

1 Corinthians - Commentaries by Frederick George Patterson

Words of Truth: Volume 3, Thanks Be to God, Which Giveth Us the Victory Through Our Lord Jesus Christ (15:57)

Choose for me, Lord! the time is wearing fast,
And sure I am to be with thee at last:
But, whether as a sleeping one to rise,
Or, living, wait to meet Thee in the skies;
Thou knowest, Lord—my heart can leave with Thee
The ordering of my lot, whate'er it be.
If death Thy purposed way, ev'n death is mine,
Since I am "Christ's"—Oh! power of love divine!
The Lord of Life thro' death destroyed my foe,
That I His full deliverance now might know.
Still as a stone the enemy shall be,
While I pass thro' the waterfloods to Thee.
But, Lord, I'll need Thee when the billows swell:
My mortal frame—Thou knowest it full well:
Need Thee I do in all things—who but Thou
Could'st have upheld and succored me till now?
Yet poor and needy howsoe'er I be,
The Lord my Saviour thinketh upon me.
Thou art my Life, my everlasting stay,
And canst Thou fail when heart and flesh give way?
Not only peace, but victory, Thou dost give
To all who simply on Thy name believe.
No more the King of Terrors—Death shall be
A servant to conduct my soul to Thee.
Let but my heart be conscious Thou art nigh,
Nor ever let me turn from Thee mine eye,
Till, as the purchase of Thy precious blood,
That brought me once, a guilty one, to God,
Th' appointed moment come, upspringing free,
My happy spirit finds its home with Thee.
Nor shall Thy triumph be imperfect, Lord;
My sleeping dust shall hear Thy quickening word;

Filled up the deep desire of every heart,

When, like to Thee, we see Thee as Thou art!

Lord Jesus, come! and take Thy saints to be

Forever in the Father's house with Thee!

Christian Truth: Volume 7, Baptized for the Dead (15:29)

"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?" 1 Cor. 15:29.

This verse is as if the Apostle said, in view of this denial of the resurrection which had gotten in among the Corinthians, "Well, since the object in baptism is death—for we are baptized 'with a view' to it—the very fact of our baptism marks us out for death. What fools you are then to have become Christians if, when the initiatory ordinance points to death, there is no resurrection."

As in a "forlorn hope" men step forward to fill up the ranks of those cut down in death, so was the place of those who "are baptized for [or over] the dead," thus filling up the places, as it were, of those, perhaps, who were martyred for Christ's sake. "Now," he goes on, as it were, "if dead persons do not rise at all, it would be folly to own practically what our baptism implies."

Look at the scope of the chapter and the arguments of the Apostle against what was among them at Corinth, as well as at the objective character of baptism as having death in view, and you will see the force of the verse more distinctly.

Words of Truth: Volume 3, Thoughts on Various Passages: 1 Corinthians 11:23-25 (11:23-25)

It is the knowledge and communion I have with Christ before the act of eating the Lord's Supper, which will give me a condition of soul for my remembrance of Him. Instead of remembering Him generating a condition, my remembrance of Him will be in accordance with my condition of soul. Thus, a babe in Christ will only remember Him as far as a babe's knowledge has reached—a young man's and a father's remembrance will be according to their knowledge of the person whom they are remembering. I must know a person in order to remember him. I could not be called upon to remember a person with whom I was unacquainted. We know a living Christ, and we remember Him at the moment of His betrayal and death.

The offerings—burnt offering, meat offering, peace offering, sin offering, and trespass offering—give us the varied apprehension of each person who eats; each has his own note of praise when the heart is awakened; and, like a chord of music, all is in perfect harmony and unison. Hence, the individual state of each is in the preparation to the united condition of the assembly. Rom. 6:22.

If we live unto God, there will be the knowledge of what good and evil is in the eye of God. Not simply that you live to Christ as to outward devotedness, but you will get your heart withdrawn from the influence of the things which drew it formerly away from Him. Therefore, in plain, common life, O let God be everything! Be not like one slipping and getting on, and slipping and getting on—as Christians often are—but be advancing quietly and steadily; increasing in separation to God: then you will have "fruit unto holiness," yourselves being servants to God. 2 Cor. 4:18.

"We look not at the things which are seen, but at the things which are not seen." I do fear that in many, things that are seen, and can be seen, have a stronger hold upon them than things which are spiritual and unseen, and but the objects of faith. How many, like Jacob at Jabbok, can send their all over the little brook, but not pass over themselves until their flesh has been crippled.

Words of Truth: Volume 2, Thoughts on Various Passages (11:23-32)

The perfect grace in which we stand is wondrous. There is no condemnation for us; we are not to be condemned with the world. The bread and wine is the symbol and pledge of this—the memorial of the love of Christ who took the condemnation on Himself and left not a particle for us. He died for us—our sin and ourselves.

But, on the other hand, will God make light of the sins of His people? If they are not to be condemned for sin, won't they be apt to think lightly of it? GOD'S sense of sin, the bread and wine show forth—the bruising of His beloved One, that we might not be under the weight of it; but He—has the means of making us feel that it is an evil and a bitter thing not to depart from iniquity, if we name the name of Christ. I am not now speaking of the intercession of Christ which restores us, but of the holy discipline of the Lord—the chastening of the Lord—just because we are NEVER to be condemned. It is a solemn thing, but a blessed thing. In Him is "no darkness at all." In us there is darkness—although we ourselves are not darkness, but "light in the Lord." Well, we are to judge this darkness in us—to "judge ourselves"—to deny ourselves first, and failing that in anything, to judge ourselves. If we do so, we judge the evil and are cleansed from it, and the claims of holiness and love are satisfied. But if we do not judge ourselves, then the Lord must; but not in wrath or condemnation. Oh, no; that could not be; but in love. It is chastening that we may not be condemned with the world. Why should we not then be always in the light and in the joy of heaven? Acts 2:42.

I would note how little of this “fellowship” has survived, or is reproduced, even where the other three things have place. But, in truth, it is the sphere in which the life of Christ is to develop itself, and if it is not there, if there is no home or family feeling in the church, and not that merely, no common devotedness to a paramount object, even the person of Christ and His glory, then the saint is in danger of falling back into the world in his affections and substantial citizenship,

Collected Writings, Lord's Supper: Eating and Drinking Unworthily (11:29)

“D. M. A.” Deal. What is meant by eating and drinking “unworthily,” of the bread and the cup, in 1 Corinthians 11:29?

A. The “unworthily” refers to the manner of partaking of the Lord’s Supper, not to the person who partakes. Every believer, unless excluded by some discipline for sin, is worthy to partake, because he is a Christian. The work of Christ has made him meet for heaven, and worthy to partake of that which calls to mind his Lord in the solemn moment of death, sin-bearing, and judgment. If he bring unjudged sin, or carelessness to it, it is to profane the death of Christ, who died to put sin away from God’s sight forever. The Christian cannot be condemned for sin (the world is condemned); but Christ having borne his sin, God does not condemn him for it, although He cleanses him practically from it by chastening. It never escapes His eye — and while He never imputes it for condemnation, still He never passes it over, and if we do not judge it in ourselves, He deals with us for sin by discipline, which may reach to sickness unto death, as verse 30 shows. If we eat the Lord’s Supper with unjudged sin upon us, we do not discern the Lord’s body which was broken to put it away; thus we partake of it unworthily, and God cannot allow such carelessness. Grace makes us worthy to partake, but the government of God, administered by the Lord over God’s house, deals with sin or carelessness. Still, if we scrutinize our own ways, and judge ourselves, we are not judged of the Lord. Judging ourselves for failure, is our course, and then eating the Lord’s Supper. Some have thought they should absent themselves from the Supper when they have failed. But He does not say “Let a man judge himself and so let him stay away,” but “so let him eat.” Staying away is mere self-will. It is not enough to judge the mere action; it is ourselves we should judge. The state of our heart which allowed the failure, should be subjected to scrutiny and self-judgment. If I am a child, I judge my ways, if they are unsuited to my father; but I do not set about to judge if I am a child, when I fail; but how naughty I have been as the son of such a father. I may behave very unworthily of my kind father, but my behavior is not the ground of the relationship. I cannot be a naughty child unless I am a child: and the relationship is the ground of self-judgment, that I may behave myself suitably to the relationship, and to Him who is my Father.

Words of Truth 3:99, 100.

Christian Truth: Volume 18, So Let Him Eat (11:28)

"But let a man examine himself, and so let him eat of that bread, and drink of that cup." 1 Cor. 11:28.

Scripture does not say, Let a man judge himself and so let him stay away, but, "So let him eat." Staying away is mere self-will. It is not enough to judge the mere action; it is ourselves we should judge. The state of our heart which allowed the failure should be subjected to scrutiny and self-judgment. If I am a child, I judge my ways, if they are unsuited to my father; but I do not set about to judge if I am a child, when I fail, but how naughty I have been as the son of such a father. I may behave very unworthily of my kind father, but my behavior is not the ground of the relationship. I cannot be a naughty child, unless I am a child; and the relationship is the ground of self-judgment, that I may behave myself suitably to the relationship, and to Him who is my Father.

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