

# THE WORD OF TRUTH

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## *THREE SPHERES OF FUTURE GLORY*

(Continued from Vol. I, No. 5)

Evil is permitted on the earth, and those who are of God are forced to dwell here along with those who belong to Satan. Evil is also permitted in "the heavens," and Michael and his angels and Satan and his angels both find their place there (Rev. 12:7-12). But no evil is permitted to exist in that sphere "far above all heavens," the place where God has set His glory. When it first raised its head in that place, it was cast out along with those who brought it in. Evil now dims the glory of God in the earth and in the heavens, but it does not dim His glory in that place where He has set it. Some will question this in view of Ephesians 6:12, but this verse will be considered in detail in due time.

### **Present Conditions in the Three Spheres**

The truths that have been set forth thus far will now permit us to summarize the conditions which now exist in the three spheres. There is no need to dwell long on conditions on earth. These are familiar to all except the blind optimist who refuses to see. The earth is filled with evil and violence. The purpose and desire of mankind is evil continually. Evil men wax worse and worse. The earth groans and travails in pain

awaiting redemption.

However, while we are familiar with conditions on the earth from actual experience, we are not thus familiar with conditions in "the heavens" so here we take God's word for it. He says that it is not clean in His sight, and that it also groans and travails awaiting redemption. See Job 15:15 and Rom. 8:22. It is revealed that the Cross work which was essential to remove the curse from the earth, was also essential for the future cleansing of the heavens (Hebrews 9:23). God has said that there will yet be a battle between the good and evil forces now resident in the heavens, and that the evil forces with their mighty leader shall be cast out. This is the record God has given us concerning "the heavens." It clashes with tradition, but faith will believe it just as surely as it believes the record God gave of His Son. Let us not be slow of heart in believing all that God has spoken.

Then as to that sphere which is "far above all heavens." What conditions exist there? There, there is no travail or groaning. No evil is permitted to exist, and none of the unholy conditions of earth or heaven are ever seen there. However, in that sphere there is a place and a position left vacant by the casting out of the anointed cherub and his cherubims (Satan and his angels) who fell. There is no record that this vacant place and exalted position has ever been filled. But it is to be filled and the saving and calling of a people for this purpose is the subject of God's most glorious revelation. This is "the Mystery" which was revealed to Paul.

### **God's Purpose**

God has revealed His purpose concerning the Earth. He has also revealed His purpose concerning the Heavens; and in the epistles that reveal "the Mystery," He has made known His purpose concerning that sphere far above all heavens, called "the Glory."

It may be well to state that we divide the word of truth on the basis of its relationship to the three spheres. Many believe that we divide the books, assigning some to the Jew and others to the Church, but this is not true. As we study we are ever asking these questions. Does this portion of truth have to do with the earth, the heavens or the Glory; does it reveal God's purpose for the earth, the heavens or the Glory; does it concern the earthly calling, the heavenly calling, or the superheavenly (the on high) calling? Such division of the truth, we believe, is "rightly dividing the Word of Truth"

The following example will illustrate this. In Matt. 5:5 we read: "Blessed are the meek for they shall inherit the earth." This verse has to do with the earthly calling, therefore not with those called in the one Body.

In Heb. 3:1 we read of those who are partakers of the heavenly (epouraniou) calling. This has to do with the heavens and is not our calling. It is the calling of those who are blessed with Abraham. If any should raise the objection that this is the same Greek word as is found in Ephesians, we would answer by saying that they had better check this carefully. If there is no difference between singular and plural in God's Word, then there is no such thing as verbal inspiration. Why speak of the "jots and tittles" being inspired, and then ignore the divinely inspired singulars and plurals. That which is "above heaven" is not as high as that which is "above heavens." Let us not only believe in verbal inspiration, but let us also put this principle to work to help us in discovering the full

truth. We believe in accuracy in Bible study. .

Then in Eph. 2:6 we are told: "And hath raised us up together, and made us sit together in heavenly places (in the above heavens) in Christ Jesus" Here we have truth that is unique, dealing with a unique sphere, even the sphere of our calling.

Finally in Rom. 8:28 we read: "All things work together for good to them that love God, to them who are called according to His purpose." The writer loves God. This love has been shed abroad in his heart by the Holy Ghost. He was called in connection with God's purpose for that sphere which is far above all heavens. Thus this verse has a positive application to him. This verse is not the peculiar promise of anyone calling, but a general truth which is the portion of all callings.

It is of the utmost importance that we know our calling and the purpose for which we were called. Were we saved and called in connection with God's purpose for the Earth, His purpose for the Heavens, or His purpose for the Glory? To find the answer to this will cause a new day to dawn for us in our understanding and appreciation of the Word of God.

(Continued, Vol. I, No. 8)

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## ***FALLACIOUS REASONING***

It has been said that some errors grow up apart from Scripture and then Scripture is wrested to support them. This is especially true in the realm of prophetic interpretation. An example of this is seen in a belief held by many, and which was recently set before us by an able correspondent who wrote us concerning it. He quotes **Luke 21:29-30, "And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know for your own selves that summer is now nigh at hand."** Our correspondent interprets the parable as follows. "The fig tree is Israel; 'all the trees' refers to the nations. Israel is now budding and shooting forth branches; activity and changes among other nations shows clearly that preparation is being made by God for the reign of the King of Kings. The long dark winter of the world will soon be over, and the glorious summer of Messiahs kingdom will soon be upon us."

If our readers will turn to Luke 21 and read the entire chapter they will at once see the error and weakness of such interpretation. The two verses quoted are an illustration. Our correspondent has worked into them, subject, illustration and application.

The true subject is signs. The Lord has said: "**And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."** -Luke 21:25 :28.

This is the subject of this portion. It concerns the signs of his coming, and in order to make it very clear to them He gives a parable as an illustration. He refers them to the trees shooting forth their leaves. When this was seen they knew that summer was nigh. Thus having set forth the subject and the illustration, He is now ready to make the

application.

**"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:31.**

The expression "these things" carry us back to the signs recorded in the subject. The writer has never seen a sign in the sun, the moon or the stars. These are the first in order. After these appear, then the "distress of nations" will have a significance which it does not have today. There has been distress among nations for 1900 years and what we see today is only history repeating itself. However, the time is coming, when because of the appearance of certain supernatural signs in all the heavenly bodies, the distress among nations which follows these will have real significance as a sign.

This is the primary and plain meaning of this passage. There is a secondary and hidden reference to Israel and the nations in the parable given as the illustration. However, let us not set aside the primary message of this portion.

## ***THE WILL OF GOD***

**(Continued from Vol. I, No. 6)**

The writer is convinced that it is the privilege of every child of God to be as sure that he is standing in the will of God as that his soul is saved. The Word that tells us that our souls are saved, tells us also that which is the will of God for His own. He has not left His own in darkness and confusion. The believer who will abandon his own will, abandon all confidence in his own reasonings, and abandon all confidence in the reasonings of others, can turn to God's Word and find therein that which will lead him to the path wherein he may walk in perfect conformity to God's will. It is His desire that we walk in the light, and He is delighted when His children walk therein. All light is God given, and it is His responsibility to give light to those who desire to walk in it. The believer who walks in the light given for today will always have light for tomorrow. It is certainly reasonable to believe that God does not waste light, and Scripture testifies that unused light becomes darkness. His light will ever be freely given to those who walk in it.

In the former article on this subject, it was set forth that the believer could not discover the will of God by turning to the Word to obey the commands and precepts found there. Such a course would involve him in such things as circumcision and keeping feasts. Neither can he find it by following the example and obeying the commands of Jesus Christ. This would require him to keep the Passover, refrain from marriage and sell his possessions and give alms. Nor can it be found by imitating apostolic example, and by strict obedience to apostolic teaching. To do this would also mean refraining from marriage, speaking in tongues and taking vows. All these theories have been tested by the Word, and have proven to be poor advice to give to anyone who sincerely desires to do the will of God. Thus we come to the second part of our subject with the all important question still before us- "How are we to know the will of God?"

### **Salvation and Calling**

Every believer in the Lord Jesus Christ is saved. But not only is he saved-he has also been called. The first is often recognized and exalted, the second is often ignored and

neglected. Believers have been heard to say that all they care about is that they are saved. Beyond this they do not care and refuse to go. In **2 Timothy 1:9** we read **'Who hath saved us, and called us with an holy calling.'** Thus every believer bears a twofold relationship to God. First of all we are sinners who have been saved by His grace. This is not something new or unique for throughout the pages of sacred Scripture we find a multitude of sinners who were saved, and all salvation has ever been by grace. Now there is that walk that we may describe as being the general walk of all saved people at all times. This walk is not dispensational in character, and is not affected by administrative changes.

For example we point out that Genesis 4 reveals that a man is his brother's keeper, and so he who is saved will clearly recognize that it is his duty to seek the highest good of his fellow-man. Genesis 9 reveals the importance God has attached to human life, so he who claims God as his God will not take another's life. Exodus 20 reveals God's hatred for idols; the honor He has attached to His own name; the honor He desires shall be given to parents; His hatred of murder, adultery, theft, lying and covetousness. The saved man will learn valuable lessons from all this without becoming involved in such things as "keeping the sabbath"; an observance that was to be a sign between God and another calling, Israel (Ex. 31:17).

Such examples as these could be multiplied. He who walks according to these precepts, which are based upon the character of God, will live a life that is moral, clean and upright. but he will not be standing and walking complete in all the will of God. He will also discover that hundreds of unsaved men live and walk just as he does. There will be nothing unique about his character. It is a well known fact that it is impossible to see any difference between most believers and the good men of the world. This has been caused by the emphasis on walking as one who knows God as his Savior, and the neglect of emphasizing the unique walk of our calling.

### **The Walk of Our Calling**

In Ephesians 4:1 Paul beseeches his readers to "walk worthily of the calling wherewith ye are called" (See Revised Version). Here is a divine principle set down, and if we would know the will of God and do it, it is essential that we KNOW OUR CALLING and WALK WORTHY OF IT. He who does this will know that he is walking in the pathway that God has prepared for him, and he can walk in it with all possible calmness and certainty. Such a walk will set him forth as unique in comparison with the good men of the world as well as the religious men of this world.

Many believers are convinced that the formula, "What saith the Scriptures" will settle every question of faith and conduct, but when this is applied to the question of marriage (See I Cor. 7:32-33) and speaking in tongues (I Cor. 14:5 and 39) it breaks down. We desire to know what the Scriptures say on every subject, what they reveal concerning the walk of all callings, but with us the important thing will ever be-is it the truth concerning our calling, and is it the worthy walk of our calling?

The Greek word for calling is KLEESIS, and this word is definitely related to the word church, for the Greek word for church is KLEESIS preceded by the word EK (out) which gives us the word EKKLESIA. This word means "out-calling" but is translated church. Thus to know our calling is to know what church we belong to. The God ordain-

ed walked of the members of that church is the worthy walk of our calling. The writer is a member of "the out-calling (church) which is His body." He belongs to nothing else but this, and is entirely satisfied that membership in this is all sufficient. It has been his experience that this permits the "single eye." It will ever be true that if the eye is single the whole body will be full of light. We must not be influenced by what men require or expect of us. What "churches" require and expect of their members has no bearing on us. We refuse to be bound to creeds written or unwritten. The one motivating force must ever be-what God requires of us as member of "the church which is His body."

What God required of other "out-callings" will ever be the subject of fascinating study. However, we must not dip into the truth that concerns the walk of other callings and apply it to the out-calling which is His Body. We must keep our divisions clear. We are not afraid of the epithet "hair-splitter." We must avoid the mixtures which God hates. To sell and give alms was required of one calling, but not of our calling. Our calling is the "on high calling" and is related to the sphere which is "far above all heavens." We must ever keep our minds off of earthly things and set our affections on things which are above. To "inherit the earth" and "rule over cities" are promises to another calling, but these earthly things have not to do with "the out-calling which is His body." The "on high calling" demands a walk which is in direct contrast. It is part of my walk to be lowly, to be meek, to suffer long, to forebear one another in love. I must earnestly strive to keep the Unity of the Spirit in the bond of peace.

This unity consists of one body, one Spirit, one hope, one Lord, one faith, one Baptism, one God and Father of all. I must never permit myself to do anything which will deny or mar this unity. I must speak the truth, but I must speak it in love; I must not take the tenor of my life from others, I must put away lying and speak the truth; I must be kind and tenderhearted, forgiving even as I have been forgiven by God for Christ's sake. This is only part, but these things are culled from Ephesians 4 to set forth the intense practical nature of the walk of our calling. Yes, so very practical that we do not hesitate to say that any husband in the one body who does not love his wife, any wife who does not submit herself unto her own husband, are a disgrace to their high and holy calling. We could go on but space forbids. To make known and exalt the out calling which is His body, to set forth the walk of this calling is the chief ministry of THE WORD OF TRUTH. This article must end, but the theme shall ever fill our pages. We conclude by exhorting the reader to know His salvation, know His calling, know the walk of His calling, know the hope of His calling and know His destiny. Let us all study SALVATION, CALLING, WALK, HOPE AND DESTINY.

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## ***THE ALL THINGS***

The common Greek word for the expression "all things" is PANTA. This word appears many times in the first five books of the New Testament, and is never preceded by the definite article (the) if we omit Mark 4:11. In this. verse the definite article is missing in the Sinaiticus manuscript, therefore we will pass it by in order to have a more sure foundation for the beginning of our study.

In **Romans 8:28** we read, "**And we know that all things (panta) work together**

**for good to them that love God."** In this verse the definite article is omitted, and the word PANTA has a meaning of wide scope. Here it includes evil things as well as good things, for we well know that good things work for our good. It is a great comfort to know that "all things," good and bad, are made to work together for good to those who love God and are the called according to His purpose.

Then in **Romans 8:32** we read, "**He that spared not His own Son, but delivered Him up for us all, how shall he not also with him freely give us all things** (TA PANTA)." This is the first occurrence of TA PANTA, which is simply PANTA with the definite article (TA) before it. It means **"the all things,"** and it is our duty to discover exactly what it means. An examination of all the occurrences of TA PANTA will prove that it does not always mean the same thing, and that the scope and extent of this expression must be discovered from the context.

It has been advocated by certain teachers that PANTA when preceded by TA means "the universe." This theory, however, will not stand the test of Scripture and such a translation will not stand the test of the concordance. For example TA PANTA appears in **Colossians 3:8** as follows: "**But now ye also put off all these (ta panta); anger.. wrath, malice blasphemy, filthy communication out of your mouth.**" Here TA PANTA cannot mean the universe. Thus the scope of TA PANTA is regulated by the context. It cannot be concordantly translated "the universe," and is not so translated by those who are the strongest advocates of this method of Bible study.

Returning to Romans 8:32, we can now see that "the all things," which are graciously given to us with Christ, does not include such things as Satan and evil agencies. The term TA PANTA is not to be understood universally without discrimination, but universally of its class only.

The next occurrence of TA PANTA is found in **Romans 11:36**. "**For of (ek) Him, and through (dia) Him, and to (eis) Him, are all things (ta panta): to whom be glory for ever.**" This verse has been used by some in an attempt to prove that evil is of God, and that it finds its origin in Him; but it is not difficult to prove that the expression "the all things" used here is a limited term and does not include evil.

### **Some Things Not of God**

In John 8:44 the Lord Jesus said to certain of the Pharisees, "Ye are of (ek) your father the devil" In 1 John 3:8 we read, "He that committeth sin is of (ek) the devil"; and in 1 John 3:10, "whosoever doeth not righteousness is not of God." Now in comparing scripture with scripture we find that "the all things" are of God, but in other places certain things are set forth as not being of God. Scripture cannot contradict so here we have definite proof that TA PANTA is a restricted term, and does not mean "the universe."

As we go on through the epistles of Paul we find the word PANTA many times, but the next occurrence of TA PANTA is in **1 Cor. 8:6** where it appears twice. "**But to us there is but one God, the Father, of whom are all things (ta panta), and we in Him; and one Lord Jesus Christ, by whom are all things (ta panta), and we by Him.**" This verse brings us the same truth as Romans 11:36 except that Romans states that "the all things" are by God and here "the all things" are by Jesus Christ. This verse, we believe, sets forth the absolute equality between the Father and Son. We have not and .do not

expect to solve all the problems connected with the Godhead, but the writer, with Thomas, still bows at the feet of Jesus Christ and cries out in adoration "my Lord and my God."

### **All Things in the Heavens and on Earth**

There are other occurrences of TA PANTA but space is not available for consideration of all. An important reference is found in **Ephesians 1:10**. **"That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him."** The expression here "in heaven" should be "in the heavens." Here the expression "the all things" is expressly limited to those things "in the heavens" and on the earth." Now "the heavens and the earth" are not the universe. There is a place "far above all heavens," and a place "under the earth." God created "the heavens and the earth" in the beginning, but this is only the sphere of creation and does not include the sphere of the creator. Let those who insist that "the heavens and the earth" is the universe, tell us where God was before He created these.

There is yet to be "an administration of the fullness of times" and under this administration God will head up in Christ "the all things," that are in the "heavens and the earth." After much study the writer has been led to take the stand that this administration follows the Kingdom and is in "the new heavens and new earth." This is not eternity but an age. We also take the position that Ephesians 1:10 has no reference to the "one Body of the Mystery;" for in "the ages to come" (Kingdom age and the one following) the Church which is His body will still have an unique place and an unique position.

It must ever be remembered that while Ephesians contains truth never before revealed, it nevertheless deals with certain basic truths which are not peculiar to the truth of the one Body. The Body is now headed up in Christ. In the dispensation of the fullness of times he will head up "the all things in the heavens and on earth" in Christ.

### **Worketh the All Things**

The next reference in order is Ephesians 1:11 where we are told that we were "predestinated according to the purpose of Him who worketh all things (ta panta) after the counsel of His own will." Then in Ephesians 1:23, which properly translated would read, "the fullness of Him who the all things in all fills." Here "the all things" are limited to the things which He fills or is filling. Thus when we come to the next occurrence in Ephesians 3:9 and read that "God created all things (ta panta) by Jesus Christ" it is plain that we do not need to include evil things in this statement.

Again the limited character of TA PANTA is set forth in Ephesians 4:10. "He that descended is the same also that ascended up far above all heavens, that He might fill all things (ta panta)." Then in Ephesians 4:15 we discover that Christ as the Head of the Church is designated by the expression TA PANTA. "May grow up into Him in all things (ta panta), which is the Head, even Christ." This is not the only place where He is designated as TA PANTA for in Colossians 3:11 we are told that "The all things (ta panta) and in all is Christ (Rotherham Version)."

## Ta Panta in Colossians

In **Colossians 1:16** we find two occurrences of this expression in one verse. **"For by Him were all things (ta panta) created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things (ta panta) were created by Him and for Him."** Here the term TA PANTA is a restricted term for it does not include Christ-He did not create Himself, neither was He created. Thus, "He is before all things (panta), and by Him all things (ta panta) consist (Col. 1:19). In other words, "the all things" are held together or have their cohesion in Him. This does not include evil things.

This company which He created, and is under consideration in verse 16, is the company that have been reconciled in verse 20. "And, having made peace through the blood of His Cross, by Him to reconcile all things (ta panta) unto Himself; by Him I say, whether they be things in earth or things in heaven (Col. 1:20). If this is "universal reconciliation" then why is another group brought in in verse 21. "AND YOU that were sometimes enemies. . . hath He reconciled."

Just here we would quote from the writings of Mr. C. H. Welch, to whom we gladly acknowledge our indebtedness for certain helps on this subject.

"Creation and reconciliation here are coextensive. If "the all things" of verse 16 are universal, then "the all things" of verse 20 are universal also. Further, if the creation in view includes Satan and man, it must include more. It must include the whole range of creation, all animals and creeping things, even the fish of the sea, for these are categorically mentioned in Psalm 8, which is in view in Hebrews 2:8. God is the Creator of all things universally. Who that has seen a fly under a microscope but has marveled at the Creator's power? If the doctrine of Universalism is true and is taught here, then we dare not limit the ultimate reconciliation to the human species. All creation suffered in the fall of Adam, all creation groans, waiting, and the members of the insect world at least, to go no lower in the scale, must all be reconciled. The very stating of the case proves its foolishness. But it may be objected that only those who are enemies are in view. If this be so then there is no absolute universality in the expression, "all things"; and if one limitation is permissible, there may be others, and we are at the beginning again, demanding a scriptural interpretation of the expression, TA PANTA."

## Upholdeth the All Things

An interesting reference where TA PANTA appears is **Hebrews 1:3**. **"Who being the brightness of His glory, and the express image of His person, and upholding all things by the Word of His power."** The word here for uphold means "carrying." He is "carrying on" the all things, but as seen before this term does not include evil things.

The final reference we will consider, which is also the last occurrence of TA PANTA in the Bible is **Revelation 4:11**. **"Thou are worthy, O Lord, to receive glory and honour and power: for thou hast created all things (ta panta) and for thy pleasure they are and were created."** In this verse "the all things" are again before us and we learn that they were created by reason of His will.

We must not wrest scriptures from their context. To hold that Col.1:16-21 teaches a reconciliation that involves deliverance from the lake of fire, and the reconciliation of

Satan, the beast, and the fallen angels is wrong. It will not stand the test of all Scripture. To those who hold this view and have invited us to investigate it, we answer that we have diligently and honestly done so. The result is that we reject the teaching of "Universal Reconciliation" as not being taught in the Scripture.

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## ***THE DISPENSATION OF THE MYSTERY***

(Continued from Vol. I, No. 6)

All who have studied the life of King David have thrilled as they read the record of the exploits of his mighty men. These men had cast their lot with God's anointed king, they had turned their back upon the person and reign of Saul, and their devotion to their leader sets for us an excellent example for our devotion to Him who is our Savior and Head. The least wish of David became at once their highest desire. When three of these mighty men overheard David express his longing for a drink of water from the well of Bethlehem which was by the gate, they broke through the lines of the Philistines, drew water from the well, and brought it to him. Their devotion and heroism has been recorded for our learning.

He who reads Colossians 1:26-27 will find there that God has expressed the desire of His heart for His saints. He desires to make known to His saints "what is the riches of the glory of this mystery." If this is God's longing for His own, then it should become our highest desire. He has expressed Himself so we are familiar with the wish of His heart. Therefore we refuse to heed any suggestions that we go easy, we refuse to consider the cost, we care not for the fact that most believers are not ready for such transcendent truth, we care not whether they receive or reject it; we only care that God would make it known, so we gladly dedicate all we have, all our time, all our energy to the work of making known that which God desires to make known to His saints. This is our ministry, this is our mission, and we refuse to be turned aside.

### **Mystery or Mixture**

Having noticed that "the Mystery" is dear to God, we would now note that He hates a mixture. In the Old Testament He attempted to teach this to His people by divinely given symbols and precepts. They were commanded: "**Thou shalt not plow with an ox and an ass together. Thou shalt not wear a garment of divers sorts, as of woolen and linen together.**" **Deut. 22:10-11.** Now these commands touched the life of every Israelite, for they all plowed their ground and made their own garments. It would seem probable that at times these commands worked some hardship, especially on the man whose possessions were limited to one ox and one ass. However, God would permit no mixture, so every time that it was necessary to plow the ground or make a garment, the Israelite was forcibly reminded of this.

In order to avoid "mixtures," the thing God hates, we are told "rightly to divide the Word of truth." In **Philippians 1:10** we have another precept given to us that we may avoid mixtures. "**To the end ye may be putting to the test the things that differ.**" (Rotherham Version). Most dividing of the Word today is a division that permits the

individual to do away with things he would be rid of, and to hold on to things he would retain. Men are dividing the Word to get the approval of men upon their ministry, rather than studying to shew themselves approved unto God. They are afraid of "hurting their testimony" they say. It seems to us that much of this talk about "hurting their testimony and influence" is just a nice way of saying they do not want to hurt their position or income.

Also instead of obeying the admonition to distinguish or "test the things that differ," much effort is being put forth to prove that certain things are the same. This is a complete reversal of the Biblical principle laid down in Philippians 1:10. Even though the distinction is so vast as "grafted into the good olive tree," and "made *to* sit together in heavenly places in Christ *Jesus*"; yet many are trying *to* prove that the Gentiles of the Acts period and the Gentiles of the present administration have the same identical position.

Because of failure *to* divide the truth, and distinguish the things that differ, the saints today know not the Mystery and care little about knowing it. A frightful and God-dishonoring mixture has been produced and foisted upon the uninstructed mass of believers as God's program for the present administration.

Certain things have been selected from the Old Testament, other things from the gospels, some things from the Acts period, others have reached into the truth concerning the Tribulation period and Kingdom *to* get some contribution for the present day mixture that parades under the name of Christianity. Those who do this cannot take all the truth of all periods, so it is left *to* the likes and dislikes of the individual *to* take what he desires and reject that which has no appeal. All these many things are mixed together and offered *to* believers as God's will and program for 'today. This has resulted in the worst possible confusion, for hundreds of denominations and sects can all prove their position from some portion of the Word of God.

Because of this the Bible has become such a complex book that sincere believers have often retired from any serious efforts to master the contents of the sacred writings. Many have been forced to abandon the Book and turn to some favorite teacher whose unsupported assertions become the very oracles of God to them.

If we will remember that He who gave the Word has set down certain principles which if we give heed to will cause the Book to yield its message, we will soon know the joy of mining precious treasure from the Word of God.

\*\*\*\*\*NOTE: As we complete this the seventh article under this title we feel led to end the series on this subject. Certain questions sent *to* us have caused us to feel the need of a series on "The Pentecostal Administration." The teaching will be continued under this heading. First article will be in next issue (D. V.).

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## NOTES ON I CORINTHIANS

**1:8-9.** *Jesus* Christ confirmed the promises made unto the fathers (Rom. 15:8); the apostles confirmed His testimony (Heb. 2:3); He confirmed their witness with signs following (Heb. 2:4); and promises to confirm them unto the very end that they might be unimpeachable in "the day of our Lord *Jesus* Christ." The expression " **day of the Lord**

*Jesus Christ*" seems to refer *to* the day of His APOKALUPSIN-the day for which they were ardently awaiting. The present writer is not yet satisfied that the full truth as *to* the DAYS of Scripture has yet been uncovered. As a student of the Word he is ever learning and shall never pose as having nothing more to learn. His ministry requires no "bluffing" if a passage is not clear. So a simple concordance *to* these terms is given, and this will set the problem before the readers.

### Concordance to DAYS of Scripture

1 Cor. 1:8. the day of our Lord Jesus Christ.

1 Cor. 5:5. the day of the Lord Jesus.

2 Cor. 1:14. the day of the Lord Jesus.

Phil. 1:6. the day of Jesus Christ.

Phil. 1:10. the day of Christ.

Phil. 2:16. the day of Christ.

1 Thess. 5:2 the day of the Lord.

2 Thess. 2:2. the day of the Lord.

2 Peter 3:10. the day of the Lord.

2 Peter 3:12. the day of God.

Rev. 1:10. in the Spirit on the Lord's day.

Rev. 16:14. that great day of God Almighty.

We can be sure that identical expressions refer to identical things. But these terms vary, and 1 Cor. 1:8 is the only passage in which the expression "the day of our Lord Jesus Christ" appears. It is possible that different terms speak of the same day. At present we feel that none of these expressions refer to the hope of "the Church which is His body." The subject is worthy of much more study, and we are far from being satisfied with our present knowledge concerning it.

There is a footnote in the Scofield Reference Bible which reads as follows: "The expression 'day of Christ,' occurs in the following passages:

1 Cor. 1:8; 5:5;

2 Cor. 1:14;

Phil. 1:6, 10; 2:16."

Inasmuch as Dr. Scofield put the expression "day of Christ" in quotation marks, we would naturally expect to find that exact phrase in all the references given. However, a glance at the concordance will show that this note is wrong. The expression "day of Christ" appears only in Phil. 1:10 and 2:16. This is not intended as an attack on the Scofield Reference Bible, but is simply an honest and fair criticism. We point this out to our readers in order to show them the necessity of proving all things and holding fast only to that which is good. It has caused us some amazement to discover a number of people who look upon the Scofield notes as being inspired and above criticism. Most people who use the Scofield Bible do not know that it has undergone some revision since Dr. Scofield's death. The only hint given of such a revision is the addition of one more name to the list of consulting editors.

**1:10.** They are exhorted to unity, for only in unity can they make proper use of and exercise the privileges committed unto them. They are urged to speak the same thing, to avoid divisions, to be perfectly joined together in the same mind and the same judgment.

To this assembly (as well as all such assemblies of that period) had been committed powers which they did not exercise, and are strongly rebuked for not doing so (See 1 Cor. 6:6-7). The Lord Jesus Christ had ordered men to bring their differences before the church for adjudication. Whatever the church bound on earth was bound in heaven, whatever it loosed on earth was loosed in heaven (Matt. 18:15-18). However, there had to be agreement for the Lord repeated in other words just what He has said, before: "**Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in the heavens.**" **Matt. 18:20.** This is not a "prayer promise," but a promise concerning the authority committed to the little flock. The divisions in Corinth had probably nullified all these prerogatives, and may explain why the believers there turned away from the assembly to have their difficulties settled before the civil courts.

Do we need to add that the instructions of Matthew 18 and 1 Corinthians 6 are not for "the Church which is His body"? No man or group of men have any authority to bind or loose today. This passed with the great dispensational change of Acts 28:28.

**1:11-12.** Certain ones from the house of Chloe have reported to Paul that there is strife in the Church of God in Corinth. They have chosen leaders and are now aligned with certain parties under certain names. Some claimed to be of Paul, some of Apollos, some of Peter and some of Christ.

**1:13. Is Christ divided?** The word "Christ" has the definite article before it. Is the Christ divided? is the question he asks. This question is so stated in the Greek that the answer must be in the affirmative- "He is indeed." We do not feel that this refers to Christ personal, but is used the same as in 12:12. "Christos" means "anointed" and this term is applied to the Pentecostal church. This is what they were dividing.

**Was Paul crucified for you?** The construction here demands a negative answer- "He was not."

Or were ye baptized in the name of Paul? Here the question appears to be open to either a negative or a positive answer.

**1:14-15.** It is a good thing to let Scripture mean all that it can mean, but care must be exercised or we may make it to mean more than it does. In this verse Paul states the reason why he thanked God he had baptized only a small number. It was lest any should say he had baptized in his own name. It is foolish to attempt to prove from these verses that the Apostle Paul did not baptize, or that he considered baptism in that period to be either unimportant or wrong. The fourteenth verse is only the first half of a sentence, and should not be separated from the second half. It was not that Paul thanked God that the Corinthian believers were not baptized. They were baptized, everyone, or else they were not saved. Mark 16:16 could not be set aside, apart from an administrative change. Paul was thankful that he, personally, had had so little to do with it, seeing the Corinthians had turned the divine ceremony into a party cry, gathered around the names of those who baptized them, and made them into party leaders. This, Paul refused to countenance.

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# ***ABRAHAMIC OLD AND NEW COVENANTS***

(Continued from Vol. I, No. 6)

Abraham's son and heir was Isaac. He was heir to the promises God made to Abraham. After Abraham's death God appeared unto Isaac and confirmed to him the covenant.

**"Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of the heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed. Gen. 26:3-4.**

The son and heir of Isaac was Jacob. When fleeing from Esau he spent the night at the place which afterward became Bethel. His dream of the "ladder set up on earth, and the top of it reached to heaven," is familiar to all Bible readers. It was at this place that the Abrahamic covenant was confirmed to Jacob.

**"And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thy seed shall all the families of the earth be blessed." Gen. 28:13-14.**

*It should be noted that to Abraham, God promised a seed "as the stars of the heaven, and as the sand which is upon the sea shore"; also as "the dust of the earth:" To Isaac, God promised a seed like the stars of the heaven; and to Jacob, a seed "as the dust of the earth."*

## **From Jacob to Moses**

To bridge the gap between the Abrahamic and the Old Covenants, it should be remembered that Abraham begat Isaac, Isaac begat Jacob, Jacob became the father of twelve men. These became the heads of twelve families who, with some little variation, became twelve tribes. In the land of Egypt these twelve tribes became a great nation, but a nation in cruel bondage to the Egyptians. Four hundred years have passed, and in that time men would forget, but God heard their groaning, **"and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them." Exodus 2:24-25.**

The descendants of Abraham have not only become a great nation, but God has also fulfilled His promise to "be their God" This unique character of Abraham's seed must not be forgotten. God has reminded us of it again and again.

**"I have seen the affliction of my people. ' Ex. 3:7.**

**"My people the children of Israel" Ex. 3:10.**

**"The Lord God of the Hebrews hath met with us." Ex. 3:18.**

**"Sacrifice to the Lord our God." Ex. 3:18.**

**"And I will take you to me for a people, and I will be to you a God." Ex. 6:7.**

## **Israel at Sinai**

The descendants of Abraham were brought out of the bondage of Egypt by mighty

miracles and in the third month they came into the wilderness of Sinai, and camped before the mount. In considering the inspired record of that which happened there, we should keep in mind that the Word of God was written to explain things to us. We do not need to explain the Word, but let the Word tell us about the subject under consideration. Here we have before us the "Old Covenant," and it is our duty to find what God says concerning it.

**"Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles wings, and brought you unto myself." Ex. 19:3-4.**

It is plain that these words are limited. Certain promises are to follow, and even as on a check, the name is given to whom these promises will be paid. It is "the house of Jacob," "the children of Israel," and we have no portion here as members of "the Church which is His body."

**"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." Ex. 19:5-6.**

What is the theme of this portion? Does it deal with the salvation of a sinner, or the walk of a people in covenant relationship with God? It is plain that the latter is the case. The promise is that if they will obey His voice and keep His covenant they shall be (1) a peculiar treasure, (2) a kingdom of priests, (3) a separate nation. These words were conveyed to the children of Israel with the following result.

**"And all the people answered together, and said, All that the Lord has spoken we will do. And Moses returned the words of the people unto the Lord." Exodus 19:8.**

The promise that they would be a kingdom of priests is of the utmost importance. This is vitally related to the promise to Abraham and His seed that "in thy seed shall all the nations of the earth be blessed. When this promise is fulfilled, Israel will have become a priestly nation to all other nations.

This can be better understood by considering the priestly work of Moses at the time the Old Covenant was given. Priesthood is essential for a people who are at a distance, and priesthood presupposes distance. First we see Moses with the people, and then read that he went up to God. (Ex. 19:3). Then he returned to the people and spake the words of the Lord to them, heard their words and "returned the words of the people unto the Lord. The same course is seen after the priesthood was established in the family of Aaron. The people could not go in to God, and God could not come out to the people. So the priest represented the people before God, and God before the people. They went in to God from the people, and out from God to the people. Apart from the priesthood there was no connection between God and the people. What the family of Aaron was to Israel, God plans that Israel shall be to the whole world. This will be the fulfillment of the Abrahamic Covenant.

**"But ye shall be named the priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." Isa. 61:6.**

**"Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of**

**him that is a Jew, saying, We will go with you: for we have heard that God is with you." Zech. 8:23.**

The time will yet come when Israel shall go in to God on behalf of the nations, and out to the nations on behalf of God. They will represent God to the world, and the world before God. All blessing and all knowledge, will flow out to the world through the priestly nation. That they might become this priestly nation was the purpose behind the giving of the Old Covenant.

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## ***A CONCORDANCE TO "TA PANTA"***

The expression "all things" occurs many times in the Pauline epistles but is not always the translation of the same Greek words. The usual word is PANTA, but over thirty times it is preceded by the definite article TA. In this concordance we give every occurrence of TA PANTA in the New Testament. The uniform translation of TA PANTA would be "the all" or "the all things." Just what things are meant must always be discovered from the context. The word or words in capitals are those which translate TA PANTA.

Mark 4:11—all these things (sing.)

Rom 8:32—with Him also freely give us ALL THINGS.

Rom. 11:56—of Him, and through Him, and to Him, are ALL THINGS.

1 Cor. 8:6—the Father, *of* whom are ALL THINGS.

1 Cor. 8:6—Jesus Christ, by whom are ALL THINGS.

1 Cor. 9:22—I am made ALL THINGS to all men (see Texts),

1 Cor. 11:12—but ALL THINGS of God.

1 Cor. 12:6—God that worketh ALL in all,

1 Cor. 12:19—but if they were ALL one member (see Texts).

1. Cor. 15:27—which did put ALL THINGS under Him.

1 Cor. 15:28—and when ALL THINGS shall be subdued.

1 Cor. 15:28—that put ALL THINGS under Him.

1 Cor. 15:28—that God may be ALL in all

2 Cor. 5:18—And ALL THINGS are *of* God.

Gal. 3:22—hath concluded ALL under sin.

Eph. 1:10—in one ALL THINGS in Christ.

Eph. 1:11—who worketh ALL THINGS after the counsel.

Eph. 1:23—that filleth ALL in all.

Eph. 3:9—that created ALL THINGS by Jesus Christ.

Eph. 4:10—that He might fill ALL THINGS.

Eph. 4:15—in ALL THINGS which is the Head

Phil. 3: 8 - suffered the loss *of* ALL THINGS.

Phil. 3:21—to subdue ALL THINGS unto Himself.

Col. 1:16—by Him were ALL THINGS created.

Col. 1:16—ALL THINGS were created by Him.

Col. 1:17-by Him ALL THINGS CONSIST.  
Col. 1:20-to reconcile ALL THINGS unto Himself.  
Col.. 3:8-But now ye put off ALL THESE  
1 Tim. 6:13-God, who quickeneth ALL THINGS.  
Heb. 1:3-upholding ALL THINGS by the word *of* His power.  
Heb. 2:8-For in that He put ALL in subjection.  
Heb. 2:8-not yet ALL THINGS put under Him.  
Heb. 2:10- for whom are ALL THINGS.  
Heb. 2:10-by whom are ALL THINGS.  
Rev. 4:11- for Thou hast created ALL THINGS

By the use of this concordance the Bible student can test any and all theories built upon the phrase "all things."

For example Mr. A. E. Knoch, the leading exponent of "Universal Reconciliation" teaches that "panta" when preceded by the definite article means "the universe." Such a translation will not stand the test of the Concordance. Let the student examine I Cor. 9:22; Gal. 3:22; Phil. 3:8 and Col. 3:8, and he will discover for himself the error of holding that "ta panta" means "the universe."

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## ***FOR YOUR INFORMATION***

This article is written for the information *of* those interested in this witness. It will ever be our policy to avoid overstatement and understatement, as we are now slaves to the truth. We have received, during the past six months, 1,150 requests for THE WORD OF TRUTH. This number does not include our most loyal band of readers, the friends who study with us in Grand Rapids, Rockford and Evanston. This group receives the magazine at the services, and about 250 copies are distributed here every month. About 150 copies are sent out to some thirty brethren who have requested these for distribution to interested readers. The sample list for this issue is 1,100 names and this represents TRUTH is sent this month into 2,650 homes, to be read (we sincerely believe) the average number sent out each month as samples. Thus "THE WORD OF by at least twice as many people. These go into every state in the Union, and foreign countries include England, Ireland, Scotland, Wales, France, Germany, Holland, Italy, Palestine, Egypt, Brazil, Chile, Central America, Africa, India, China, Alaska and Canada..

The first issue of the magazine went forth unannounced and unheralded. It came as a surprise to most of our friends. The favorable response received was wholly unexpected. What we intended to be a personal message to a small circle of interested friends became in several months a far flung witness, and the greatest responsibility ever placed upon the Editor. The requests began to pour in, and at first it was feared that more had been undertaken than could be handled from the standpoint of physical and material requirements. However, we faced the obligation as being God given, and each month we have found our great Head has supplied every need. As the days have demanded, so our strength has been. Hundreds of small gifts have poured in for the support of this witness. We believe that the largest single contribution to this testimony during anyone month has

been \$15.00 (about 3 pounds). This is written to answer the question often asked: "Who is furnishing the money?"

Each month 3,500 copies are printed. Five hundred copies of each issue have been reserved each month and these will be bound in volumes at the end of the first year. The remaining copies are reserved for those who desire back numbers. Requests for these come in continually.

These facts are written to acquaint all our friends with the progress of this testimony. We trust that God will raise up many more who see in this periodical a testimony that is worthy of the support of those who practice stewardship in material things.

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## *OUR FRIENDS SAY*

**From Oregon:** "I do so much enjoy The Word of Truth magazine. It is a welcome friend to me, and a comfort in' my loneliness."

**From England:** "It exalts the Lord Jesus Christ and makes clear a much needed truth."

**From California:** "It is difficult to find words to thank you for the fine scriptural studies which are appearing in your new magazine."

**From a Baptist Minister in Kentucky:** "While I do not agree with you on all things, yet I do agree with you in your exaltation of the Lord Jesus' Christ."

**From a missionary in Chile:** "The Word of Truth is clearly written, presenting dispensational truth in a way that anyone who wishes to do so may understand. I have been greatly helped by it, and have taken the liberty of translating your article on 'Salvation.'"

**From Illinois:** "I love your paper."

**From California:** "Thank you so much, and thank the Lord much more, for bringing out some printed literature that really supports the rightly divided word."

**From Scotland:** "We Bereans in this country are very much interested in the stand you have taken, and uphold you in our prayers."

**From England:** "I am thoroughly enjoying The Word of Truth. It's better each issue."

**From Indiana:** "It may seem strange to say, but it satisfied something within me."

**From California:** "We are literally thrilled by the magazine, and trust that it can continue."

**From England:** "I find it most illuminating and helpful in the study of the Word."

**From a Congregational minister in Missouri:** "The Word of Truth is getting better as the months go along. Keep my name on the list."

**From Ohio:** "The Word of Truth magazine has been a great help to me, and I want to thank you for it."

**From California:** "For the past *two* and one half years I have been terribly mixed up over this dispensational teaching, and was so confused I decided to drop it altogether; After reading your first issue I find myself eager to go on and learn more of this Truth."

**From Brazil:** "Such a magazine is exactly what the missionary needs."

**From Wisconsin:** "Your monthly magazine has done more to make my precious Bible understandable than all the preaching and teaching I have heard in my whole life time. I look forward with the greatest eagerness for the next issue."

**From Holland:** "I would like your permission to translate certain articles in your magazine into the Dutch, for publication in this country."

**From Wisconsin:** "I am receiving a great blessing in reading it. I am also reading it to my family, and then sharing it with a Christian friend."

**End Vol. I, No. 7**