don't walk with love, the love of God in the renewed mind in manifestation; if you just practice the manifestations because you are supposed to; or it is a neat thing; or it is the next thing to do, then you are not at that place where you are "absolutely sure of your commitment to Him." But once you get to the place that you are "absolutely sure of your commitment to Him," then you are walking with love—the love of God in the renewed mind in manifestation. Why do you take the Power for Abundant Living class? Normally speaking because you have a need in your life, something you need to have supplied. After you finish the PFAL class, right away do you start going out to help other people? No, not normally speaking. You are still looking to make sure you have your answers. But when you get to the Intermediate class, that's the point at which you become (or should be) concerned about helping other people. That's when your devotion to God and your devotion, your relentless devotion to your fellowman, your brothers and sisters in Christ, becomes so great (because of your absolute admiration of them) that you are absolutely sure of your commitment.

John 3:16 says, "God so loved the world that He gave His only begotten son..." and then in verse 19 of the same chapter it says, "And this is the condemnation (sort of the opposite of eternal life), that light is come into the world, and men loved darkness rather than light, because their deeds were evil." They had a "relentless devotion to darkness" because of their absolute admiration of that darkness—and that is what makes them sure of their commitment to darkness. Now think of that for a while. When you become born of God's spirit and you start manifesting the spirit with the love of God in the renewed mind in manifestation, then what happens? Your relentless devotion changes. You start retaining the Word in your life with

conviction because of your absolute admiration for one so great: namely God and then your fellow believers because you want them to get help with/from the Word. I think that points to the Intermediate class.

He goes on to say (in that same tape), that it is to "set your life like a pointed, Damascus-steel sword unalterably toward the goal." When you love with the love of God in the renewed mind *agapaō* in manifestation, you set your life unalterably toward the goal—the goal of helping others. The goal of worshipping God. The goal of moving God's Word rather than the goals that you had before (that were serving darkness; your relentless devotion to darkness). So it is more than just an emotion—it is a determination. *Agapaō* is *more than an emotion*—it is a *determination*.

In I John 4:7—"Beloved let us love (*agapaō*) one another: for love (relentless devotion) is of God; and every one that loveth is born of God, and knoweth God." (If you have that relentless devotion stemming from your absolute admiration of God and your fellow believers, that you are absolutely sure of your commitment to them, that's love.)

I John 4:8—"He that loveth not (does not have this type of relentless devotion to the truth of God's Word), knoweth not God for God is love." (That type of relentless devotion—the love of God.)

I John 4:9—"In this was manifested the love of God towards us (God's absolute devotion towards us) because that God sent His only begotten Son into the world (Now He had to be committed, He had to be absolutely sure of His commitment to the world in order to give His son—sure that somebody out here would believe. Would you give your only begotten son if you weren't sure that it would turn somebody on or bring you more sons? He sent His only begotten son into the world.) that we might live through him."

I John 4:10—"Herein in love, not that we (were so good and) loved God but that he loved us (He was so committed), and sent His Son *to be* the propitiation for our sins."

I John 4:11—"Beloved, if God so loved us (with that type of relentless devotion) we ought also to love one another."

(With the same type of relentless devotion. Not just love God—you've got to love God first but then you love your neighbor as yourself. You have that same type of relentless devotion, which doesn't allow you to be swayed away from your commitment to one another in the Body of Christ. That's why it is the love that unifies the one Body. And without that love of God in the renewed mind in manifestation, you can't really have unity in the Body of Christ. And it takes the unity of the manifestations in operations in order to do it. You can't just do one—isn't that terrific!!!)

I John 4:18—"There is no fear in love...", now think about that in light of what he [Dr. Wierwille] said on tape #571. It is "a relentless devotion (a *relentless devotion*) stemming from your absolute admiration of one so great that you are absolutely sure of your commitment to him." If you are absolutely sure of something, would you have any reason to doubt, worry or fear? NO! That's why there is no fear in that type of commitment, that type of love. "But perfect love...", which is that absolute commitment, relentless devotion) "casteth out fear..." (so where you have love you'll have absolutely no hesitancy, no fear), "...he that feareth is not made perfect in love."

I John 4:19—"And we love..." (the word "him" is scratched), "...because he first loved us."

We love (we're able to love with that type of relentless devotion), because He first had that type of relentless devotion for us. Before we might have had some kind of devotion to the world but it is only when you wake up to God and His Word, and what He has done for you (and you realize that you've got some power that is able to be manifested in nine different ways); that you are able to have that same type of "relentless devotion"—first for God and secondly for your neighbor as yourself.

I John 2:5—You want the love of God perfected! How do you do it? By walking on the Word and manifesting the spirit—relentless devotion.

I Corinthians 13:1—"...and have not the love of God in the renewed mind in manifestation," not just spiritually but the context here is works—chapter 12, the manifestations. Chapter 14—the manifestations that work in the body. So this is the love of God in the renewed mind in manifestation, not just spiritually, on a horizontal level. If I don't have that then I become as "sounding brass or a tinkling cymbal."

The word "brass" is used to mean brass or bronze and is also used of any implement, instrument or weapon that is made from brass. The question is, what is it referring to here? What type of instrument. And of all the available things, there are two possibilities.

1. Brass coins
2. A brass trumpet

They had both of these in the first century. By the way (I think we covered this in the background of Corinthians), Corinth was known for its brass. That as one of its chief commodities.

Coins—if you have coins in your pocket and you jingle them, what do you hear? Do you hear a big brass sound? No. You hear a "jingling sound." Have you ever seen coins, or these little Chinese things that you hang up on a string and they bounce against each other when the wind blows through them—wind chimes. Well, it is the wind that makes them blow, that makes the sound.

Same way with the trumpet. With the trumpet, the sound is produced by wind—because you blow through it. Now the word "sound" that is used here, is the Greek word *ēcheō*. We get the word "echo" from it. An echo is a sound that travels on and on—a sustained sound from a wind instrument, like a trumpet. It is only used one other place and that is in Luke 21:25 in the New Testament where it is used of the roaring of the sea. When you think of the roaring of the sea, what do you think of? You think of it as a loud sound; but, have you ever thought of it in this respect? As you stand by the sea, it is a "pink" noise (what Howie Yeremian told me was a "pink noise.") It is sort of quieting. It has a quieting effect, like rain—where it makes you peaceful, restful and puts you to

sleep. That is the only other place this word is used. Not like a big, boisterous sound, but a soothing sound.

The noun form of this word is used in three places: One in Luke 4:37, where the "fame of him (Jesus)" went out throughout the land—the "sound of him"; in other words people talked about him (breath). The second place is Acts 2:2 where it says a "sound from heaven." What was that sound? A heavy breathing (wind again). And then Hebrews 12:19 is the third place where it is the sound of a trumpet. Again, it is breath—it is wind.

Now there are two types/major categories of instruments. One category is comprised of those instruments where you use wind to produce the sound (you either blow into it; or, like on an organ where the sound is pumped through it). Now I'm talking especially about back in Biblical times. There have been quite a few alterations with electronic things, and the bow is a recent development. But back at that time wind was one way.

The other way/category was where you either pluck or strike something. In other words, you use your hand. Like a harp, you would pluck it; or, a drum, you strike it. That's the second way. The first way is wind. In the first place that it talks about instruments (in Genesis 4:21) it mentions only two instruments.

Genesis 4:21—Jubal, the father of all such as handle the harp and organ. The harp was an instrument of plucking or striking; and, the organ was an instrument (like a pipe) of wind/that involved wind.

Ezekiel 28:13—(Talking about Lucifer) "...the workmanship of thy tabrets..." (tabrets was a percussion instrument that you hit) "...and of thy pipes..." (that was a wind instrument), "...was prepared in thee in the day that thou wast created." Many times you see just two listed to represent all of them—one is a wind instrument and one is an instrument that is either struck or plucked.

I Corinthians 13:1—This first one "sounding brass," I believe is

a wind instrument. Now whether it is the coins that jingle and produce a quiet sound, or a sustained tone of the wind instrument like a trumpet (because it is a brass instrument), it could be either. At any rate, it is that type of instrument. Then the "tinkling" is wrong, it is a "crashing cymbal." It is a shrill wailing—a much more boisterous term used of shrill noises. You know what kind of noise a cymbal makes—a crash! That's the other type of instrument. So you have the wind and the percussion instruments, both listed here in chapter 13. Then in chapter 14:6:

I Corinthians 14:6-11—"What shall I *profit*..." What is one of the key words here? *Profit*—what are we looking for in the Body? *Profit*. "...except I speak to you either by revelation...." Otherwise my speaking in tongues is supposed to be where? In my private prayer life—not in the public meeting.

"And even things without life giving sound, whether pipe (What kind of instrument is that? A wind instrument.) or harp (What kind of instrument is that? The kind you pluck or strike.), except they give a distinction in the sounds, how shall it be known what is piped or harped?"

"And if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (Who is going to get ready for the battle when he hears something that doesn't even sound like "CHARGE!")

"So likewise ye, except ye utter by the tongue words easy to be understood (In other words, in the language of the majority of the people present.) how shall it be known what is spoken? for ye shall speak into the air." (Just like that pipe or like that harp. Nobody will know what the significance of the sound is, unless they have been trained. Speaking in tongues is unknown unless you have been trained in what that language is, which is not guaranteed in the body.)

"There are, it may be, so many kinds of voices in the world (You've got a trumpet or a french horn. Some of you could listen to it and pick out which one is playing and some of you couldn't.), and none of them *is* without signification."

"Therefore if I know not the meaning of the voice (sound), I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me." (So if I speak without the love of God in the renewed mind in manifestation, then I am one of these instruments: a wind instrument or a striking/plucking instrument—an instrument that makes a sustained noise of wind or a one time percussion noise. I'm just a noise, a barbarian to him that speaketh.)

"Even so ye, forasmuch as ye are zealous of spiritual (things) *gifts*, seek that ye may excel to the edifying of the church." (Because when you are in the Body, in the Church, speaking in tongues must be interpreted so that those that are present can understand. Otherwise it is just like a blaring trumpet; the tinkling sound that lulls you to sleep; or, a clanging cymbal—just a noise.)

"Wherefore let him that speaketh in a tongue pray that he may interpret." (Interpret in the believer's meeting in the church.)

"For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful."

Is the manifestation of the spirit still legitimate if it is not interpreted? Sure, but there is no profit on the horizontal level and that's what we are looking for in the manifestations. The key word is *profit*.

I Corinthians 14:17-19—The tongues are genuine, you are still edified, you are still giving thanks well, but the other is not edified and if he is not edified, there is no horizontal profit.

That's why in I Corinthians 13:1—If speaking in tongues is not operated properly in the Church to the end it is interpreted, then it's just like a wind instrument producing some sustained sound; or a percussion type instrument producing some crashing sound but nobody knows what it means; or, like the trumpet giving an uncertain sound for battle. There is no profit for that kind of music.

I Corinthians 13:2—"Though I have the manifestation of prophecy and understand all mysteries." Bullinger mentions in his *Figures of Speech* book, under the figure *idioma*, that this is an idiomatic use of the word "all," where the word "all" often means the greatest degree or quality to which it is applied. In other words, literally, it means "the greatest of all mysteries." That is the idiomatic use of this word "all." It is similar to the use of "all" in James 1:2, where it says "all joy." Now how can you have all joy? What does that mean? It means "the greatest of all joy." That's the idiomatic usage. Here we're talking about the "greatest of all mysteries." Because what was chapter 2 talking about? Look at chapter 2, verse 6.

I Corinthians 2:6-15—We speak the wisdom of God in a *mystery*, not many mysteries, but regarding *the* mystery.

I Corinthians 4:1—We are stewards of the mystery which is defined in Ephesians 3.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things (the things regarding *the mystery*) which God hath prepared for them that love Him."

"But God hath revealed *them* (the things of the mystery) to us by his Spirit: for it is the Spirit that searches all things (of the mystery), yea, the deep things of (the mystery of) God."

"For what man knoweth the things of the mystery,..." When you've got the spirit of God, you can know it, manifest it.

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things (of the mystery) that are freely given to us of God." (There are a lot of things about that one great mystery but not a bunch of little mysteries—it is one mystery, but many things about it.)

"...comparing spiritual things (of the mystery) with spiritual..."

"But the natural man receiveth not the things of the spirit..." He does not receive the things of the spirit of God, that's why he has to dig up his own little mysteries, his sacraments, "...for they are foolishness unto him: neither can he know

them (the things of the mystery), because they are spiritually discerned."

"But he that is spiritual discerns all things of the mystery, yet he himself is judged (discerned/examined by investigation) of no man."

"...(I) understand all mysteries....," (Or the greatest of all mysteries and all the things about that mystery, and that is what chapter 2 says was the wisdom of God—not the wisdom of the world. Remember they spoke in the wisdom of words but we have the word of wisdom, which is one of the manifestations.), "...and all knowledge..." (There's the word of knowledge. Again, it is all things or the greatest of all knowledge—the idiomatic usage representing the greatest of all knowledge. How do you get the greatest of all knowledge, except via a word of knowledge and God's Word? See, that is the greatest of all knowledge.)

By the way, it came up again this morning, you can't understand the Word of God (the whole Word of God), unless you understand the Church Epistles and the Mystery. Unless you understand the mystery, you cannot put the rest of the Word of God together. That is why this is so important. And yet, if I *do* understand the greatest of all mysteries (that wisdom of God), and [have] the greatest of all knowledge but I don't have the love of God, there is no PROFIT, horizontally (not spiritually, but horizontally).

"...and though I have all faith,..." And though I have the greatest of all believing? What is the greatest of all believing? So that I could remove mountains. Well, how do you say to this mountain, "Be removed and jump into the lake?" It is via the manifestation of believing—not natural believing. The greatest of all believing is by the spirit (from the spirit, part of that great mystery), "...so that I could remove mountains,..." The greatest of all believing, and have not the love of God in the renewed mind in manifestation, "...I am nothing..." (Spiritually???—NO, *horizontally*; I am nothing as far as profit. That is the key—there is *no profit*. Remember John Mark who traveled with Paul and Barnabus? He got as far as the southern part of what we would

call Asia Minor—Turkey, and he split out. Was he operating manifestations? I'm sure he was if he traveled with Paul and Barnabus! But (at that point anyway), he wasn't operating with the love of God in the renewed mind in manifestation.)

I thought about this in light of Apollos, a great orator. Once he learned the Word, was born-again and knew the mystery, he taught it at Corinth. But when Paul asked him to go back to Corinth to correct some situations, he couldn't come. He said, "I'll come when I have convenient time." Was he walking by the manifestations? I would think he was. I mean if Aquilla and Priscilla taught you, don't you think you could do a few things? He moved on, he did teach them some things—he went from Ephesus to Corinth yet he must have used the manifestations. But at that point [when Paul summoned him and he answered Paul as he did] it was not with the love of God in the renewed mind in manifestation.

What about Peter when he was at Antioch meeting with the Gentiles? Was he using the manifestations? I am sure he was but then the Jews came along and he decided to go over and just use them with the Judeans. Was he using the manifestations? Sure, but was he using them with the love of God in the renewed mind in manifestation? NO—he was a respecter of persons, at that point, anyway.

You see, all seven manifestations are in this verse:

- * *tongues* and *interpretation* (of tongues) are both implied in verse 1.

In verse 2 you have:

- * *prophecy*₂
- * understanding the greatest of all mysteries (That's the wisdom of God which makes available *word of wisdom* by the spirit, and the greatest of all knowledge is *word of knowledge*).
- * the greatest of all believing is the manifestation of *believing*.

What do you have left?

- * *Miracles* "I could remove mountains" would be a miracle. And if the mountain you removed is/had a devil spirit, then you've got to have *discerning of spirits* and *healing*. So really all seven are implied here.

Yet, if I don't have the love of God in operating the manifestations of the spirit, what am I? Nothing on a horizontal level (as far as profit is concerned).

I Corinthians 13:3—"And though I bestow..." (pour it all out, not just "dribble" it) "...all my goods..." (my possessions, my material things) to feed *the poor* (those italicized words *are in the Aramaic*—they are not in the Greek but they are in the Aramaic. They are good as long as you understand the word "poor" from a spiritual perspective. It is in the category of abundant sharing—to meet the needs of the believers of the Body of Christ. It is not a welfare type of "poor").

"Though I pour out my material goods to feed those that have need in the Body and though I give my body (Note: giving—as you give you are going to receive. I "give my body to be burned" and have not love, it *profits* me nothing. No profit. As you give you receive but without the love of God in the renewed mind in manifestation, there is no profit on the horizontal level.) That word "profit" is the key word to these first three verses. It "profits me nothing." "I am nothing" it says in verse 2—meaning "I am nothing in my profit on a horizontal level." Here in verse 3 it literally says it—it profits me nothing on a horizontal level in service to the Body.

The word "to be burned," in the Greek and in the Aramaic means literally to be burned. The Aramaic word is related to a word that is used of a burnt offering, which represents a commitment or surrendering of yourself to God. Both the Aramaic and Greek words are used in a metaphorical sense of emotions. Luke 24:32 says "...our hearts burned within us...", meaning that their hearts didn't literally start on fire (so the word can be used emotionally). One fellow suggested that it was used here as a brand burned in—the mark of a slave, a *doulos*. At any rate, it is to give your body in a branded, committed sense, where your heart burns within you, i.e., you are inflamed, excited, you put your all

into it; you burn yourself out if necessary. All those ideas are inherent in that word. There are two things in this verse:

1. I pour out all of my material goods.
2. I pour out myself physically.

If you wanted a very literal according to usage, you might say: "I pour out myself materially and physically." In other words, "I give of myself." I put myself into it and I give of my material possessions—anything to do the work of the ministry. But if I don't have the love of God in the renewed mind in manifestation, there is no profit on a horizontal level.

In these first three verses, you have the structure of alternation:

A (First you have the manifestation of speaking in tongues)

B (No love)

C (No profit)

A (All the other seven manifestations)

B (No Love)

C (No profit—I am nothing, horizontally)

A (Though I bestow...the manifestations in practice in the Body)

B (No Love)

C (It profits me nothing)

This tells you how the manifestations are to be used—with the love of God in the renewed mind in manifestation. That's why this is the greatest (perhaps the greatest) chapter in the whole Word of God when it comes to putting into practice, the greatness of God's Word in the new-birth and in living the mystery in a practical way.

I Corinthians 13:4-7—"Charity suffers long..." Meaning long-suffering, patience, "a person who is long on his equilibrium before becoming angry," is the way Dr. Wierwille said it. You cover for people many times because of your longsuffering. They used to stone our sign at the end of Wierwille Road and then we'd fix it up again—put new light bulbs in it. Some guy even backed his manure spreader up to it, but we didn't go over

and mess up his place. That's longsuffering. "...and is kind..." (If you are longsuffering, you will be kind).

"...it envieth not..." By the way, how can charity be long-suffering? A person who has charity can be longsuffering, but charity (the love of God), can't be long suffering. This is a figure of speech called *antipersonification* where persons are represented as things or abstractions. Here, the individual is represented by the love of God, so the person who has the love of God suffers long and is kind; he does not envy. That person does not envy, the same way the person who has the love of God in the renewed mind in manifestation does not "vaunt himself up" (does not make himself to appear more than what he is). He is not "puffed up." To be puffed up is egotism. It is to be egotistical; on a head trip. To vaunt yourself up is ego applied—to make yourself to appear to be more than what you really are. Like Simon the Sorcerer who made out that he was "the great one." That is ego applied. You can have ego up here (mentally) but when it comes into manifestation, that's vaunting yourself.

I Corinthians 13:5—"Doth not behave itself unseemly,..." That is indecent and out of order: like speaking in tongues rolling around on the floor; hanging from the chandeliers; or throwing song books—that is "unseemly." This is what turned Bullinger off.

"...seeketh not (it's own) her own..." is not wanting to get, get, get. When you graduate from PFAL you've wanted to have your needs supplied but before you go to Intermediate class, you've got to get to that frame of mind where it is not just "what I need," but "how can I help to service the rest of the body." That's the love of God in the renewed mind in manifestation.

"...is not provoked...", The word "easily" is not in anything. Provoke is the word meaning "provoke to wrath." In other words, it is not reactive. You don't react to what the Devil throws at you, but you are active. You take a stand on the Word but you don't react. You act on the Word and by the revelation God gives you—you don't react. If somebody does something to you that is off of the Word, what do you do? Punch them in the face right away? Yell at them right away? Maybe, but if you do, it is only

because you're acting and not reacting. You are not reacting to him, but according to what God wants you to do in that situation, which might be to yell at them.

"...thinks no evil...," and that is the destructive aspect of evil. The love of God does not think destructively. But if you are reacting, what are you thinking? Destruction!

"Rejoices not in (iniquity) unrighteousness, but in truth, (the Word)." You don't rejoice in somebody getting put down: you rejoice when somebody does something in the Body that is right with the Word.

"...bears all things." This word is interesting. To bear is the Greek word *stegō* and it is related to the word that means "roof." A roof covers you so that you are protected from the elements—rain, weather, etc. It covers by keeping off something that is threatening to you. That is what it means to bear—it is to protect, to cover, to hold out against.

"It believes all things." The words "all things" does not mean everything—all without exception; it is all with distinction. It is conditioned by what the Word says. It is to believe all things according to the Word, what God's Word says. "It believes all things," meaning it covers by keeping off those things which threaten. It believes all things in accordance with the Word. It hopes all things for the future according to the Word. It endures all things (it is patient with all things according to the Word).

The structure of these verses (4-7) is beautiful—it is intro-version:

- A Suffers long and is kind
- B Does not envy
 - C Does not think or act egotistical/out of order/greedy
 - D Is not reactive, not thinking destructively
 - E Rejoices not in unrighteousness
 - E Rejoices in the truth
 - D It covers by keeping off the threats (Note: you are not reactive, and are not thinking destructively; but you cover by keeping a roof on top of you (to keep off the threats when the enemy threatens you.)
 - C Believes what God says (Note: This corresponds with "C" above, "does not think or act egotistical" where you are out of order and greedy. Because when you believe in yourself, then you are egotistical—that's when things are out of order and you act out of greed. But when you believe what God says, you have a whole different orientation. You believe all things of what God says.)
- B Love hopes (That corresponds with "Does not envy." When you see something that somebody else has, you either envy that person or you have hope for what God is going to give you at the return).
- A Patient (This lines up with longsuffering and kindness. That is a beautiful explanation of what the love of God in the renewed mind living in a person does. And it gives you the ability to move and to be more than a conqueror.)

I Corinthians 13:8—Charity never faileth. The word "faileth" means "falls." Again, it is that figure of speech *antipersonification*. The person with the renewed mind in manifestation never falls because he loves. You can't fall; and, when you do fall, then

you don't have the love of God in the renewed mind in manifestation, "...but prophecies, they shall..." terminate/be rendered inoperative, "...whether tongues, they shall..." stop/cease, "...whether knowledge, it shall..." terminate/be rendered inoperative.

I Corinthians 13:9—"For we know in part" When? Now! When will prophecies, tongues and knowledge cease? When Christ returns in the future. But we know in part *now* (the present) and we prophesy in part.

I Corinthians 13:10—"When that which is perfect is come..." When is that? Future! Then that which is in part shall be done away. When will it be done away? Future!

Verse 8 Future

Verse 9 Present

Verse 10 Future

I Corinthians 13:11 —

11a Present "When I was a child" What are the childish things being compared to? To the present.

11b Future "When I became a man, I put away childish things..." What is that compared to? The future, when Christ returns.

I Corinthians 13:12—"Now we see through a glass (mirror), darkly..." This is because their mirrors were not like ours. They were sometimes a piece of bronze or brass or metal of some kind which had nicks and tarnish on it, so you couldn't make out the picture too well.

12a1 Present "But now, we see through a glass (mirror) darkly" What is that referring to? The present.

12b1 Future "But then, face to face" When? Future, when Christ returns.

12a2 Present "Now I know in part" When is that? Present.

12b2 Future "But then..." (When is that? Future.)

"...shall I know even as also I am known." (Even as I am known fully and completely" When? Future, when Christ returns.

That word "known" in both places here, is to have full, complete knowledge: *epiginōskō*. I shall have full, complete knowledge, not just a word of knowledge.

So, we've had future, present; future, present; future, present; future, present; future and verse 13

I Corinthians 13:13—And

13a Present "And now..."—present. That's the structure of this last part.

A Future

B Present

A Future

B Present

A Future

B Present

A Future

B Present

A Future

B Present

Five times we have had this pattern. But now abides believing, hope and the love of God in the renewed mind in manifestation—these three, but the greatest of these is the love of God in the renewed mind in manifestation.

Remember believing is for the present; hope is for the future. Believing appropriates today for the present. Hope anticipates for the future. But it is the love of God in the renewed mind in manifestation that activates both believing and hope. You must believe today, in this context, to operate the manifestations of the spirit (that's the thing "in part" and that is why you had present-future; present-future; present-future, etc.) Now we are in the present. Now abides three things: Believing (you must believe to operate those manifestations in the present and continue to believe day by day). You must hope (For what? That full, precise

and complete knowledge in the future). But you have the love of God in the renewed mind in manifestation for all times. It activates the believing and hope today, and it lasts even in the future. It is for all times. That is why the greatest of these is the love of God in the renewed mind in manifestation. It is needed today, but it will be there in the future. It is the lasting, activating ingredient. Again, profit is the key. We are looking for P-R-O-F-I-T. The *profit*. In order to have the greatest profit, to each believer coming from the same spirit, you have to have *agapaō*, the love of God in the renewed mind in manifestation. That's why this sits here at the apex of Corinthians. After Paul has discussed all the problems, now he deals with the manifestations and that's the key to profit.

But what is the real key to the profitableness of those things that are profitable? To do it with love. It is like the glaze on top of the cherry that is on top [of the cake]. That is this chapter and that is why, perhaps, he [Dr. Wierwille] said this is the greatest chapter in the whole Word of God, when it comes to putting into practice the greatness of the new birth and living the mystery in a practical way. So that there really is profit. Remember that all things are lawful but not all things are profitable. What are we looking for? Profit—my own profit? No, the profit of many that they might be saved. To the weak I become as weak; I become all things to all men that I might by all means save some. We are looking for the profit. All things are lawful but not all things are profitable. The only way to have the profit is by the manifestations (of which there are nine) of the spirit. And to really have the profit, you have to do it with this: the love of God in the renewed mind in manifestation. That is why it has got to be the greatest chapter as far as practice and the greatness of the new birth and living the mystery in a practical way. Because it is that love of God which is that "relentless devotion stemming from the absolute admiration of one so great that you are absolutely sure of your commitment to him." When you are that committed, then you are living by the love of God in the renewed mind in manifestation. But if you have fear there is no love. If there is no profit, it is because there is no love. If there is envy instead of hope, there is no profit. If you react to situations instead of acting positively, acting on the Word, and acting by

the manifestations, then it is not love. It has got to be with profit in all these areas of life. The love of God in the renewed mind in manifestation—the greatest chapter on practice in the Word of God: but it has got to fit in the context. You can't take it out.

PRAYER: Well Father, we sure thank you for this night for your love and the great profit of your Word, that we can see it and walk your Word and manifest your holy spirit in our lives. Thank you, Father, for this great night together and for the love and believing of your people. And that we can continue to walk and move with the greatness of God's Word living in our hearts, in the wonderful name of Jesus Christ.

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