

PAUL AT CORINTH - R3143

1. Why did educated, sophisticated Athens prove to be an unsuccessful field for Paul's ministry, while less refined, less moral Corinth was a better field? What parallel does Br Russell draw to the harvest work in his day? Is there a parallel to our day? (Par 1,2)
2. What was going on in Rome at about this time, and how did it affect Paul's stay in Corinth? What is the lesson for us in Paul's livelihood as a tent-maker? (Par 3,4)
3. What do 1Corinthians 2:3 and 2 Corinthians 11:9 tell us about Paul's physical and emotional condition at times while in Corinth? What encouragement and assistance did Paul receive? How should we do the same for our brethren today? (Par 6-8)
4. What happened once Paul was revived in body and spirit? What was Paul's concern, and how did God address his concern? What did Pastor Russell have to say about brethren's dreams in his day? (I thought one comment was humorous!) (Par 9-13)
5. Explain Acts 18:9,10. What parallel does Br Russell draw with the words "As with the Apostle, so with us"? (Par 14,15)
6. How does the Golden Text give us the central theme of Paul's preaching on every occasion? What is the lesson for us? (Par 16)

WORD(S) OF THE WEEK: Theosophists (Par 16)

MANNA WATCH: How many Manna comments are taken from this article?

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ACTS 18:1-11 FEBRUARY 8, 1903

Golden Text – "Other foundation can no man lay than is laid, which is Jesus Christ."

1. ATHENS did not prove to be a very successful field for the Apostle Paul's labors. He quickly perceived that, although its citizens were chiefly engaged in hearing new things and in philosophizing on every subject, including religion, nevertheless, the tendency of science and philosophy, falsely so-called, so occupied their attention and so satisfied their minds that they were not as ready for the truth as some others less highly educated and less philosophical. The Apostle's experience in this respect coincides with that of all who, in sincerity, preach the gospel of Christ stripped of all human invention and philosophy. His experience illustrates his declaration that God does not choose many great or wise or learned, according to the course or standard of this world, but chiefly the poor of this world, socially, philosophically and financially, to be heirs of the Kingdom; because this class is more inclined to receive the faith and to become rich therein.

2. Leaving Athens, the Apostle journeyed about forty miles to Corinth, a prominent city of Greece, though very different from Athens. It was a commercial city, noted for its manufactures, architecture, paintings, Corinthian brass, or bronze, etc. It was much less moral than Athens, much less refined, much less given to the study of religious themes, but, nevertheless, a better field for the gospel. Where religious forms and ceremonies become popular, they are apt to have correspondingly the

less weight and force. Where sin, immorality and irreligion are popular, those minds which have a religious trend are apt to be freer, more open for the truth, because unsatisfied by formalism, and because they more keenly recognize righteousness by its sharp contrast with the sin abounding. Similarly today, the truth is likely to receive a cooler reception amongst those whose religious sensibilities are to some extent satisfied by forms and ceremonies: truth usually makes better progress today in places where to some extent irreligion seems to have the upper hand (as in Corinth), and where, therefore, virtue is at a higher premium. The heart most ready for the truth is the one which is not satiated and stupefied with religious formalism; but which realizes to some extent the exceeding sinfulness of sin and longs for the righteousness which is of God. Hungering and thirsting after righteousness is induced by such conditions. Like the Apostle, we are to discern the most fruitful fields, and spend our energies upon them, leaving the other fields for a more convenient season, whether it shall come during the present age or during the Millennium. The Apostle apparently stayed but a few days at Athens, but abode a year and a half at Corinth, the irreligious city, where he found many honest-hearted people, to whom the Lord directed the gospel through him.

3. The Emperor Claudius Caesar was reigning at this time, and the historian says that he "drove the Jews from Rome, because they were incessantly raising tumults at the instigation of a certain Chrestus." This was about the year A.D. 52, about twenty years after Pentecost, and it is surmised by some that the historian wrote Chrestus instead of Christus, a less common name, and that his reference was to dissensions among the Jews respecting the principles of Christianity, which by this time had doubtless reached Rome. That Christianity was already established in Rome before Paul's going there seems to be implied by his expression, "I am ready to preach the gospel to you who are at Rome also." (Rom. 1:8-15.) The supposition is that Aquila, a Jew, with his wife, Priscilla, a Gentile, who were amongst those driven from Rome, had received the message of the gospel, and that the Apostle going to Corinth found Aquila readily by reason of their being of the same craft or trade, tent-makers.

4. It was customary at that time that the sons of all the upper class of people should learn a trade, however well educated otherwise. St. Paul's trade as a tent-maker stood him now in good place, enabling him to provide for his necessities, while preaching the gospel of Christ. From his own explanation of the matter we learn that even after a considerable number of believers had been gathered at Corinth as a Church, the Apostle maintained himself by his trade, not because it would have been a sin for him to have received money and support from the believers there, but because he hoped that the gospel would commend itself more to many if its chief expounder were seen to be laboring not for

the meat that perisheth, nor for wealth, but preaching the gospel without charge, laying down his life for the brethren. There is a lesson in this for all of the Lord's people who have talent as ministers of the Word. Our object, like that of the Apostle, should be seen to be that "we seek not yours, but you." 2 Cor. 12:14.

5. The Apostle evidently lost no time in showing his colors--engaging with as much wisdom as possible in the preaching of the gospel to the Jews and Jewish proselytes from amongst the Greeks in their synagogue. He was not in this an intruder, for such was the custom of the synagogue; that any person of ability had the privilege of giving an exposition of the teachings of the Law and the Prophets. The Apostle was a man of some ability, and apparently in every city he at first was welcomed; the subsequent hatred of himself and his theme being the logical result of the wrong condition of heart on the part of those who heard--their unwillingness to receive the truth in the love of it, their preference for the traditions of the elders, with their more or less error, rejecting the light of the truth as it came to them. We find similar conditions today in Christendom, and are following the Scriptural precedent when we approach as closely as we can to the synagogues of our time, and as nearly as possible do as the Apostle did, reasoning with and persuading the attendants at divine worship. Under the usages of our time, it would be improper for us now to attempt such a discussion or reasoning inside church buildings. The nearest approach we have is through the printed page, on the pavement, near the churches, but far enough away to avoid reasonable prejudice and opposition. Let it be noticed

also that the proper method of presenting the truth today, as in the Apostle's time, is not by haranguing, but by reasonable presentation, appealing to the testimony of the Word of God in a logical and a reasonable manner. Let us rejoice that we find ourselves in such good accord with apostolic methods, and resolve that we will refrain from any other methods, however popular they may be with those who follow not with us.

6. How long the Apostle continued in this way is not distinctly declared, but in his first letter to that church, written some time after, he remarks, "I was with you in weakness and in fear and in much trembling; and my preaching was not with enticing words of man's wisdom, but in the demonstration of the spirit, and with power, that your faith should not stand in the wisdom of men, but in the power of God." The word "weakness" in this text may be properly understood to imply that the Apostle was physically weak, possibly for a time ailing to such an extent as to be unable to work at his trade, because, referring again to the matter (2 Cor. 11:9) he intimates that for a time he was in want. This noble soldier of the cross was evidently permitted of the Lord to have a little season of measurable discouragement, when the sunshine of divine favor was to some extent beclouded by temporal difficulties: probably his physical weakness to some extent produced melancholy "trembling with fear." He had no thought of abandoning the warfare in which he had enlisted himself even unto death, but apparently his recent experiences at Thessalonica, at Berea and at Athens, were causing him to wonder whether or not he was too aggressive in

the presentation of the gospel, whether or not he was inclined needlessly to bring upon himself persecution, and was thus perhaps interfering with the Lord's work, rather than helping it forward, as he desired. Now he was, for the time, at least, disposed to be extremely careful how he presented the message, how that, as our Golden Text expresses it, there is no salvation, no harmony with God, no eternal life by the law, nor by any other means than through the Lord Jesus Christ.

7. It was about this time that the Lord comforted and encouraged the Apostle by the arrival of Silas and Timothy, whom he had left in Berea. They brought with them not only the comfort and encouragement of a good report of the work behind them, the fruitage of his labors, but additionally brought presents from the brethren, which supplied his necessities, and caused his heart to rejoice because of the evidence of their brotherly love, and that the gospel had reached their hearts and even down into their pocket-books. The presence of these two fellow-helpers, in whom he had so much confidence, was a refreshment of spirit to the Apostle. Their coming not only brought physical strength, but an energy of spirit--an increased earnestness and force to his preaching: he no longer felt so timid, trembling, fearful. This is still true amongst the Lord's people-- the strongest of the brethren need the help, the encouragement, the assistance of others. The Lord has so arranged it that we may not feel ourselves entirely self-sufficient, and that even our proper leaning upon the Lord shall seem to require also the co-operation, encouragement, sympathy and love of the fellow-laborers in the vineyard.

8. Who that has borne any measure of labor and heat of the day in the gospel service cannot sympathize with this thought? Here, then, is a way in which many of the Lord's dear people who have not themselves the largest amount of talent or opportunity for service may be co-laborers and assistants in the gospel work. The Apostle mentions these helpers in the same breath with the more able servants of the truth, saying, "Ye endured a great fight of afflictions, partly whilst ye were made a gazing-stock, both by reproaches and afflictions, and partly whilst ye became the companions of them that were so used." Heb. 10:32,33.

9. Encouraged, revived in spirit, the Apostle was bolder now to tell the Jews and Greek proselytes plainly that there is no salvation except through Christ. The effect of this plain declaration was that he was no longer made welcome in the synagogue, and the opposition becoming violent, he shook his raiment, as an indication that he had nothing further to present, and would discontinue the discussion, declaring that their responsibility rested with themselves; that he had done all in his power to preach the good tidings to them first, as was proper; but that now henceforth, according to the scriptural declaration, the message should be proclaimed outside the synagogue, to any who had ears to hear it and hearts to receive it. The new meeting was started close to the synagogue, to the intent that the message he had already delivered might be impressed more and more upon those who had heard it-- that they should

not forget his declaration that the promise made to the fathers was in process of fulfilment in Christ, and those who accept him.

10. One of the chief men of the synagogue, and various of the people at Corinth were favorably impressed by the gospel message, and the Church of Corinth thus took its start in the house of Justus. The believers testified their acceptance by baptism--the true baptism of consecration, we may be sure, first, but also the outward symbolic water baptism, which would be a testimony to others and which is referred to in this lesson.

11. The Apostle, still meditating the propriety of greater moderation in preaching Jesus and the resurrection, was by this time, perhaps, feeling fearful of further difficulties with the Jews, and the trouble they could stir up with the authorities. Doubtless he had in mind previous experiences, and was debating mentally whether or not he should leave before the persecution set in, whether or not it was the Lord's will that he should be so courageous in the presentations of the truth as to awaken further hostilities against himself and all the brethren. The Lord came to the assistance of his faithful servant, and instructed him in a dream that he should neither leave nor hold his peace--that there were many people there of right condition of heart to receive the truth.

12. It is an encouragement to us to note this, another evidence that the Lord himself has supervision of his own work, and guides those who are truly his servants, who seek not their own will nor their own honor, but to glorify him in their bodies and spirits which are his. The necessity for such admonishing by dreams is less today than in the Apostle's day, because the Word of the Lord is now complete, and in the hands of his people in convenient form, that they can, through the experience and instruction of the apostles, know what to expect and how to do; whereas the Apostle was treading a new path and needed to be guided therein. We of today may know assuredly that it is the Lord's will that we should exercise wisdom in the presentation of his Word, and that grace should be poured upon our lips, that they may minister blessing to the hearers; but that we shall not hold our peace nor flee to another city until persecution has come to such a pitch as to almost necessitate removal.

13. We should not dare to say that the Lord might not use a dream today to instruct and guide his people, as he did the Apostle, but we do say that there is less necessity for such special direction, since the general directions of his Word are now explicit and amplified. We do suggest, however, that as the Apostle says, "Beloved, believe not every spirit, but try the spirits," so we may well say to ourselves, Believe not every dream, but test the dream--whether it be of God or not. A dream must never lead us in opposition to the written Word of God, but if it can be understood in harmony with the Word and its reasonable interpretation, we should rejoice in it and be thereby encouraged to follow the Word. If the

dream agree not with this Word it is because there is no light in it. (Isa. 8:20.) We are confident that many dreams are not of God, the majority probably being of indigestion, and some quite probably of the evil one. Hence, we have the more need of care that we follow not a dream, because it is a dream, but at very most permit it to direct us to the plain instruction of the Lord's Word.

14. The Lord's promise that no man should set on the Apostle to hurt was fulfilled; for, although a disturbance was created and he was taken before the magistracy, no violence was done him, and the case was dismissed by the Roman governor. As with the Apostle, so with us; in the Lord's wisdom varying experiences may be to our advantage. Sometimes it may be advantageous to us and the cause that we should seem to be defeated and forced to flight. We may rely, however, that the Lord understands the situation fully, and will not permit his work to be disconcerted and interrupted to its real disadvantage. Long ago some one said, "I am immortal until my work is finished;" and we may rely upon it that this is practically true of all engaged in the Lord's service--that "Precious in the sight of the Lord is the death of his saints." He will use and protect and guide them in their affairs, in ways that will be to his pleasement, and eventually to their highest welfare, --to the intent that all of his good purposes shall be accomplished.

15. Why, then, should we fear what man may do unto us, or be distressed in regard to the Lord's work, as though Satan or any other evil power could prevail against it? Nevertheless, it is for us to show our devotion, not only by our zeal, but also by

our prudence. While God knows what will prosper, he declares of us, "Thou knowest not which shall prosper, this or that" -- therefore, we are to proceed in the Lord's work as though the entire responsibility rested upon us, but in our hearts are to recognize that the entire weight and responsibility rests with the Lord.

16. Our Golden Text gives us the central theme of the Apostle's preaching on every occasion. It would be a poor text for Higher Critics, for Evolutionists, for Theosophists, for Christian Scientists, and for most other of the new gospels so numerous in our day. Let us hold fast to the same message which the Apostle preached, which recognizes no other foundation than Christ, and no other Church and no other salvation than that built upon that foundation. Other structures, built upon other foundations, are anti-Christian, however smooth their philosophy, however arrayed in a garment of light to deceive, if possible, the very elect.