

1 Corinthians

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- [0 : 00] It's time to teach Him how to stay, it's time to give the glory to Him.
It's time to stop, O how to pray, and bring the care of Him and sing of Him.
It's time to stop, O how to pray, and bring the care of Him and sing of Him.
And bring the glory to His children, O how to pray.
The star in the fields of God, we're still only a lonely man.
- [1 : 36] To make the gospel joy, O how to pray. In the Lord's help, I will draw your attention to the Word of God, as we find it in the first epistle of Paul to the Corinthians, the third chapter, and at verse five.

The fifth verse in the third chapter of the first epistle of Paul to the Corinthians. Who then is Paul? And who is Apollos?

But ministers by whom you believed, even as the Lord gave to every man. I don't propose to spend many minutes in the context this evening.

The trouble that was troubling the Corinthian church after Paul's patient labour there for almost two years. He departed and various difficulties arose.

The difficulties which doubtless worried him greatly. Difficulties which were worrying doubtless those who were tender in the fear of God at Corinth.
- [3 : 19] The fruit and effect of these things, as God has used them for our learning. The learning of His people through many generations shows to us afresh how the Lord can overrule evil for good.

Now my friends, that doesn't make the evil justified, because the Lord overrules it for good. But the trouble at Corinth that Paul deals with here is that their eyes came from Christ to men.

A lowering of the sight. So that instead of seeing ministers as instruments in the hand of God, they began to glory in men.

And the apostle condemns them for this with that solemn word that they are carnal. For ye are yet carnal. You see, he identifies their spirit as the spirit of the flesh.
- [4 : 47] Not of the spirit of God. Because they are looking away from Christ to men.

Real faith sees Christ for what God has made him to be.

And faith sees everything subject unto him.

That there's nothing in anything except by Jesus Christ. For of him and through him and to him are all things.

My friends, Christ on the throne. Everything, every body subject to his pleasure.
- [5 : 55] Now, when we have a view of the absolute preeminence of Jesus Christ, then we see all the glory for all things belongs to him.

[7 : 39]

[9 : 07]

[10:42]

[12:43]

And my friends human pride springs out of human ignorance. Human pride springs out of human ignorance. What does Isaiah say when he comes to the glory of God in the temple as it was given unto him to enjoy recorded in the sixth chapter of Isaiah's prophecy.

Woe is made for I am undone I am a man of unclean lips and I dwell in the midst of a people of unclean lips for mine eyes have seen the King the Lord of hosts.

The more thy glory strikes my eye the humbler I shall lie. My friends big people live a long way from Christ.

[14 : 39] It's little people that live near to Jesus Christ. Paul in his own estimation was a little man.

He was a little man. He was nothing in his own esteem. He credited himself with being less than the least of all saints.

But look at the blessing that God bestowed upon him through his dear son the Lord Jesus Christ whose pleasure it was continually for this man of God to serve who then is Paul.

Well I could spend much more time in detailing that subject because not only in regard to Paul's mind and Paul's spiritual stature but also Paul's confessions of his wretchedness his nothingness that there are multitudes of scriptural instances in the Acts and in the epistles that bear Paul's name.

Paul was very free in showing that no glory belonged to him that all the glory belonged to his master Jesus Christ.

[16 : 26] Then we come to Apollos. Who then is Paul? Who is Apollos? Now I would think that mentally Apollos was greatly inferior to the apostle Paul.

I would judge that Paul physically was not a very formidable person to meet. Apollos may well have been a man of greater stature in a physical way.

But obviously the Lord bestowed upon Apollos an eloquence an eloquence. We read in the 24th verse of the 18th of Acts and a certain Jew named Apollos born at Alexandria an eloquent man man and mighty in the scriptures came to Ephesus.

This man was instructed in the way of the Lord and being fervent in spirit he spake and taught diligently the things of the Lord. So here we have a scriptural record of Apollos who then is Apollos.

Well he's a man blessed with eloquence he certainly has a wonderful knowledge of the Bible he was instructed in the way of the Lord he wasn't a man ignorant he wasn't what we might term a letter man he was a man who had the experience of the truth as taught by the Holy Spirit and he was a man zealous in the cause he being fervent in spirit he spake and taught diligently the things of the Lord but he had his limitations knowing only the baptism of John he could preach repentance he could preach it eloquently but my friends there was more of death than resurrection in his ministry one feels there was more of law than gospel in his ministry he could indeed enlarge very beautifully doubtless eloquently upon the theme of the necessity of repentance toward God but we would judge that he was somewhat restricted in preaching the doctrine of the resurrection and justification by faith in

[19 : 24] Jesus Christ well he began to speak boldly in the synagogue whom when Aquila and Priscilla had heard they took him unto them and expounded unto him the way of God more perfectly now this is a wonderful characteristic who then is Apollos he was teachable now that's one of the things that will ever associate with a gracious spirit a gracious spirit's a teachable spirit you say but this man was eloquent he was mighty in the scriptures he was very zealous in the cause and he wasn't ignorant of the way of the Lord but he was teachable and my friends the more grace a person has the more teachable they'll become there's not such a thing as a gracious man saying

I know it all and let me put this to you the more you know the less you'll feel to know the more you know of the truth of God the less you'll feel to know of the truth of God it's when we begin to as it were find entrance into the truth of God by the leading and teaching of the Holy Spirit it's first to the ankles then to the knees then to the Lord then like a river to swimming my friends how great is the truth greatest subject that ever man's mind can be applied unto truth of the gospel well and look who Apollos was willing to be taught by Aquila and

Priscilla one would judge they were ordinary people who were here in Ephesus ready to teach Apollos the way of God more perfectly as he taught they saw certain things that they couldn't quite lay straight what did they do look around the corner and say he's not a man of God I heard him say so and so and that doesn't line up with the scripture does it we're not having anything to do with him again we're certainly going to keep right away from him no my friends no that wasn't their attitude they had too much grace to react in that way and manner what did they do they took him aside and they said look we don't think you're quite right on this point we think that we can tell you from experience just a little of the interpretation of that particular point that may be helpful to you and in the affection of the gospel and in the desire for the glory of

Christ and the improvement of their dear brother in the faith they take him aside and they teach him the way of God more perfectly so he's willing to be taught and these gracious people are willing to communicate patiently and affectionately those things which they consider to be for the improvement of this manner you may say well that was a very humbling experience for Apollos to have two people from the synagogue at Ephesus come to him and put him right from this point and that point my friends humbly humble souls don't mind being humble humble souls don't mind being humble it's pride that resents it's pride that resents humble souls don't mind being told do they as long as the point made is justified if the spirit of approach is constructive and affectionate there's going to be no quarrel isn't there we want to be right don't we we want to be right

I don't want to maintain a wrong spirit till I come face to face with God I want putting right before I meet God and if anyone will put me right before I meet God bless God for them now you see this was Apollos who then is Paul who is Apollos we read just a few things concerning Apollos subsequently but at this I'm sure that both Paul and Apollos in the context of the text they were being idolised by certain people at Corinth but they weren't in any way pleased with the idolatry there were people idolising they didn't want to be idolised because their appreciation of themselves was nothing they saw themselves as lost sinners useless valueless things in the flesh if the

[25 : 58] Lord had taken them out of the quagmire of nature and sanctified them by his grace and taught them by his spirit and raised them up and set them upon the walls of Zion it was to him the glory belonged not to them not unto us O Lord not unto us but unto thy name be the glory my friends all the glory belongs to Christ who then is poor who is upon us who is who is who is Paul and who is Apollos well they were what they were by the grace of God and they attribute it to him to the earth who then is Paul and who is Apollos who is Apollos well they were what they were by the grace of God and they attributed everything that concerned them to the grace that the Lord had given them and he goes on to the grace of God and who is Apollos and who is Apollos but ministers but instruments but channels but golden pipes through which the blessing has come from the throne of heaven what are ministers who are ministers who are ministers we have this treasure in earthen vessels that the excellency of the power may be of God and not of us my friends ministers can't affect anything they are the biggest helpless body of people that ever could be ministers are engaged in an employ for which they are totally absolutely and unreservedly inadequate do you believe that?

do you believe that? you know if I spent all the time till Sunday and said I won't give sleep to my eyelids I will devote myself entirely to the work of the Lord and I won't let anything come between I will shut myself in my study and I will really labor and labor and labor and labor in prayer and meditation studying the word and so on I perhaps could come forward on Sunday and expound the truth in a little more detail than is general by reason of the extensive application of the mind to the subject you might be a little more impressed than you often are but as far as salvation is concerned that's the reason we're in this relationship of church and minister as far as salvation is concerned there wouldn't there needn't be one thing accomplished in the whole day Sunday that the efforts of men unsanctified by the spirit of God are useless useless this doesn't mean to say that

I don't apply myself to the word this doesn't mean to say that I don't study this doesn't mean to say that I don't spend many hours at the business but my friends I know when I've done everything that I can do nothing except the sanctifying grace of the spirit rest upon something that shall be spoken you see it's the Lord's work and we're ministers ministers he says but ministers doesn't he but ministers by whom he believed even as the Lord gave to every man now the Lord gives to the minister and the minister ministers what the Lord has given and the Lord through the minister gives to the believer and if the Lord doesn't give to the minister the minister can't give to the believer alright

I don't mind if it's the apostle Paul himself and I'm going further the ministry of Jesus Christ when he ministered under the sun was only effectual by the power of the spirit that applied that ministry to the hearts and consciences of certain of his hearers and there are multitudes in hell that heard Jesus Christ preach the gospel perfectly and there are thousands in hell that have heard ministers preach the same sermons that others in heaven were converted by they sat in the same chapel they heard the same truths can you stop this disturbance please I find it difficult to continue who then is Paul and who is upon us but ministers by whom ye believe even as the

Lord gave to every man my brethren if the Lord gives you the grace to become fruitful in the bringing forth of children you'll bring forth your children and there's no power can prevent it you say but I'm such a poor minister I'm such an ignorant person I'm such yes heap your negatives heap your negatives and get a heap as high as a mountain and still if the Lord sanctifies you according to his will from eternity I say he can make you fruitful to his glory and there's no power within a person or among men that can prevent the fulfilment of the purposes of the King of Kings and Lord of Lords through any man who then is Paul who is a policy but ministers by whom he believed even as the

[33 : 37] Lord gave to every man I hope we see the ministry I was going to say on the plane of equality you know mother spreads the table doesn't she she lays a knife a fork and a spoon we gather round the table and those spoons and forks and knives they lay there all in order waiting to be used to be used and those tools of the table are effective as they are employed by you and me as we partake of our meal through their instrumentality that's the ministry that's the ministry as helpless as a fork as helpless as a spoon as helpless as a knife just as helpless it lays on the table and it waits to be used and that's where we are waiting to be used and my friends if the

Lord has commissioned us to preach the Lord will use us the Lord will use us he never gives a call to a man and that man remains unfruitful all his days he may have to wait for evidence of his fruitfulness and I don't believe any man has ever lived to see it all this side but I believe there'll come a day in the day of Jesus Christ when the Lord shows his work to his servants which will be their comfort joy and rejoicing in the presence of their gracious Lord well I hope the principle has come over to the glory of Christ a closing in 864

Joe read the first verse or read the first two if you like so ininander so are I will read the first two verses, which you have commencing at the first three.

Holy Ghost, inspire our praises, touch our hearts and to our tongues. While we lord the name of Jesus, heaven will gladly share our souls.

Hosts of angels, bright and glorious, while we hear our common key, will we pray to join the chorus, and the Lord himself shall sing.

[38 : 00] Raise we then our cheerful voices, to our God who falls of grace, in our happiness rejoices, and delights to hear his praise.

Whoso lives upon his promise, eats his flesh and drinks his love, all that's past and all to come, is for that soul's eternal good.

Amen. God we serve the aixòe of the wind and gl stapes, jesus see him in his careful■le, morris sweet fromere■■, The people shall come to us O, he is in Christ the Lord Every day, however he stands in Shall be promised in the end Every holy and soulless be Every providence of man

He is to us, the Lord of the Lord Have my house set out your life Who's the kind of prophet, Richard As the young boy will die Till the pilgrims pass from the end From the Lord of the Lord Jesus sends his holy spirit And the spirit in the end

Bless them all the saints The land Bless them all the saints Bless them all the saints And the day of the day When they pray And the day of the day The day of the day Bless them all the churches Say All things All things All things All things All things All things All things We are Christ and Christ is God.

[42 : 01] Lord, in so far as it shall please thee to glorify thy name, bless the truth that has been spoken this evening, and all that has been amiss, mercifully, graciously forgive.

May thy grace, Lord Jesus, thy love, O God the Father, the sweet abiding communion of God the Holy Ghost be with us. Amen.

Amen.