

THE WORD OF TRUTH

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THE PENTECOSTAL ADMINISTRATION

By the term "Pentecostal Administration" we speak of that unique administration of God which was in effect **from** the day of Pentecost **to** the pronouncement in Acts 28:28, which sent the salvation of God to the Gentiles. We believe that Acts 28:28 marks a distinct administrative change. The recognition of this has cleared up so many difficulties, answered so many questions, solved so many problems, and explained so many passages, that we believe it to be the key to the understanding of the whole New Testament.

The Pentecostal Administration covered a period of about thirty-three years as to time, and the book of Acts and the epistles written during that period give its complete history. When the Pentecostal Administration came to an end, the book of Acts came to an end. This explains the abrupt closing of that book, for Acts is the record of the Pentecostal Administration.

It is of vital importance to remember that during the Pentecostal Administration many additional things were dispensed by God; and while these things affected the character of administration, they did not change it.

We have no desire to quibble about words, and no time to waste with those "that make a man an offender for a word." (Isa. 29:21). If men are to converse and understand one another, certain things must be given certain names. So we call the period under

consideration "The Pentecostal Administration," because Pentecostal Characteristics prevail and are dominant throughout. If any should care to refer to it by some other name, that is their privilege.

Every administration has its own constitution. For example, the administration of God from Sinai to the Cross had for its constitution the law given by Moses. The distinctive character of that administration came from the fact that the law was operating. The constitution of the yet future Kingdom administration is given in the sermon on the mount.

The constitution of the Pentecostal Administration is found in **Mark 16:15-18**. The truth of this passage dominates the entire period covered by the book of Acts, and it is the force of this passage that gives the Acts period *its* peculiar character, a character which is not found in the present administration.

"And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

An examination of this passage step by step will reveal that it dominates, was in full force, and was literally fulfilled in that period covered by the book of Acts.

"Go ye into all the world and preach the gospel." They did this even as they were commanded. In **Luke 16:20** we are told: **"And they went forth and preached everywhere."**

"He that believeth and is baptized shall be saved." This is a divine statement, made with all the precision that characterizes divine things, and it is subject to no alteration. It was the divine order under the Pentecostal Administration. Baptism did not save, but it was a divinely ordained work, and faith without baptism was faith without works. Such faith was dead and could not save. If any should raise the question of the dying thief, we answer that he was dead before these words were spoken. During the Acts period, all who believed were baptized. No exception can be shown to this rule.

"And these signs shall follow them that believe." Not the apostles only, but all who believed. How many today could prove that they are believers on the basis of these words? But in the Acts period this was fulfilled to the letter, and these signs did follow those who believed. See **Mark 16:20**, **Heb.2:4**, **I Cor. 1:6-7**.

"In my name shall they cast out devils." And they did, even as He had said. When Philip (not an Apostle) preached in Samaria "unclean spirits, crying with a loud voice, came out 'Of many that were possessed with them" (**Acts 8:7**); in Philippi, Paul cast an unclean spirit out of a young girl (**Acts 16:18**), and in Ephesus evil spirits were cast out of many (**Acts 19:12**). "They shall speak with new tongues." This happened first on the day of Pentecost when men out of fifteen or more countries confessed, "we do hear them speak in our tongues the wonderful works of God," It happened again in the house of Cornelius (**Acts 10**); again when the Ephesians were baptized (**Acts 19:6**) The gift of tongues and interpretation of tongues was common in Corinth, and Paul boasted that he spake with tongues more than all. See **I Cor. 12:28**, **14: 18**, **14:39**.

"They shall take up serpents." An example of this can be found in Acts 28:3-6. Paul and his companions, shipwrecked on the isle of Melita, had made a fire. Paul gathered a bundle of sticks, and when he had laid them on the fire there came a viper out of the heat, and fastened on his hand. He, however, shook the reptile off into the fire and was unhurt. This incident is sufficient proof that the administration under which such things were possible, extended to and was in force at the close of the Acts period.

"And if they drink any deadly thing it shall not hurt them." All other items in this passage are prefaced by the words "they shall," but this 'one begins with the words "if they." There is no record that they did drink any deadly poisons, but if they had drunk them it would have done them no harm.

"They shall lay hands on the sick, and they shall recover." Such healings are the rule throughout the period covered by the book of Acts. There is no waning of such miracles as the period runs its course. Healing is as prominent in the last chapter as it is in the first chapters. But the very man who could heal by handkerchiefs or laying on of hands in the Acts period, is forced to tell his beloved son Timothy to use a little wine for his stomach sake and his repeated infirmities. See Acts 19:12, Acts 28:8-9, I Tim. 5:23. The word "diseases" in Acts 28:9 and "infirmities" in I Tim. 5:23 are the same word in the Greek.

These words spoken by our Lord give the divine order for God's household from the moment they were endued with power, and the preaching began, until the salvation of God was sent to the Gentiles. This administration is not for the "church which is His body." It is not to be mixed up with the "administration of the mystery."

THE CONCLUSION OF MARK'S GOSPEL

The writer has seldom made use of these verses apart from someone raising the question of their authenticity; There is a marginal note in the Revised Version concerning **Mark 16:9-20** as follows:

"The two oldest Greek manuscripts, and some other authorities, omit from verse 9 to the end. Some other authorities have a different ending to the Gospel."

There is a footnote in the Scofield Reference Bible which states:

"The passage from verse 9 to the end is not found in the two most ancient manuscripts, the Sinaitic and the Vatican, and others have it with partial omissions and variations. But it is quoted by Irenaeus and Hippolytus in the second or third century."

Now before any say that these verses are not authentic they should examine all the evidence in the case, for these verses should not be discredited simply because they prove embarrassing to our beliefs and we desire to be rid of them.

It is true that these verses are not in the Sinaiticus and the Vaticanus manuscripts. These are the oldest two Greek manuscripts and they belong to the fourth century. And while no Biblical manuscripts go back of the fourth century, we have the works of men who studied and wrote on the New Testament, and their writings go back to the second and third centuries. If these verses are quoted by these men, then it is evident that they were in the manuscripts used by them in the second and third centuries. So if they are not

found in fourth century manuscripts, it is evident that they were omitted during the intervening years between the so-called Church fathers and the earliest manuscripts.

These words are quoted by Papias, Justin Martyr, Irenaeus and Hippolytus. All of these men wrote before 250 A. D. This is sufficient proof that the last twelve verses of Mark were in the manuscripts used by them at that time. It may be that these men had access to the originals.

The monumental work of Dean Burgon on this subject is worthy of careful study. He sets forth that (at the time of his studies) there are over 3,600 manuscripts that contain all or parts of the New Testament. About 620 of these contain the book of Mark and not one omits the last twelve verses.

We have spent some time in making a careful study of the photographic reproductions of the Sinaiticus and Vaticanus manuscripts. Our study concerned the physical characteristics or what a printer would call "format." This study proved more than fascinating as we considered the last chapter of Mark. It is true that the last twelve verses are not in either manuscript, but that is not all the truth.

A close examination will reveal a fact generally known that the last four pages of Mark were written by a different scribe than the one who wrote the original manuscript. These four pages are conjugate leaves and these conjugate leaves are "cancel leaves." That is, they were written after the manuscript had been completed, in order to take the place of others, written by the original scribe, which for some reason were considered imperfect or spoiled. It is held by many that the original conclusion of Mark was torn out, and a shorter one substituted for it. The text here is spaced out on the last two pages to fill up the space. This is an admission that the book of Mark originally had a longer conclusion.

In the Vaticanus manuscript, one book follows another and not one inch of space is wasted. However, at the end of Mark 16:8 there is a blank column, the only one in the whole manuscript. The significance of this is obvious.

The Alexandrinus manuscript has the entire text from verse nine to the end. Martin Luther did not know what to do with the book of James and so he attempted to cast doubt upon its place in the canon. Even so, men in the fourth centuries did not know what to do with the last twelve verses of Mark. They looked about and saw no trace of such spiritual gifts in existence. Thus they concluded that there must be something doubtful about the genuineness of these verses. Some thought they were doubtful, some marked them as spurious, and others excluded them from their manuscripts. Just one more example of the confusion that has come from failure to divide rightly the word of truth.

So if evidence means anything, it is all in favor of the last twelve verses of Mark being the authentic words of our Lord Jesus Christ. That evidence which may be against them is confused, therefore worthless.

JEW AND GENTILE IN THE ACTS PERIOD

There were two distinct groups of believers in the Acts period. Jews that believed and Gentiles that believed. These two groups are set before us very definitely in Acts 21:20 and 25. God recognized these two bodies and commanded that they remain distinct and walk accordingly (I Cor. 7:17-20). This truth cannot be denied by Galatians 3:28 which says that there is neither Jew nor Greek. That is only part of the verse for it also tells us that "there is neither male nor female." Now there was male and female in the Church of God in Corinth and the walk of the male was not the same as the female. Even so there were Jews that believed and Gentiles that believed and they were required to walk accordingly.

It is a common belief that in the Acts period the Gentiles that believed were the most numerous. Just where this belief originated cannot be said, for there is not one line in the New Testament which suggests that the Gentile believers out-numbered the Jewish believers. All scriptural evidence points to the contrary.

In order to understand the Pentecostal Administration we must have a scriptural conception of the conditions that prevailed in the Acts period. If we believe that the Jewish believers were a small minority, and were out-stripped in number by the Gentile believers, it will impart a false color to the book of Acts and the epistles of the Acts period. All we desire concerning any subject is the truth, so we turn to the source of all truth to get the facts in this matter.

We give a number of verses which set forth the number of Jewish believers.

"The number of names together were about an hundred and twenty." Acts 1:15.

"The same day there were added unto them about three thousand souls." Acts 2:41.

"Howbeit many of them which heard the word believed; and the number of the men was about five thousand." Acts 4:4.

"And the multitude. of them that believed were of one heart and of one soul" Acts 4:32.

"And believers were the more added to the Lord, multitudes' both of men and women." Acts 5:14.

"And in those days, when the number of disciples was multiplied." Acts 6:1.

"And the Word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of priests were obedient to the faith." Acts 6:7.

"Then had the churches rest. . . and were multiplied." Acts 9:31.

"And it was known throughout all Joppa; and many believed in the Lord." Acts 9:42.

"And the hand of the Lord was with them: and a great number believed, and turned to the Lord." Acts 11:21.

A careful consideration of all these passages in their context will set forth this fact. That of this great multitude of believers everyone was a Jew or proselyte. This statement takes into consideration the Samaritans and the Ethiopian eunuch. The household of Cornelius were Gentiles that believed, but this is only the beginning of Gentile evangelization.

In Acts 13, Paul turned to the Gentiles and "as many as were ordained to eternal life

believed." Acts 13:48. In Acts 17, Paul visited Thessalonica and we judge that an equal number of Jews and Greeks believed, although there is no record of any distinct Gentile ministry.

In Corinth, as recorded in Acts 18, Paul again turned to the Gentiles but there is no record of the results among them. The: Corinthian epistle proves that the majority of believers were Jews that believed. See 1 Cor. 10:1-2.

When Paul came to Jerusalem, James remarked, "Thou brother, how many thousands of Jews there are which believe," word here for thousands is "myriads," and should be translated "tens of thousands."

In speaking to the believers in Rome, Paul said, "**What shall we say then that Abraham our father, as pertaining to the flesh, hath found?**" **Rom. 4: I.** This statement is sufficient to prove that "Jews which believed" were in the majority in Rome.

Therefore the Word proves that the Jews that believed were dominant in number in the Acts period. In preparing this article it has been surprising, even to the writer, how scant is the record concerning the Gentiles which believed.

ABRAHAMIC OLD AND NEW COVENANTS

(Continued from Vol. I, No. 8)

In our last article we saw that it was the heart of the nation of Israel that was wrong. It was not in their heart to keep the law of God. If they ever keep His law and walk in His statutes, if they ever become a kingdom of priests and the channel of God's blessings upon the world, It will be necessary for a new heart, a heart disposed to keep the law, a heart with the law written upon it, to be given unto them. This new heart is the theme of the New Covenant, which we now consider.

The proper place to begin a study of the New Covenant is with the first references and not with the last. Most studies in this Covenant usually begin with 2 Corinthians or the Gospels, and even here the plain statements of Scripture are ignored, in order to rob Israel of the covenants and deposit them to the credit of the Church.

All of our teaching on the covenants will always be in the light of Romans 9:4-5.

"Who indeed are Israelites, Whose are the sonship, and the glory, and the covenants, and the legislation, and the divine service, and the promises, Whose are the fathers, And of whom is the Christ, according to the flesh, He who is over all God, blessed unto the ages." (Rotherham Version).

That the covenants belong to Israel is the explicit teaching of the New Testament. That the house of Israel and the house of Judah are the subjects of the New Covenant is as definitely taught in Hebrews 8 as in Jeremiah 31. During the Acts period, the Gentiles grafted into the good olive tree became partakers of the first-fruits of the New Covenant blessings. But this does not give the Church the right to claim the covenants in this administration when God is not blessing under covenants.

The most important reference in connection with the New Covenant is Jeremiah 31:27-34. This we quote in full.

"BEHOLD, THE DAYS COME, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast, And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord.

"IN THOSE DAYS they shall say no. more, the fathers have eaten a sour grape, and the children's teeth are set on edge. BUT EVERY ONE SHALL DIE FOR HIS OWN INIQUITY: every man that eateth the sour grape, his teeth shall be set on edge.

"BEHOLD, THE DAYS COME, saith the Lord, that I will make a NEW COVENANT with the HOUSE OF ISRAEL, and with the HOUSE OF JUDAH: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto. them, saith the Lord: But this shall be the covenant that I will make with the HOUSE OF ISRAEL; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jeremiah 31:27-34.

An important feature of this passage is that it records God's promise to make a covenant. No covenant is made, but God says that the days will come when He will make a New Covenant. And this covenant will be made with the reunited house of Israel, even as God has said. God does not break His word.

This promise was ratified in the death of Christ. The Old Covenant was not inaugurated without blood (Hebrews 9: 1 8), even so was the New Covenant inaugurated by the blood of Christ, and it is yet awaiting its complete fulfillment.

It is often said that "the Old Covenant was a covenant of law, but the New Covenant is a covenant of grace." It was grace that God ever made any covenant with Abraham and his seed. But the New Covenant has little of grace in it. One of the features of it will be, "Every one shall die for his own iniquity." This is not grace, but strict judgment.

Another illuminating passage concerning the new heart Israel is to receive under the New Covenant is found in Ezekiel.

"For I will take you from among the heathen, and gather you out from all countries, and will bring you into your own land ... Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you" and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave your fathers; and ye shall be my people, and I will be your God." Ezek. 36:24-28.

Under the New Covenant, Israel with a new heart and God's Spirit within, will walk in His statutes and keep His judgments. They will keep perfectly the law given under the Old Covenant. Thus they will become a kingdom of priests as promised when the law was given.

"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.

When Israel becomes a kingdom of priests to all other nations, they will become the channel of blessing to the world. All blessings will flow through Israel, and a man of the nations will make contact with God by making contact with the Jew.

"In those days it shall be that ten men out of all the tongues of the nations shall take hold, yea take hold of the skirt of everyone that is a Jew saying, We will go with you! For we have heard that God is with you." Zech., 8:23 (Rotberham Version).

When the blessings of God flow through Israel to all nations, then God will have fulfilled His oath-bound covenant to Abraham.

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, . . . And in thy seed shall all nations of the earth be blessed." Gen. 23:18.

Therefore It is evident that Israel under the New Covenant receives the heart that makes possible the fulfillment of the Old Covenant. Israel blessed as a kingdom of priests becomes God's channel of blessing to all the nations. This fulfills the Abrahamic Covenant. These three covenants are inseparable. May we never be guilty of putting them asunder.

THE END

Note: Many questions concerning the New Covenant ministry during the Acts period are probably in the minds of our readers. But these are out of the scope of these general studies. In due time, they will be considered.

BAPTISM IN SPIRIT **A PROMISE TO ISRAEL**

For many generations it has been the unvarying practice of theologians and theological systems to rob the nation of Israel of all its magnificent promises and prophecies, and turn them over to the Church. The Church as a whole has had no interest in her own peculiar hope, blessings and portion, being more interested in twisting the language of the promises so that the blessing given therein might be taken from the rightful owners.

. In these theological systems Jerusalem is made to mean the Church, Zion the denomination, the multiplication of the seed of Abraham is the promise of many converts, David's throne is the heart of the believer. Most religious encyclopedias and learned commentaries have been nothing more than storage plants in which every radiant promise to Israel and every bright hope held out to the Jew has been deposited to the credit of the Church.

One of the masterpieces of these theological systems has been the manner in which they have handled the Word, so as to take all the blessings and leave all the curses and judgments. If it is good, take it for the Church; if it is bad, leave it for Israel. This is the principle under which these systems handle the Word of God.

However, many who have been delivered from these systems, prove by present actions that the deliverance is far from complete. They are willing to restore most of the stolen goods, but are still determined to hold on to certain attractive things, and insist that they belong to "the Church which is His body." Paul in Romans 9:1 to 5 has reminded all that the adoption, the covenants, the giving of the law, the service of God, the promises, the fathers and the Messiah belong to Israel. But in spite of this bold declaration of ownership, the Church is still trying to claim both covenants and promises.

If there is one promise in all the Word that was made to Israel and Israel alone, it is the promise of baptism in Spirit and in fire. But even here the Church has tried to claim this baptism as its own unique portion, magnanimously leaving for poor Israel the baptism in fire, which is a judgment and wholly undesirable.

The four passages in the Gospels which deal with baptism in the Spirit are as follows.

"I indeed: baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire." Matt. 3:11.

"I indeed have! baptized you with water: but He shall baptize you with the Holy Ghost." Mark 1:8.

"John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose, shoes I am not worth to unloose: He shall baptize you with the Holy Ghost, and with fire" Luke 3:16.

"And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom, thou shalt see the Spirit descending, and: remaining on Him, the same is He which baptizeth with the Holy Ghost." John 1:33.

These four verses from the four gospels are the only ones wherein we find baptism in the Spirit referred to. An examination of the context of all four passages will set forth that these statements were made to Israelites and are in harmony with promises made to Israel in the Old Testament.

An examination of Acts 1:5 and Acts 11:16 will set forth this same truth, However, in the final reference, I Cor, 12:13, we find something different.

"For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." 1 Corinthians 12:13 (R. V.).

Now this passage, along with Acts 10, proves that the saved Gentiles of the Acts period were "baptized in the Holy Spirit." But this is not strange under an administration when the Gentiles were "partakers of Israel's spiritual things" (Rom. 15:27); when they were grafted into the good olive tree and partook of the root and the fatness of the olive tree (Rom. 11).

The Gentiles in the Acts period could not say that "baptism in Spirit" was his unique possession. The best he could honestly say was that he was partaking of Israel's spiritual things.

That baptism, which is identification with the Lord Jesus Christ, was first promised to two individuals, as individuals. Matt, 20:22-23. Galatians 3:27 and Romans 6:3-4 enlarges this to take in any individual, but it is all intensely individual and not a national or group promise.

Eph. 4:5 limits baptism in the present administration to ONE BAPTISM, There was room for three under the Pentecostal Administration but only one can remain for the Administration of the grace of God. The writer has made his decision as to which one it shall be. Not water, not spirit, but into His death.

THREE SPHERES OF FUTURE GLORY

(Continued from Vol. I, No. 8)

(A study of the word epouranios, submitted for prayerful consideration),

The Word of God explicitly teaches us that much truth is to be discovered by paying strict attention to the singulars and plurals used by the Holy Spirit in the God-breathed word. This is clearly demonstrated in the Galatian epistle. It seems that some were handling the Word carelessly and were guilty of inaccurate study. Thus Paul says to them:

"Now to Abraham and his SEED were the promises made. He saith not, And to SEEDS as of many; but as of' one, And to thy seed, which is Christ." Galatians 3:16,

This verse sets forth the importance God has attached to the exact words He used. We must never be guilty of believing that there is no distinction between the singular and plural in the Word of God, These are not the same, They are not the same with you and me, and they are not the same in God's Word. Therefore, if any believe that we attach too much significance to number, we point them to Galatians 3:16 as our defense.

We have seen already that the word OURANOS is the Greek word for heaven and we have examined it as to singular and plural. Now we come to a consideration of the word, EPOURANIOS. This is the combination of two Greek words, OURANOS which means heaven, and EPI which means on. EPI is a locative preposition, and locates on and not in. For two years we have been studying this one word in its nineteen references. Dozens of theories have been tested and abandoned as none of them would fit into every use of the word in the scriptures. Much has been written as to the significance of the Genitive and Dative of EPOURANIOS but so far we have seen nothing that attempts to point out the important distinction between singular and plural in the use of this word. And here the writer well knows that he is treading on difficult ground. He is dealing with Greek and not with English and these two languages are not the same.

On a recent visit to a laboratory we were shown a fine balance. So exceedingly fine that the chemist balanced a piece of paper, made a small mark on the paper with his pencil and then weighed the pencil mark. When we saw this we could not help but think that God deals out His words by weight and measure on the principle of intentional selection. No word with Him is ever too heavy, none are ever too light. When God uses a word it is because it was the only: word that would express His thoughts. No plural is

ever too heavy, no singular is too light.- This is our faith in the Word of God and urged on by this faith we examine the word EPOURANIOS to see if we can discover how God has used it and why He has used it.

First of all we will give a concordance to every reference. We will omit Matt.18:35 as all texts do. The word or words in capitals are those used by the translators of the Authorized Version to translate the Greek word EPOURANIOS.

John 3:12.-if I tell you of HEAVENLY things.
1 Cor. 15:40.-there are also CELESTIAL bodies.
1 Cor. 15:40.-the glory of the CELESTIAL is one.
1 Cor. 15:48.-as is the HEAVENLY.
1 Cor. 15:48.-such are they also that are HEAVENLY.
1 Cor. 15:49.-the image of the HEAVENLY.
Eph. 1:3.-in HEAVENLY PLACES in Christ.
Eph. 1:20.-at His own right hand in HEAVENLY PLACES.
Eph. 2:6.-in HEAVENLY PLACES in Christ Jesus.
Eph. 3:10.-powers in HEAVENLY PLACES.
Eph. 6:12.-wickedness in HIGH PLACES.
Phil. 2:10.-of things in HEAVEN.
2 Tim. 4:18.-unto His HEAVENLY kingdom.
Heb. 3:1.-partakers of the HEAVENLY calling.
Heb. 6:4.-tasted of the HEAVENLY gift.
Heb. 8:5.-example and shadow of HEAVENLY things.
Heb. 9:23.-but the HEAVENLY things themselves.
Heb. 11:16.-a better country, that is, an HEAVENLY.
Heb. 12:22.-the HEAVENLY Jerusalem.

This concordance will be of little value except to give the reader the nineteen places in the New Testament where the word EPOURANIOS appears. But with all the references before us we are ready to consider each one, paying special attention to Genitive and Dative Singular and Plural.

First of all let us consider the English word BOOK in order to illustrate what we desire to set forth. The plural of the word BOOK is formed in writing by the addition of the letter "S", and in speaking by the addition of the very slight hissing sound. Let the reader pronounce aloud the word BOOK, then BOOKS, then pronounce the little sound (the sound, not the letter) that makes the difference between these two words. He will be surprised at how slight a sound it is. Yet that slight sound is sufficient to enlarge the word BOOK so that it will fit a great library, and the absence of that slight sound limits the word to one book, and one book only. The ear trained to the English language detects the difference between singular and plural at once, even though the words may be rapidly spoken.

Thus when the Apostle Paul used the word EPOURANIOO or EPOURANIOIS, the Greek, or one trained in that language, detected the difference and caught the significance at once. Now the question arises -what is the difference between EPOURANIOO (Dative singular and EPOURANIOIS (Dative plural)?

Referring again to our illustration-let the reader take a pencil and place it on a book. We can now say-the pencil is on the book. We cannot say the pencil is on the books, for it is not. Now place another book under the first one and we can say either that the pencil is on the book, or the pencil is on the books. In order to be able to say "the pencil is on the books" we were forced to raise it one step, that is, in another sphere.

Even so, we believe that that which is ON-HEAVENLY is not as high as that which is ON-HEAVENLIES. But will this be borne out by an examination of all the references or will it break down? Now we are not trying to prove anything, but seeking only to bring out the truth. Therefore we must not violate the rules or we will have error for our efforts and not truth.

Our one difficulty in this study is the fact that in Greek the number of an adjective varies ,according to the number of the noun it modifies, whether that noun is mentioned or understood. This is not true in English, and we cannot give any illustrations of this that will be of any value. But once these plurals are considered and eliminated, we believe that all remaining verses will bear out our contention that the singular refers to that which is above heaven and the plural to that which is above heavens. There are seven of these references and we shall consider them in order. All are quoted from the Rotherham Version.

John 3:12. "If the earthly things 1 told you, and ye believe not, how if I tell you the heavenly things will ye believe?"

There is no word here for things in the original. Yet it is clearly implied. Thus the words earthly and heavenly are plural in the original. The adjectives must be the same number as the nouns. That is the reason for the plural here.

I Cor. 15:40. "And there are heavenly bodies and earthly bodies. But of one kind indeed is the glory of the heavenly, And of another kind is the glory of the earthly."

Here the word heavenly is plural in both instances and is that because it modifies the word bodies, so stated in the first reference and clearly implied in the second.

1 Cor. 15:48. "As the man of the earth such also the men of the earth, And as the man of heaven such also the men of heaven."

Here the first occurrence is singular and the second is plural as it modifies men which is clearly implied. Rotherham's translation seems a bit weak here. "As is the on-heavenly, so also is the on-heavenly-ones," makes it more clear. The word EPOURANIOI is plural here, in order too agree with the implied noun which it modifies.

Phil. 2:10. "In order that in the name of Jesus every knee might bow-of beings in heaven, and on earth, and under the ground."

If the word beings is implied here, it explains the reason for EPOURAIION being plural. If the word being is not implied, the verse presents no difficulty.

Hebrews 8:5. "Who indeed are rendering divine service with a glimpse and shadow of the heavenly things."

Hebrews 9:23. "It was indeed therefore necessary for the glimpses of things in the heavens with these to be purified; but the heavenly things themselves with better sacrifices than these."

In both of these verses the plural is used in order to conform to the noun clearly implied. These seven references, where EPOURANIOS is used in the plural, are set forth first so that the way might be clear for a consideration of other passages. In these the use

of the plural is caused. by the laws of language, but in all other references it is used in relation to the sphere referred to, whether that sphere is above-heaven or above-heavens. These references will be considered in our next article. Please hold all judgment in abeyance until then.

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DID WE MISREPRESENT

The Teachings of A. E. Knoch

In the pages of **THE WORD OF TRUTH** we will never knowingly misrepresent the teachings of any man. We will not say that a man teaches a certain thing unless we are sure, and as far as possible we will quote his exact words. We believe that nothing is more unfair in controversy than to state in our own words the beliefs of others from whom we differ. As a rule, men feel no guilt when they misrepresent the teachings of another. It seems to be a moral axiom with some that any wrong done to a man with whom they differ is the highest form of good works. To us, to misrepresent is sin, and we desire to attempt to set an example in our pages for honest, fair and right dealing with those whose teachings we may be led to oppose. Such things as spreading false information, misconstruing a man's teachings, misrepresenting his beliefs, accusing him of believing things he does not believe, are to us the unfruitful works of darkness. We have been separated from all such things. Having set forth our standard, by His grace we will maintain it in all our writings.

In the December issue of **THE WORD OF TRUTH** we gave a concordance to the Greek words TA PANTA. In connection with it we made the following statement.

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 1 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."

We have a letter from Mr. Knoch in which he takes us severely (yet kindly) to task for this statement. Referring to it he asks: "Where is your evidence for this? I have never believed it or taught it." Thus in fairness to Mr. Knoch, we must give our reason for the statement.

In Mr. Knoch's "Lexicon and Concordance," which is bound with his "Concordant Version," on pages 104 and 105, he deals with the Greek word PAN. His statement there is as follows.

EVERY plural ALL, without numerical limitations within the scope of the context, absolutely, with the article, the universe Col. 1:20. After giving three groups of references to EVERY, EVERY THEE and ALL, Mr. Knoch continues in the next column.

THE ALL Mk. 4:11, Rom. 11:36, 1 Cor. 8:6-6, 9:22, 11:12, 12:19, 2 Cor. 4:15, 5:18, Eph. 4:15, 5:13, Co!. 1:16-16-17, Heb. 2:10-10. Then on the next page (105) he gives another group of references as follows.

THE ALL, the universe Rom. 8:32, 1 Cor. 15:27-28, 28, Gal. 3:22, Eph. 1:10-11, 3:9, 4:10, Phil. 3:8-21, Col. 1:20, 3:8, 4:7, 1 Tim. 6:13, Heb. 1:3, 2:8-8.

Now our understanding of Mr. Knoch's Lexicon is that PAN means EVERY, when it is plural it means ALL, that it is without numerical limitations within the scope of the context, that it also means absolutely, and that with the article it means the universe, and Col. 1:20 is given as an example.

Then he divides the occurrences of "ta panta" into two groups, and gives one list under "THE ALL," and the second list under "THE ALL, the universe."

We referred to 1 Cor. 9:22, Gal. 3:22, Phil. 3:8 and Col. 3:8 as proof that "ta panta" did not mean "the universe," Inasmuch as three of these passages appear under Mr. Knoch's second group headed "THE ALL, the universe," we felt our argument against his position was fair.

Thus in saying what we did, we believed that we told the exact truth, and still believe so as far as Mr. Knoch's writings are concerned. If we have completely misunderstood Mr. Knoch's "Lexicon and Concordance," if in it he means something different than what it appears to mean, then we will acknowledge that we misunderstood, but we cannot acknowledge any misrepresentation.

Therefore, let any whom we may feel led to oppose rest assured that they will be dealt with fairly. We have suffered so much from deliberate misrepresentations that we will not be guilty of causing others to suffer in the same manner. If we are led by God to witness against the teachings of another, may we never be found false witnesses.

NOTES ON I CORINTHIANS

1:26-29, The calling and choice of foolish things, weak things, base things, despised things, was so ordered that no flesh could ever find any occasion for glorying in His presence. To be something is the chief aim of natural men, and carnal Christians are usually afflicted with this same fault. To be nothing should be the chief aim of spiritual men. Let the believer come to the full knowledge of that transcendent truth which Paul calls "the Mystery" and he will find that it brings an end to every desire to be somebody or something.

1:30-31. But of Him are ye in Christ Jesus. The pronoun "Him" refers to God. It is of God that we are in Christ Jesus. This is the position of all who are not in Adam, and it is not the unique portion of anyone calling. Every man, since Adam, was born in Adam. But the scriptures are one long record of men whom God has taken out of Adam and placed in Christ. Some have attempted to show that inasmuch as the believers addressed in the Corinthian epistles were in Christ, and those addressed in the Ephesian epistle were in Christ, that both groups were in "the Church which is His body." This crude conclusion is based on superficial reasoning, for nothing has been considered except that which seems to prove the contention.

Abraham was in Christ. He may not have understood and appreciated it as we do, but he saw Christ's day, and rejoiced therein (John 8:56). Moses was in Christ, for he

esteemed "the reproach of Christ greater riches than all the treasures of Egypt (Heb. 11:26). Neither of these men were members of the Church which is His body.

All believers in the Acts period were in Christ, and were "blessed with faithful Abraham" (Gal. 3:9). The believers spoken to in the Ephesian epistle are in Christ and blessed with Christ, but not with Abraham. The sphere of Abrahamic blessings is heavens and earth. The sphere of blessings for the One Body is far above all heavens in Christ.

Christ has been made to all in Him, wisdom, righteousness, "sanctification and redemption. Thus if we glory, we must glory in the Lord.

2:1-2. Verse 2 is not a good motto for the preacher unless the same conditions prevail among his hearers as prevailed in Corinth. The spiritual condition of the Corinthians was such that Paul determined to limit his preaching to Christ crucified. It will be well for us to enlarge our message to Christ Crucified, Risen, Ascended, Seated and Coming Again.

2:3. Paul's ministry in Corinth was not the result of some invitation extended to him to preach there. He was there as an individual led by the Holy Spirit. It was a good thing for him that he was not "holding a meeting" for some church in Corinth, if that church was like the majority of churches today. What church would invite a man today if he came to "them in weakness, and in fear, and in much trembling"? Churches today like to report how their speakers "won the hearts of all by his forceful, dynamic, positive presentation of the gospel. His ready wit often brought gales of laughter, and again his touching appeals would not leave a dry eye in the house."

But Paul tells us that his speech and preaching was not with the persuasive words of man's wisdom. He had a good reason for avoiding all of this, a reason which again sets forth his conscientious faithfulness.

2:5 That your faith should not stand in the wisdom of men, but in the power of God. Today, millions who believe they are saved, have only been touched by the eloquent appeal of some speaker, and they know nothing of the true power of God unto salvation. Having found congenial fellowship in some church organization, they have continued even as they began. Their faith began with men, and continues in men. As far as present beliefs are concerned, they really need no Bible by which to put things to the test. It is sufficient for them if a certain teacher embraces or condemns it;

2:6. Howbeit we speak wisdom. These simple words introduce a new thought. We do not see how language could be more plain than it is here. Paul says "we speak wisdom," but this has been made to mean "we speak the mystery." We oppose any such wresting of the Word of God, and believe that Paul's statement should stand just as he wrote it.

To speak wisdom was not new. Solomon spoke wisdom (Matt. 12:42), Christ spoke wisdom (Mark 6:2), wisdom was promised to the twelve (Luke 21:15), the seven appointed in Acts 6 were full of wisdom (Acts 6: 3) , the wisdom Stephen spoke could not be resisted (Acts 6:10). It seems that it is certainly forcing teaching into a passage to insist that the wisdom Paul refers to here was "the Mystery" of Ephesians.

Among them that are perfect. This testimony was limited. He spoke it to some, but withheld it from others. The "perfect" were those who had left "the word of the beginning of the Christ" as described in Hebrews 6: I.

Yet not the wisdom of this age, nor of the rulers of this age, who are to come to nought (Corrected Translation). It is evident that wisdom is the subject of this passage. Why should anyone try to read "wisdom" out of it, and read "the mystery" in? We are told that the wisdom Paul spoke among the perfect was not the wisdom of this age, nor the rulers of this age. So we may ask, whose wisdom was it?

But we speak the wisdom of God. This is the answer. It was God's wisdom. Now we may ask how did he speak it? Did he broadcast it for all to hear? Let Paul answer. "But we speak God's wisdom in a secret (mystery means secret)." Inasmuch as he spoke it to the mature, withheld it from the immature, he spoke it secretly.

Even the hidden wisdom. This wisdom was hidden. This has caused some to believe that this refers to "the Mystery" spoken of in Ephesians. But here it is wisdom that was hidden, in Ephesians it was "the Mystery" that was hidden.

Which God marked out beforehand, before the ages, for our glory (Rotherham Version). Notice that this wisdom was not "hidden away from the ages" as was the secret referred to in Ephesians 3: 9. It was marked out beforehand, before the ages. This speaks of the time of its designation or apportioning, and not of the time of its concealment.

2:8. Which none of the rulers of this age knew: for had they known it, they would not have crucified the Lord of glory.

The rulers here referred to are those who crucified the Lord. Had they known the wisdom that Paul spoke to the perfect, they would not have committed this frightful sin. Now, the question arises, could they have known it? If I Cor. 2:6-8 refers to "the Mystery" of Ephesians the answer is no, absolutely no. That could not have been known by those who lived before the Cross. Thus if "the Mystery" is the subject here we are faced with the dilemma, that if they had known something that was impossible for them to know, they would not have crucified the Lord of glory. How ridiculous!

The wisdom spoken of by Paul in this passage was a wisdom known to some in Old Testament times. Abraham, Isaac, Moses and others mentioned in Hebrews 11 knew by revelation this wisdom. Those rulers who lived at the time of the Cross had taken away the key of knowledge (Luke 11:52), failed to comprehend this wisdom, and in their ignorance crucified the Lord of glory.

THE EDITOR - TO HIS FRIENDS

So many letters have been received asking about the state of our ministry in general and the magazine in particular, that we feel it may be well to write a few lines concerning our testimony.

The classes continue, with both Evanston and Rockford showing some gain in attendance and interest. Faithfulness is breaking down some of the prejudice that is being deliberately created against us. The Fellowship in Grand Rapids is holding fast and holding forth, we have lost no ground, gained a little, and all material needs are being supplied. The Radio testimony is growing in effectiveness with every broadcast, and we have much evidence that the listeners are increasing in number.

We feel confident that the magazine is now on a solid foundation, and you can expect to receive your copy every month, without fear of the magazine suddenly ceasing. It may arrive late some months, the number of pages may be reduced at times, but you can rest assured that it will continue. Our confidence is in Him, and as this is our ninth issue we feel that we can read in the past what our future will be. However, we will need some additional financial help in order to publish the next three issues and complete our first year. We are confident that just the mention of this will cause it to be forthcoming.

****Four hundred requests for the magazine have been received in the past four weeks. This is twice as many as we usually receive in a four week period. We welcome these new readers, and ask that they be like the Bereans of old, searching the Word of God daily to see if the things we say are the truth.

****Our greatest problem at the present time is that there is more work to be done than we can possibly do. To write the magazine would be enough work for one man to do, but in addition to this we are teaching eight or nine times every week and traveling hundreds of miles in order to do it. We have prayed much over this matter, and do not feel led to give up any work we are now doing. The work is a unit, and one part seems to make other parts possible. We must do our studying, teaching and writing; and if any time remains we can write letters. This will explain why our correspondence is so sadly neglected. Our friends may feel we are neglecting them, but we are playing no favorites. Just now over one hundred letters are waiting to be answered. Be patient, it is an essential virtue, you will hear from us in time.

We have a plan under consideration which will provide us with another capable helper. If it works out, it will free us from many duties. Pray for us.

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