

THE WORD OF TRUTH

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CONDITIONS OF SALVATION

The simple revelation of God's plan of salvation has been perverted by the accretions of error that have laid hold upon it. These accretions are comparable to barnacles that fasten themselves to the hull of a ship. These are very small but they pile up to a point where they retard the progress of the vessel. When this happens the only thing that can be done is to get the ship into dry-dock and scrape off the barnacles. These barnacles do not belong to a ship, neither do all these man made accretions have any place in God's plan of salvation.

Salvation is of the Lord, and the instrument He uses is the Word of God. This word is living and powerful, and sharper than any two edged sword: This powerful instrument, however, is made of none effect by tradition. Even as in the days of Christ on earth, men are teaching for doctrines the commandments of men.

In a magazine published by the Salvation Army we found the following dialogue. It bore the title "The Conditions of Salvation" and appears to be a study or catechism in the way of Salvation. The questions were asked by the leader who bears the title of "Sergeant Major," and the answers were given by the "Young People." We print the dialogue in full exactly as given, but take the liberty of entering into the discussion.

Sergeant Major: Does God divide all men into two classes?

Young People: God divides all men into two classes-the saved and the unsaved, the saints and the sinners, the righteous and the wicked, His friends and His enemies.

Sergeant Major: What must we do to be saved?

O.Q.S.: Pardon my intrusion, but I must say that is a good question. It is one that every individual should ask, and every individual should have a sure answer from the Word of God. In fact that question is out of the Scripture. The jailor in Philippi asked that question of Paul when he said, "Sirs, what must I do to be saved?" I suggest that we open our Bibles to. Acts 16:31 and see what answer Paul gave.

Young People: Those who. wish to be saved must do five things,

O.Q.S.: I do not wish to interrupt, but I am sure you are starting wrong. That is not what Paul told the Philippian jailor. I suggest again that we should open the Word.

Sergeant Major: What are those five things called?

Young People: The five things that we have to do to be saved are called the "Conditions of Salvation."

O.Q.S.: Who calls them that? I do not wish to. be contrary, but I feel that in dealing with the question of salvation we should stay very close to. the Word. Paul told Timothy to "hold fast the form of sound words," The term "Conditions of Salvation" is not to. Be found in the Word of God. Are we not creating confusion when we bring in man made terms? However, go ahead with your next question.

Sergeant Major: What do you mean by the Conditions of Salvation?

O.Q.S.: That's a good question, now let's have an answer from the Word.

Young People: The Conditions of Salvation are the things we have to do on our part, before God will save us.

O.Q.S.: It is plain that the Word of God has no place in your attempt to set forth the plan of salvation. You make salvation to depend upon something we DO, instead of making it depend upon what Jesus Christ has DONE. I will have to withdraw from this study as I am a man of the Book. However, go ahead with your study, and I will make a few comments as you go along.

Sergeant Major: What are the five conditions?

Young People: The five Conditions of Salvation are: Seeking, Repentance, Renouncement, Consecration, Saving Faith.

Sergeant Major: Can anyone be saved without first complying with these conditions?

O.Q.S.: Let me answer that. I am saved, and I never complied with those conditions. In fact I have been saved for seventeen years and don't even know what "renouncement" means. I can prove my salvation by the Word of God. Those conditions are man made and I am sure that God will not back you up, in forcing men to. comply with conditions that He never established. However, let's hear what the young people have to say about it.

Young People: No one can be saved without complying with these five conditions.

O.Q.S.: Then Romans 4:5 must not be true. "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

Sergeant Major: What is meant by seeking salvation?

Young People: Seeking salvation means desiring it, and doing all in our Power to find it.

O.Q.S.: Why speak of our Power, when God speaks of us as being "without strength." I did not know that salvation was lost. The Word says, "There is none that seeketh after God" (Rom. 3:11); and, "the Son of Man is come to seek and to save that which was lost" (Luke 19:10). Now, which is it, are we lost or is Christ lost - does He seek us or do we seek Him. It appears to me that you have things upside down.

Sergeant Major: What is Repentance?

Young People: Repentance is real sorrow for having sinned against God.

O.Q.S.: Paul tells us that "Godly sorrow worketh repentance." This is the exact opposite of saying that Godly sorrow is repentance. If repentance is real sorrow for having sinned against God, then what does it mean when it says, "the Lord repented that He made Saul king over Israel" (1 Sam. 15:35).

Sergeant Major: What is Renouncement?

O.Q.S.: I have never heard tell of it. It cannot be something in the Word of God. Someone must have made that up like the Catholics made up Purgatory. But let's hear what you have taught the young people to say.

Young People: Renouncement is giving up all our sins; that is all that we know to be displeasing to God.

Sergeant Major: What is Consecration?

Young People: Consecration is offering ourselves to God to do whatever He wants us to do, and promising to obey Him all our lives.

O.Q.S.: Again I must disagree. Both Consecration and Re-consecration are man made religious ceremonies for which not one line of support can be found in the Word of God. In fact, Consecration is only mentioned twice in the New Testament. Once in Hebrews 7:28 where we read of the "Son who. is consecrated forevermore." Again in Hebrews 10:20 we read of "the new and living way, which He hath consecrated for us." No. one in Scripture ever Consecrated or Re-consecrated themselves, so why bring it in as one of the conditions of salvation?

Sergeant Major: What is Saving faith?

Young People: Saving faith is believing that God, for Jesus Christ's sake, forgives all our sins and receives us into His favor.

O.Q.S.: Then, according to your statement, we must believe that it is done in order to get it done. I cannot do it-my mind would refuse to play tricks such as that. Your plan of salvation is very confusing. You have made it to depend altogether on things which you say we are required to do, and you bring in Jesus Christ only at the tail end. It is just as some Poet has written:

**"Some call Him a Savior, in Word,
But mix their own works with His plan;
And hope He His help will afford,
When they have done all that they can:
If doings prove rather too light.
(A little they own they may fail),
They purpose to make up full weight,
By casting His name in the scale."**

You have ignored altogether the great theme of all Scripture that salvation comes as the result of something that God does for man. No aspect of salvation is made to depend, even in the slightest degree, on human merit or works. Not once have you mentioned GRACE or THE BLOOD, the two most vital things connected with God's plan of salvation. The sin - hating God met the sin - bearing Jesus at Calvary, and there once and for all settled the question of sin and salvation. We had nothing to do with it. Those who demand some part in their salvation are starting frightfully late. The work was finished nineteen hundred years ago.

"Not works of law have we to boast
By nature ruined, guilty, lost,
Condemned already; but Thy hand
Provided what Thou didst demand;
We take the guilty sinner's name,
The guilty sinner's Savior claim."

THE DISPENSATION OF THE MYSTERY

(Continued from Vol. I, No. 5)

The present dispensation is a parenthesis. This is acknowledged by most Bible teachers, but very few are willing to see it as a **true** parenthesis. It is as if God was writing two great sentences. The first sentence is prophecy. The second is the record of its fulfillment. In the course of the second sentence God makes a break and inserts a parenthesis-the parenthesis of the present dispensation. The present dispensation of the mystery and the Church which is called out during this period are not subjects of prophecy, therefore they are not the fulfillment of any prophecy. They are the fulfillment of a secret purpose hid in God, and not made known to men. What God is now doing was the secret. It is no longer a secret for it was made known.

There is a wide difference of opinion among Bible students as to just when the present parenthetical period began. The Cross; the day of Pentecost; Acts 10 or the house of Cornelius; Acts 13 or the blinding of Bar Jesus; Acts 28:28; are all put forth as being the event that marks the dispensational boundary. Most students arbitrarily accept some event or point as marking the beginning, then erect their view as a test of orthodoxy, and refuse any and all evidence which might contradict their views. We sincerely and honestly believe that the present dispensation began at Acts 28:28. However, we refuse to

bitterly contend for this position and we welcome all evidence which either strengthens or weakens it. We are not afraid of our stand, our position is not fragile and it can be tested by the Word. We do not hurl epithets at those who do not agree with us, neither do we brand all as heretics who dare to differ with us. These tactics, employed by so many, are of no value either in finding the truth or in showing another the error of his ways. It is best that all turn to the Word to discover there the truth concerning the present parenthetical dispensation.

A true parenthesis is no part of the sentence into which it is inserted. The sentence is, and must be, grammatically complete without it. To speak of "Israel fading out and the Church coming in" throughout the book of Acts is to destroy the true character of both the Acts period and the dispensation of the mystery. A true parenthesis can be put in or left out without in any way damaging the sentence. The present dispensation with its unique out-calling was planned and purposed but never prophesied. God can alter His plans and change His purposes; but once He promised or once He has stated that it shall be, He cannot change His Word. The events of the period covered by the four gospels were prophesied and therefore had to be. This is also true of the Acts period, the day of the Lord, the Kingdom and the new heavens and new earth. However, what God is now doing was neither promised or prophesied. God had purposed it, but He had not committed Himself to it. It was His own secret and subject to His own will. Some will disagree with this statement, but we ask them to consider it with care.

Not Reckoned in Time

The present dispensation has extended over a period of almost 1900 years, yet this period is never reckoned in time. The prophets spoke of the sufferings of Christ and the glory that should follow. They did not see or know of a long period between these two events. They ever spoke of the glory as following close on the heels of Messiah's suffering. The truth that this period is not reckoned in time, is set forth in the Gospels, the Acts and the epistles written during the Acts period.

In the Gospel of John the Lord Jesus Christ said to His disciples; **"A little while, and ye shall not see me: and again a little while, and ye shall see me, because I go unto my Father."** **John 16:16.** Now, could the first "little while" mean about forty days, and the second "little while" mean about 1900 years? Is God's Word so inexact as all this? Of course the superficial student can always take refuge from such a difficulty behind the statement "that one day is with the Lord as a thousand years, and a thousand years as one day," but this will never satisfy the true student of the Word who faces such difficulties fearlessly and honestly. Such students know that while this is true with the Lord, it is not true with men-even those to whom the Lord was speaking-a day is a day and a thousand years is a thousand years. God's Word was given for the purpose of revelation, and if the term "a little while" can be made to mean any amount of time between forty days and nineteen hundred years, then the Bible is of little value for the purpose for which it was given.

This difficulty is solved immediately if we do not reckon in the present dispensation, which God never reckons in time. In other words, take out the parenthesis, bring the two ends together which were broken by the present dispensation, and the Word stands as true with no need to ignore or explain it away.

By way of illustration we might suggest that the playing time of a game of football is one hour. This does not mean that a game which starts at three o' clock will be completed by four. There will be many periods of "time out" during which the timekeeper's watch is stopped until play is resumed. These periods of "time out" are never reckoned in the one hour period allotted to the game.

Even so this present dispensation is a period of "time out:" The great prophetic clock has been stopped and will not resume until the present dispensation has run its course.

Thus in the Acts period Paul said: "But this I say brethren that the time is short: it remaineth, that both they that have wives be as though they had none: I Cor. 7:29.

Paul was not mistaken, the time was short, he told the exact truth., but God stopped the clock and brought in the present period which is not reckoned in time. Some may say, "Well, Paul thought it was short:" However, we must remember that Paul was not thinking, but writing as he was moved by the Holy Ghost.

Again Paul says in **Romans 9:28** "**For he will finish the work. and cut it short in righteousness: because a short work will the Lord make upon the earth:**" Also in **Romans 16:20** "**And the God of peace shall bruise Satan under your feet shortly.**" These statements are true in every sense of the word. However, we must not reckon into them the present period which is not reckoned in time the period which began with the close of Acts and ends when the Body is manifested in Glory.

Writing in the same period Peter said: "But the end of all things is at hand: be ye therefore sober and watch unto prayer: James said: **Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.**" **James 5:8.**

It is impossible for us to believe that these men writing by inspiration were mistaken, and also impossible to believe that the Word of God was broken. These verses present no difficulty when we recognize that the present period with its administration hope and calling was all a mystery or secret that was hid in God. It cannot be, it must not be reckoned in time.

Paul, Peter and James were familiar with the writings of the prophets. They knew the sweep of prophetic truth. They had their eyes on God's great prophetic time-piece, the nation of Israel. They had learned from the Word of God that the crucified and risen Savior and Messiah was to be offered to all Israel and that His rejection would bring upon the nation God's great rod of affliction the time of Jacob's trouble. They had not only watched, but had part in the offering of the crucified Savior and Messiah to that nation.

They saw Him being rejected, and they knew what it would bring. The great clock was ticking off the minutes. They proclaimed that the time was short, the end of all things was at hand, and that the coming of the Lord draweth nigh. They were not mistaken they were not false witnesses. God stopped the clock and the divine history of the nation was suspended. God recorded every detail concerning Israel up to Acts 28:28, but not one line after that. The fulfillment of prophecy concerning Israel will be resumed when God again takes up His dealings with His ancient people.

This truth explains the absolute failure of all who have attempted to set dates. When the present dispensation of the secret has been completed, and "the Church which is His body has been manifested in Glory, and God again resumes His program for His ancient people Israel, then His prophetic clock will be of real value as a timepiece. It is useless to try to tell time by a clock that is stopped.

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ABRAHAMIC OLD AND NEW COVENANTS

(Continued from October Issue)

The Covenant Confirmed:

There is nothing that can be more sure than the covenant God made with Abraham and his seed after him, This is seen in the confirmation of the covenant as recorded in **Genesis 22: 15 - 18.**

"And the angel of the Lord called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed."

We have in the epistle to the Hebrews a divine commentary on this passage. "For when God made promise to Abraham, because He could swear by no greater, He sware by Himself (Heb. 6:13). Thus by two immutable things," the covenant and the oath, " in which it was impossible for God to lie," the promise became as sure as the Word of God.

We have seen already in other passages that it is God's promise and purpose to bless-to bless the earth and every family and nation upon it. The time will yet come when the windows of heaven will be opened that the blessing of God might descend upon the earth in all its fullness. However it must never be forgotten, that God has promised and confirmed the promise with an oath, that "in blessing" He will bless Abraham and His seed. All blessings for the nations (Gentiles) and the earth must first be upon Abraham's seed and then out through them to the nations. Only by so doing can God perform the oath bound covenant He made with Abraham and his seed.

God also promised that "in multiplying I will multiply thy seed." This has some reference to the development of the Nation of Israel, but the actual reference is to the true seed of Abraham, the Israel of God.

Thus when we read in Acts 6:1 of the number of disciples being multiplied and in 9:31 of the churches being multiplied, it was the multiplying of the Israel of God. In spite of all views to the contrary, we believe that during the Acts period the Jews which believed were always in the majority. There is not a line of Scripture to prove that the Gentiles were any more than a minority, Even in Jerusalem, James spoke of the myriads of Jews there are which believe." This was in complete harmony with the Abrahamic covenant.

The administration (dispensation) which began at Acts 28:28, in which we are now living and under which the "Church which is His body" is called out, is not subject to any covenant. The covenants had to do with earthly and heavenly blessings, but not with "all spiritual blessings in that place "far above all heavens." The Church which is His body receives nothing under, and has no part in the Abrahamic, Old or New Covenants. The Covenants belong to Israel (Romans 9:4).

There is much false theology which ever speaks of the Church coming under the blessings God promised to Abraham, One writer says that "much that we now have and will later receive from God comes to us as the result of the promises God made to Abraham," This is believed by many. One theological system insists that present day believers are "children of the covenant," and that baptism has taken the place of circumcision as the sign of the Covenant. All that we need to do to set forth the error of such theories is to take all that God promised to Abraham and see how foreign it is to our super-heavenly calling.

We now give a complete list of every important promise that God made to Abraham and his seed after him. Many people are living under the delusion that God promised Abraham certain things, but we find no record of these things when we examine the actual promises.

What God Promised to Abraham (Genesis)

1. I will make of thee a great nation. 12:2.
2. I will bless thee. 12:2.
3. Make thy name great. 12:2
4. Thou shalt be a blessing. 12:2.
5. I will bless them that bless thee. 12:3.
6. I will curse him that curseth thee. 12: 3.
7. In thee shall all families of the earth be blessed. 12:3.
8. Unto thy seed will I give this land. 12:7.
9. All the land which thou seest, to thee will I give it and to thy seed forever. 13:15.
10. I will make thy seed as the dust of the earth. 13:16.
11. Look toward heaven. . . tell the stars. . . so shall thy seed be. 15:5.
12. I will make My covenant between me and thee, and will multiply thee exceedingly. 17:2.
13. Thou shalt be a father of many nations. 17:4.
14. I will make thee exceeding fruitful. 17:6.
15. I will make nations of thee. 17:6.
16. Kings shall come out of thee. 17:6.
17. Be a God unto thee, and to thy seed after thee. 17:7.
18. In blessing I will bless thee and in multiplying I will multiply thy seed. 22:17.

19. Thy seed shall possess the gate of his enemies. 22:17.
20. In thy seed shall all nations of the earth be blessed. 22:17.

Now it is very easy to say the Church inherits or enters into the blessings God promised to Abraham. If we insist that those who say this be specific and state just what blessings, they cannot do so.

Will God make of the Church a great nation; will He bless those who bless the Church; will He curse those who curse the church; will all families of the earth be blessed through the Church; will He give the Church the land of Canaan; will he make the "seed" of the Church as the dust of the earth; will the Church be a father of many nations; will Kings come out of the Church? Just to ask these questions is sufficient to show the error of the Church trying to enter into the Abrahamic covenant. Even a general promise like "I will bless thee," in no way compares with God's statement that the Church has been "blessed with all spiritual blessings in heavenly places in Christ:" (Eph. I :3).

It should be noted with care that the righteousness of God which was reckoned to Abraham was no part of the covenant. God did not promise that if Abraham believed Him, He would reckon him righteous. The record shows that Abraham believed God, then God in a sovereign act of grace reckoned Him as righteous. We are also reckoned righteous when we believe on Him who was delivered for our offences, and was raised again for our justification. We are not reckoned righteous in, with, through or by Abraham; neither as the result of any covenant God made with him. We are reckoned righteous like Abraham, but before too much is built upon this similarity, it should be remembered that it is like Abel (Heb. 11:4) and Noah (Heb. 11:7) as well.

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THE WILL OF GOD **CANNOT BE KNOWN APART FROM RIGHT DIVISION**

The favorite Scripture passage of Dwight L. Moody was **I John 2:17. "He that doeth the will of God abideth forever."** In every portion of Scripture, under every dispensation, God has attached much importance to knowing and doing His will. All blessing, all joy and all answers to prayer are usually based upon it. We are told "**not to be unwise, but understanding what the will of the Lord is."** Eph. 5: 17.

Now let us suppose that a sincere believer in the Lord Jesus Christ makes the following statement and asks the following question. "I am a believer in the Lord Jesus Christ, I have been saved by His grace, my chief desire and delight is to do the will of God. However, before I can do His will, I must know it. How can I know the will of God? This is a sincere question, and is deserving of a worthy answer. We believe that it is the privilege of every believer, to be as sure that he is walking in the will of God, as it is to be sure that his soul is saved. But what answer shall we give to the query of one who desires to know the will of God?"

Turn to God's Word

Some would answer by saying: "God's Word reveals His will, God has spoken in His Word; so go to the Bible and whatever is commanded there, that do, and you will be walking every day in the will of God." Now this certainly sounds like good advice, and it will seem like unbelief if it is disputed. However, let us put it to the test and see how it works out. We open the Bible, begin to read and ere long we come to a divine commandment. **"This is my covenant, which ye shall keep, between me and you and thy seed after thee; every man child among you shall be circumcised." Genesis 17: 10.** We read on and find another commandment; **"Three times thou shalt keep a feast unto Me in the year." Exodus 23:14.**

Thus having followed this apparently good advice we find ourselves faced with insurmountable difficulties. We have gone to God's Word to find His will, only to discover that He has commanded such things as circumcision and the regular observance of feasts. So we must ask those who gave us this advice: "Is this the will of God for us?" Of course those who have thus advised us will explain that these commands are from the Old Testament, and were for the people of God who lived in another time, that the order has been changed, and these commands are no longer binding.

Now if we were as hard on some people as they are on us, if we were as quick to accuse them as they are to accuse us; we would charge at once, that those who say these commands are not for us do not believe in the Old Testament, that they do away with it, that they have only twenty-seven books in their Bible instead of sixty-six. But we would not do this for we are in hearty sympathy with even the feeblest attempts to divide the Word of Truth.

One fact has now been clearly established. It is, that what is God's will at one time may not be His will at another time. That certain of God's commandments are binding upon certain people but may not be for other people. That God has at times changed the rules for His household on earth.

Follow the Example of Christ

Others would answer by saying that Jesus Christ is our example, and if we pattern our lives after His perfect life we will be walking every moment in the will of God. If we turn, however, to the Gospels to read the record of His life we discover that He was circumcised on the eighth day (Luke 2:21); that He kept the Passover each year from the time He was twelve years of age until His death at thirty-three (Luke 2:42, Luke 22:15) He went to the Synagogue every Sabbath (Luke 4:16); He was unmarried; He circumscribed His ministry to Israel alone (Matt. 15:24). Shall we follow these examples, shall we imitate the life of Christ, is this the will of God for us? Is it sound advice to tell a sincere believer to imitate Him, if he desires to do the will of God? Thus a second fact is established---the life of one "born under the law" is not the pattern for those who live under a dispensation of grace.

Some would meet this difficulty by saying that we are not supposed to imitate His life, but to walk in strict obedience to His teachings. The "teachings of Jesus" are being continually set forth as the rule of life for the believer. This sounds reasonable to the uninstructed who have no conception of what he really taught, and who believe that He

taught many things which never came from His lips. Let us turn to the four Gospels and examine His teachings. We discover such things as these. **"Give to him that asketh thee, and from him that would borrow of thee turn not thou away."** Matt. 5:42. **"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?"** Matt. 6:31. **"Go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them."** Matt. 8:4. **"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not."** Matt. 10:5. **"Sell that ye have and give alms."** Luke 12:33.

Now these are some of the things that the Lord Jesus Christ expressly taught and commanded while He was on earth. Are we to obey these commands-do they reveal the will of God for us? If so, how many believers are doing the will of God? Thus a third fact has been established-that we cannot obey all the commands the Lord gave while He was on earth. We might make a selection from them and obey certain ones, but such a course would be dangerous.

After the Cross

Many would solve these problems by pointing out that everything considered thus far is something that was said or done before the Cross. They believe that the Cross is a great dispensational dividing line, and that the will of God for us will be found in the truth revealed after that time. They would point to Paul as the great apostle of the Gentiles and say that in following him we will find God's will for His own at this present time. However, when we look at the life of Paul we meet with the same difficulties. We read in **Acts 18:18** of Paul **'having shorn his head in Cenchrea: for he had a vow'**; later in **Acts 18:21** we find him saying, **"I must by all means keep this feast that cometh in Jerusalem"**; again in **Acts 21:26** we read, **"Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them."** These passages are sufficient to prove that we cannot find the will of God by following the examples set by Paul.

The objection may be raised just here that this is "apostolic example," and that we are not to be guided by their uninspired examples, but by the inspired apostolic teaching. Very well, let us look at certain things which were specifically taught by the Holy Ghost through the apostle Paul. In 1 Corinthians 7:27 we read **"Art thou loosed from a wife? seek not a wife"**; and in **1 Corinthians 14:5**, **"I would that ye all spake with tongues."**

If these verses reveal the will of God for the present time, the writer must confess he is living out of the will of God. It often appears that those who insist that 1 Corinthians is the "charter of the church" have not read the charter.

Now let us see the situation in which the sincere believer, who asked how he could know the will of God, finds himself. He desires to do the will of God, but he cannot turn to the Bible to obey all he finds there; he cannot follow the examples of Christ; he cannot obey all of His commands; he cannot obey all the commands of the apostles, neither can he follow their examples. What, then, can he do?

Most believers have solved all problems by turning away from the Word altogether to those great standards of orthodoxy which rule the religious thought and feeling of millions throughout the length and breadth of the professing church. Thus whatever is

considered as orthodox in the group to which they have joined themselves becomes the will of God for them. They do that which is required by the church, and they deceive themselves into believing that the requirements of their church are the requirements of God. Thus men become Lutherans, Baptists, Methodist. Presbyterians, etc., and if they ever turn to the Word it is usually to find support for something already believed. However, we must leave such believers to their Lord, but we want to find that pathway which God has prepared for us, and in which we may walk with all possible calmness and certainty, enjoying lives of peace and victory.

(Concluded, Vol. I, No. 7)

BY AND IN GRACE

By Wilfred C. Mills

"By Grace ye are saved." With what joy these words receive a deep amen from our hearts, Love to the unlovely-such is the love of God. Grace was made known when God gave His Son: "He was manifested to take away our sins"; "In this was manifested the love of God toward us, because God sent His only begotten Son into the world that we might live through Him"; "Hereby perceive we the love of God because He laid down His life for us"; we are saved by grace.

"The grace of God that bringeth salvation hath appeared to all men"; the love of God provided for universal need; He laid on Him the iniquity of us all. "The free gift, the gift by grace which is by one man abounded unto many." God commendeth to us His grace, and we who have "received abundance of grace and the gift of righteousness" rejoice that by grace we are saved.

Grace teaches and trains us during this life, herein is the discipline and purpose of life. Wonderful is the pathway of the saint-the all things working together for good, this good," that "we should live soberly and righteously and godly in this present world, looking for the blessed hope and appearing of the glory of our great God and Savior Jesus Christ." (Titus II. 11-13, R. v.),

To grow **in** Grace is our joyous privilege. Grace is seen in the will of God toward men, "not willing that any should perish," and to the saint in revealing further truth ("made manifest to His saints, to whom God would make known." Colossians 1:25-29).

The knowledge that we are saved by grace is the beginning of the pathway. We were delivered from darkness; now, being light in the Lord, we may walk as children of light. We are **in** grace. We cannot grow into salvation, but having the gift of life we grow and show likeness to Him, manifesting forth the new nature. "Whose we are and whom we serve." "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure." Being saved by grace, we grow **in** grace, and are enabled to witness.

It must be according to His will. Therefore, to know His will is all-important to be well-pleasing, "approved unto God," to believe all truth revealed before we can be "perfect and complete in all the will of God." May our zealouslyness **in** grace be to enter into the revelation given to Paul to complete the Word of God in the Epistles written after Acts 28:28, and to walk in the light of this our calling.

A TESTIMONY

From a lady in France comes this testimony. It was part of a personal letter to the Editor, but we take the liberty of publishing this extract in order to share it with our readers.

"I am a former student of the Moody Bible Institute. During the months of study over there (with three months pastors course after graduation) many doctrinal or ecclesiastical problems arose out of the very sayings of our teachers in the classrooms. As their answers to my private questionings were not satisfactory, I often tried the key of **2 Tim. 2:15**, to which my attention had been called before through the writings of Dr. Bullinger and others. Always, that key did fit exactly and solve the difficulty. But having understood the prejudice existing against such views, I had to stop submitting them to our instructors. Afterwards, years of practical experience in the field of France, and further study, have convinced me of the importance of rightly dividing. I am also convinced that the failure to divide the Word of truth is the cause of all the errors and divisions which trouble the church today."

NOTES ON I CORINTHIANS

(Continued From Vol. I, No. 6)

1:1. Paul. He was the writer of this inspired epistle, The temptation is strong to devote an entire article to his character alone, but a few words must suffice for the present. Paul sets forth some excellent examples that all who minister the Word will do well to follow. He traveled in a day when most people had never journeyed more than a few miles from the place of their birth; yet he never gave travel lectures. He summed up his entire travels in three words and dismissed them by saying "in journeyings often." He saw some wonderful sights and passed through some strange experiences; but these never became his stock in trade as he went from city to city. He spent most of his life in Palestine: but never lectured 'On the Holy Land'. He could refer to Abraham without feeling that it was necessary for him to tell of the time he visited Abraham's burial place. He was scourged three times but passed this off with three words. His experiences in Damascus were spectacular and sensational, but he prepared no lecture on "Over the Wall in a Basket" to give to the churches for a "free will offering." He could have preached on "The Story of My Life," "How a Politician Became a Preacher," "Saved from Shipwreck," "What I Saw in Corinth," or "A Night and a Day in the Deep." He could have made himself the magnificent hero of everyone of these lectures. However, he put all this to one side and gloried in the Cross alone. Truly, Paul was a man, and he was not "trafficking in unfelt truths" when he said "quit you like men,"

We know of a certain preacher who made a trip to Italy. He tried to see Mussolini, but instead of being granted permission to see him he was placed under arrest as a

suspicious character. He was released as soon as his identification was established. This experience, however, was sufficient to cause him to prepare and give in many places a lecture entitled "Sunrise at Midnight or My Arrest and Escape from the Hands of Benito Mussolini," We leave it to our readers to draw the contrasts between this preacher and Paul.

Called to be an apostle of Jesus Christ through the will of God. This should be "a called apostle of Jesus Christ," Some apostles were chosen, some were appointed, but Paul was called at his conversion, to be an apostle. This was not of man neither by man but of God.

And Sosthenes our brother, Who could this be except the chief ruler of the Synagogue mentioned in Acts 18:17. He was an Israelite after the flesh, but is now in the Israel of God, and following in the steps of Paul. His stand for the truth probably cost him his good position. He had given his life to securing that position but cast it aside to be free to serve the truth. He is unlike those ministers who today are permitting position and salary to stand in the way of a public stand for the truth. Honor to whom honor is due is the divine admonition, and Sosthenes deserves special honor as one who put truth above position. He could have said "A man has to live"; or "I am not going to hurt my testimony or influence." Yes, he too could have said these things, stifled his convictions and continued in his well paid position as chief ruler of the Synagogue.

1:2. Unto the Church of God which is at Corinth The term "Church of God" is not a new term. We find its exact equivalent in the Old Testament. The "congregation of God" spoken of in Nehemiah 13:1 is identical with the term "Church of God." The Hebrew word for congregation is QAHAL. The Greek word translated church is ECCLESIA. These two terms are identical, and are so used by the Holy Spirit. ECCLESIA is a word of human origin, and is used in the New Testament as the equivalent for QAHAL, a word of divine origin. The meaning of ECCLESIA must be discovered from the divine usage of QAHAL in the Old Testament. It must have the same meaning. Let us be careful to give the word ECCLESIA the exact meaning which the Holy Spirit has placed upon it. Compare Hebrews 2:12 with Psalm 22:22.

Thus, there was the Church of God in the Old Testament. It was the nation of Israel. In it was vested all spiritual and civil privileges. Rome took over the civil privileges but no one could take the spiritual privileges away from Israel. Israel is called a church. See Acts 7:38. This same church was in existence during the earthly ministry of Jesus Christ. This church rejected the Lord Jesus Christ, and after his resurrection all spiritual privileges that had ever rested in Israel were transferred to "the Israel of God," the true Church of God. It was composed of the remnant that confessed Jesus as the Christ the Son of the living God. See Matt. 16:17-19, Matt. 18:15-18, John 20:22-23. This was the Church of God which Paul persecuted. It was at first composed entirely of Jews which believed. At Acts 10 the door was opened to the Gentiles, but the reception of these Gentiles did not alter in the least the character of 'the Church of God. It was to "the Church of God," "the Israel of God" in Corinth that this epistle was addressed.

To them that are sanctified in Christ Jesus, called to be saints. The translators did not seem to be satisfied with the simplicity of the Greek here, and went out of their

way to make this passage obscure. The Rotherham Version has this, "**Unto the Church of God which is in Corinth, sanctified in Christ Jesus, called saints.**" This is a much better translation.

According to the divine usage of the term CHURCH OF GOD in the Old Testament (see Septuagint), an epistle addressed to the Church of God in Corinth would mean that it was for the synagogue in that city. However, the qualifying phrase, "sanctified (separated) in Christ Jesus" takes this epistle from Israel as such and commits it to the remnant, the little flock, the true Israel of God. A separation is taking place and those separated are separated in Christ Jesus.

With all that in every place call upon the name of Jesus Christ our Lord. Here the little word WITH is important. The Gentile was to be blessed with Abraham and his seed. This epistle belongs to the period dominated by covenants. Under the Abrahamic covenant all blessing for the Gentiles was to come through a redeemed Israel. This epistle is a blessing, the blessing is sent to Abraham's seed in Corinth and then out through them to the Gentiles. This is in accord with the oath bound covenant God made with Abraham and his seed after him.

The word OUR in the phrase "Jesus Christ our Lord" is significant. Paul as one of "the Israel of God" includes himself with those in Corinth and speaks of Christ as OUR Lord. This is the Holy Spirit recognizing the privileges and prerogatives vested in the Israel of God. After that is taken care of Paul goes on to say "He is both theirs and ours."

At the time this epistle was written, the Gentiles were partaking of Israel's spiritual things (Rom. 15:27); they were blessed with faithful Abraham (Gal. 3:9); they had their inheritance among them which were sanctified (Acts 26:18); salvation was of the Jews and Christ or Messiah was of Israel (John 4:22 and Rom. 9:5). By recognizing the great dispensational change that came at Acts 28:28 it is possible to let 1 Corinthians mean all that it can mean.

1:3-5 Paul labored in the city of Corinth for eighteen months. It was a wicked city, but he saw grace triumph and many spiritual gifts became the possession of the Corinthian saints.

1:6. Even as the testimony of Christ was confirmed in you. The Lord Jesus had promised that certain signs should "follow them that believed" (See Mark 16:17,18). These signs confirmed the Word which they preached (Mark 16:20). They gave witness of Christ, and God confirmed their witness with signs, wonders and divers miracles (Heb. 2:3-4). This was the order for the Pentecostal dispensation. Certain teachers claim that the signs fade out through the book of Acts, but the divine record proves otherwise. The signs are just as prominent in Acts 28 as they are in Acts 2. They abound in Corinth the same as they did in Jerusalem. This confirmation of testimony was seen in Corinth and the Corinthians came behind in no gift. These gifts are listed in chapter twelve. They are the gifts of wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning spirits, tongues and interpretation of tongues.

1:7. Waiting for the coming of our Lord Jesus Christ. The Greek word here translated "waiting" means ardently expecting. At the time these words were written the Corinthians were ardently awaiting the coming of the Lord Jesus Christ. The Greek word

for coming in this verse is APOKALUPSIN, which means revelation or unveiling. This event was not then in the far distant future. It was possible of realization. Peter had proclaimed that if Israel repented God would send the Lord Jesus Christ. If they did not repent voluntarily, the time of Jacobs trouble would bring them to repentance. Thus Paul informs them that the "time is short." However, that event for which they ardently awaited was postponed by the bringing in of the dispensation of the Mystery.

(Continued, Vol. I, No. 7)

FROM THE BEREAN EXPOSITOR

The Editor To His Friends:

"Do we wrongly divide the Word of Truth?" A reply to H. A. Ironside -It would not be without interest if one of a statistical mind would make a list of the various denominations whose representatives have felt called upon to attack what they are pleased to call "Bullingerism." The historical combine of Pilate and Herod comes unbidden to the mind. The word "Ultra-Dispensationalism" seems to have proved irresistible to them all, although none seems to have realized that if "dispensationalism" be true at all it is true for all time. Most of the critics seem to lose their sense of right judgment the moment they take up this subject, and one who in normal times would not break the fundamental of all true thought, namely "That a thing cannot BE and NOT BE at, the same time," finds no incongruity in condemning Dr. Bullinger for teaching such opposite doctrines as (1) Annihilation and (2) Universalism, which is an insult to his admitted intelligence.

If we ask: What is Bullingerism? we suppose that the answer should be: Those things that Dr. Bullinger taught. If we then ask how shall we discover what he taught, the answer must be: By the testimony of his published works. Well, Dr. Bullinger was a zealous Protestant; he believed the plenary verbal inspiration of the original Scriptures; he subscribed whole-heartedly to the fundamental doctrines of the Reformation, such as justification by faith; the absolute necessity of the sacrifice of Christ; the deity of Christ; the personality of the Spirit. All these go to constitute "Bullingerism." Dr. Bullinger devoted the best part of his life to the Trinitarian Bible Society; that also must be included in "Bullingerism," and his last work, "The Companion Bible," where the Bible is allowed to speak for itself, that also is "Bullingerism," and this Bible we know from first hand evidence is in constant use with some who never let their fellows know of its existence, and who, we write with shame, while profiting by the Doctor's labours join those who traduce his name. What troubles the leaders of so many denominations is that what is called "Bullingerism" has no concern for so-called "Orthodoxy" when truth is at stake, and no room for mere tradition. Every Bullingerite is a true Berean-he will "search and see," and abide by the results. This necessarily put him out of favor, but his key text tells him to study to show himself "approved unto God," and he is provokingly unashamed.

Dr. Ironside makes not a single quotation from the writings of the man he judges, and so falls lower than the standard of the unsaved Gamaliel or the unsaved Agrippa. There are those, however, who are not so well taught but that they would profit by a careful examination of Dr. Ironside's criticism and we therefore give a most warm welcome to the booklet entitled: "Do we wrongly divide the Word of truth?" by Otis Q. Sellers. Dr. Ironside is liberally quoted, his teaching is submitted to the search-light of the Sriptures, he is not called one disrespectful name, and his attack on the truth for which Dr. Bullinger and the Berean Expositor stand, is crushed overwhelmingly.

ANSWERS TO CORRESPONDENTS

W. K.- MICHIGAN. To those detractors who say I have only two, four or seven books in my Bible, I pay no attention. They cannot answer my arguments or refute my contentions. They are forced to obscure the true issues with these false accusations. However, to you, my friend, who has been disturbed by this accusation, you have the following answer. Each Sunday morning in Grand Rapids, I am giving an exposition of the book of Romans. From five to twenty verses are expounded in each message and every verse in the book will be dealt with. To my Adult Bible class I am teaching Genesis. At the evening service I am preaching from 1 Kings, and on Wednesday night giving a verse by verse exposition of the book of Matthew. I am teaching Ephesians in Evanston, Matthew in Rockford, 1 Corinthians in the magazine and will soon begin on the books of Acts over the Radio. Thus I believe that I am teaching and preaching as much Bible as any man in the U. S. A., and much more than the majority. My claim of preaching the Word is not an empty boast-it is a fact. Such ministry is not popular but it is a faithful one.

THE EDITOR - TO HIS FRIENDS

We hesitated for some time before deciding to change to the larger type used in this issue of the magazine. It will make it easier to read, but it crowded out certain articles which we planned to have in this issue. Shall we continue to use the larger type? What do our readers say?

****THE FELLOWSHIP OF THE MYSTERY* - The Berean Bible Center of Bloomington, Illinois, is located at 210 East Front Street. Here, Mr. Garret Hazekamp, faithful minister of Jesus Christ proclaims fearlessly and faithfully, and without reservations, the full truth of the gospel of the Grace of God and the secret which was revealed to and through the Apostle Paul. A Bible School with classes for all ages is held at 9:30 A. M.; Morning Bible Exposition at 10:45; a service for Young People at 6: 30 P. M.; and the Evening Service at 7:30 P. M. These are the Sunday services. There is also a mid-week Bible Study every Wednesday at 7:45 P. M.

Mr. Hazekamp is a graduate of the Moody Bible Institute. During his studies there he began to see the value of rightly dividing the Word. He discovered that this was the

key which solved the problems that even the teachers could not answer. Upon completing his course he did not wait for the opportune time to preach the truth, as so many are doing today, but began to declare it in all its fullness and suffer the consequences which comes from such a course. His faithful use of the light God gave him has brought greater light. Those who know him recognize in him an "unashamed workman."

****Many friends insist that we put a subscription price on our magazine. A brother in the British Isles writes, "I would prefer that you state a definite amount for subscription as being a business man, I like things on a proper business basis." We appreciate the fine spirit of those who want to pay for the magazine, but we cannot state, even privately, a subscription price. It is free and, believe it or not, we do not expect you to send a gift when you send in your request. We prefer that our readers should examine three or four issues first, and then feel that the effort is worthy of the support of those who are stewards under God of material things.

End, Vol. I, No. 6